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A COMPLETE
GREEK AND ENGLISH LEXICON

FOR THE POEMS OF

HOMER,

AND THE HOMERIDÆ;

ILLUSTRATING THE DOMESTIC, RELIGIOUS, POLITICAL, AND
MILITARY CONDITION OF THE HEROIC AGE,
AND EXPLAINING THE MOST DIFFICULT PASSAGES.

BY

G. CH. CRUSIUS. *K*

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P R E F A C E

TO

THE FIRST ENGLISH EDITION.

A SECOND edition of Crusius's Homeric Lexicon, considerably improved by the author, was very carefully reviewed by *Dr. Ameis*, of Mühlhausen, in the "Jahrbücher für Philologie und Pädagogik" for 1843. The substance of *Dr. Ameis's* valuable remarks was introduced into the *third* edition, which was published in 1848, after Crusius's death, by *Dr. Kühner*, who availed himself of some manuscript criticisms by another scholar, whose name is not mentioned.

The American translation by Professor Smith nearly anticipated the improvements of the third edition by embodying the remarks of *Ameis*. This translation I have carefully revised, and the far larger portion of the work has been compared with the third German edition. The additions of the American editor were enclosed in crotchets: these I have removed, wherever I found that Crusius or his German editor had adopted the correction or addition suggested by *Dr. Ameis*. I have also added, occasionally, the derivations of rare words as given by *Lobeck*, *Döderlein*, or *Lucas*; and have frequently substituted Cowper's translations for those of Voss, which often, especially in the case of happy compounds, lose all

their felicitous precision by being turned into English. I have also added, here and there, the explanations of the most recent editors, *Dübner* on the *Iliad*, *Fäsi* on the *Odyssey*. In carrying the work through the press, I have removed a very considerable number of false references (some of which still remain in the third German edition), and several erroneous interpretations, occasioned by a misapprehension of the German original, which a reference to the passage, as it stands in the poet himself, would have enabled the learned translator to avoid. Upon the whole, however, he has executed a difficult task successfully; and well deserves the thanks of English, as well as of American students.

T. K. A.

AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations; it should also embrace, in connexion with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns, and other small poems. Secondly, especial attention is paid to the explanation of difficult passages; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geographical explanations.

Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title: "*Novum Lexicon Græcum etymologicum et reale, cui pro basi substratæ sunt concordantiæ Homericæ et Pindaricæ.*" It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition it has been improved, in point of convenience, by an alphabetical arrangement; and by the copious additions of Prof. Rost of Gotha, it has been brought nearer to the present

standard of Greek scholarship. Although that carefully-executed work is not to be brought into comparison with the present, in respect to its extent and peculiar design, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the *Iliad* and *Odyssey*, as *ἄμαθος*, *ἀμπεῖρω*, *ἀναπείρω*, *Δύμη*, *Ἑλικάων*, *ἐκτάδιος*, *ἐλάσσων*, *πολύτρητος*, *ῥυσός*, *φώκη*, etc. was certainly, considering the compass of the work, to be expected. A still older work, "*W. Seberi Argus Homericus s. Index Vocabulorum in omnia Homeri Poëmata*," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A; and the separately-published Lexicons of the *Iliad* and *Odyssey*, by *Lünemann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks*, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the Epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in

* I need not say, that this applies in a still higher degree to the admirable Lexicon of Liddell and Scott.—T. K. A.

addition the Epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttman, which is commonly used in the schools, and to that of Rost, as well as to the recently-published Grammar of my valued colleague, Dr. Kühner [in the 3rd Ed. to his School Grammar]. The large Grammar of Buttman is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connexion with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as the Present, cf. ἀκρίζω, ἀραρίσκω, δαίτομαι, &c.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets are designated as poetic, and if found only in Epic writers, as Epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavoured to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labours of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connexions, are printed in spaced type [in this Ed. in Italics]; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as βασιλεύς, δῆμος, of the mythological articles, of the names of clothes, weapons, &c. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connexion, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to

supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connexion. This desideratum I have endeavoured to supply, and have also marked the so-called ἄπαξ εἰρημένα with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least one translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word under which the explanation is given, because, in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, Diss. de Mythol. Græcorum Antiquissima, and De Historiæ Græcæ Primordiis (Opus. II. 1827). I have thus endeavoured to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of Greek proper names*. That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's Handbuch der Mythologie aus Homer und Hesiod, E. L. Cammann's Vorschule zu der Iliade, and D. E. Jacobi's Handwörterbuch der griechischen und römischen Mythologie. Upon the principal works which have appeared on the Homeric Geography, as those of Schönemann, Voss, Uckert, G. F. Grotefend, Völcker, as well as upon other writings which treat of this subject, as Mannert's Geographie der Griechen und Römer, Ottfried Müller's Geschichte hellen. Stämme, I. Bd., etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

* Griechisch-Deutsches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigelegter kurzer Erklärung und Angabe der Sylbenlänge, etc. Hanover, 1832.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that of Wolf; in connexion with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann, and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particular works on the Homeric language, as Buttmann's *Lexilogus*, *Lehrs de Aristarchi Studiis Homericis*, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, *Grammat. Dialectici Epicæ*, Vol. I. L. 1, which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in the press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labour bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotefend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

Hanover, Nov. 1835.

INDEX OF DIFFICULT PASSAGES.

(VID. PREFACE.)

	Page		Page
IL. 1, 170 see ἀφύσσω	80	IL. 11, 635 see πυθμήν	364
566 χραισμέω	437	671 Πύλος	365
580 εἵπερ	125	12, 36 καναχίζω	226
2, 218 συνέχω	386	107 ἔχω	184
303 χθιζός	435	177 λαῖνες	257
318 ἀρίζηλος	67	340 ἐπώχατο	163
356 } ὄρμημα	313	433 ἔχω	184
590 }		13, 130 προθέλυμος	357
701 ἡμιτελής	193	132 ψαύω	440
3, 100 ἀρχή	70	137 συμπερτός	384
180 εἵποτε	125	257 κατὰγνυμι	229
205 ἀγγελίη	3	346 τεύχω	396
4, 214 ἄγνυμι	5	359 ἐπαλλάσσω	147
5, 384 ἐπιτίθημι	160	543 ἐάφθη	118
397 πνυλός	365	707 τάμνω	389
487 ἀλίσκομαι	27	14, 35 πρόκροστος	358
770 ἡεροειδής	190	40 πτήσσω	363
6, 168 γράφω	96	209 ἀνείσα	45
7, 239 ταλαύρινος	389	419 ἐάφθη	118
298 ἀγών	8	499 φή	422
336 ἐξάγω	143	15, 80 εἶμι	125
8, 328 νευρή	291	252 αἶτω	21
378 γηθέω	93	16, 216 ψαύω	440
9, 46 εἰ δέ	122	371 ἄγνυμι	5
235 ἔχω	184	422 θοός	204
378 κάρ	226	507 λείπω	260
506 φθάνω	422	667 καθαίρω	221
567 κασίγνητος	227	17, 42 ἀδήριτος	8
10, 224 πρό	356	213 ἐνδάλλομαι	215
351 οὔρον	319	297 αὐλός	76
391 ἄγω	7	18, 570 Δίνος	264
11, 51 κοσμέω	247	592 ἀσκέω	71
243 ΒΙΔΩ	122	19, 149 κλοτοπεύω	242

INDEX OF DIFFICULT PASSAGES.

xi

	Page		Page
IL. 19, 183 see ἀπαρέσσω	53	Od. 7, 107 see καιροίς	222
209 ιείη	210	123 θειλόπεδον	199
402 ἐώμεν	184	8, 187 πάχετος	330
21, 126 ὑπαίτσω	410	351 ἐγγνώ	118
172 μεσοπαλῆς	278	9, 135 πῖαρ	342
22, 254 ἐπιδίδωμι	153	459 ῥαίω	367
356 προτιόσσομαι	361	10, 124 πείρω	332
489 ἀπουρίζω	61	86 κέλευθος	236
23, 30 ὀρεχθέω	311	11, 597 κραταίς	249
574 δικάζω	110	614 ἐγκατατίθημι	119
760 κανών	226	14, 521 ἀμοιβάς	33
762 πηνίον	342	15, 78 ἀγλαΐη	5
24, 58 γυνή	96	404 τροπή	405
79 Μέλας πόντος	274	16, 114 χαλεπαίνω	431
		17, 232 ἀποτρίβω	61
Od. 1, 130 λῖς	265	268 ὑπεροπλίζομαι	412
234 βάλλω	84	18, 192 κάλλος	224
2, 33 ὀνίνημι	308	19, 203 ἴσκω	217
89 εἶμι	125	229 λάω	260
203 ἴσος	218	565 ἐλέφας	134
206 ἐριδαίνω	166	20, 302 Σαρδάνιον	372
3, 269 πεδάω	331	21, 71 μῦθος	287
4, 208 ἐπικλώθω	155	22, 31 ἴσκω	217
353 ἐφετμή	181	143 ῥώξ	371
5, 248 ἀράσσω	64	304 πτώσσω	364
252 ἱκρία	213	322 ἀράομαι	63
ἱσταμίν	380	348 ἔοικα	147
300 μή	281	23, 191 πάχετος	330
6, 201 διερός	110		
242 δέατ'	100	H. MERC. 75 πλανοδίη	344
265 ἐπίστιον	159	427 κραίνω	219
7, 86 ἐρείδω	164	H. CER. 280 κατενήνοθεν	233
87 θριγκός	205	H. 26 7 κρύπτω	252

ABBREVIATIONS.

absol. signifies absolute.	Ion. signifies Ionic.
accus. „ accusative.	iterat. „ iterative.
act. „ active.	κ. τ. λ. „ καὶ τὰ λοιπά = etc.
adj. „ adjective	Lex. „ Lexicon.
adv. „ adverb.	Buttm. Lex. Buttmann's Lexilogus
Æol. „ Æolic.	metaph. „ metaphorical.
aor. „ aorist.	mid. „ middle.
Apd. „ Apollodorus.	neut. „ neuter.
Apoll. or Ap Apollonii Lex. Homeri-	Od. „ Odyssey.
cum.	optat. „ optative.
Att. „ Attic.	partcp. „ participle.
Batr. „ Batrachomyomachia.	pass. „ passive.
comm. „ common, commonly.	perf. „ perfect.
compar. „ comparative.	plupf. „ pluperfect.
conj. „ conjunction.	plur. „ plural.
dat. „ dative.	poet. „ poetic.
depon. „ deponent.	signif. „ signification, signifies.
Dor. „ Doric.	sing. „ singular.
Ep. „ Epic.	subj. „ subjunctive.
epith. „ epithet.	V. „ Vater or Voss.
fem. „ feminine.	= „ equivalent to.
fut. „ future.	† „ ἀπαξ εἰρημένον.
gen. „ genitive.	? „ doubtful.
h. „ hymn.	* „ only in the hymns.
Il. „ Iliad.	*Il. „ only in the Iliad.
imperat. „ imperative.	*Od. „ only in the Odyssey.
imperf. „ imperfect.	[] „ additions by the Trans-
infin. „ infinitive.	lators, or by the English
intrans. „ intransitive.	Editor.

Cp. = Cowper.
 Db. = Dübner.
 Död. = Döderlein.
 Fäs. = Fäsi.

Note.—To save space “Il.” has been omitted; so that references to which “Od.” is not prefixed, are all of them from the *Iliad*.

HOMERIC LEXICON.

A.

A, the first letter of the Gr. alphabet; as a numeral *one*; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies (or *books*), both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

a. in composition, is 1) a *privative* (before a vowel commonly *av*), the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad* sense; *αδῆλος*, *in-visible*, *ἄπαῖς*, *child-less*, *ἄβουλος*, *ill advised*, *ἀναίτιος*, *in-nocent*. 2) a *copulative* [answering to the adv. *ἅμα*], indicates primarily a connexion of two objects, also mly conveying the notion of *equality*, *collection*, and *intensity*; *ἄλοχος* (*λέχος*), *bedfellow*, *wife*; *ἀτάλαντος*, *equipoherent*; *ἄθροός* (*θρέω*), *assembled*, *crowded together*. 3) a *intensive*, strengthening the adj. with which it is compounded and answering to the adv. *ἄγαν*, *ἄβρομος*, *loud roaring*; *ἄσπερχής*, *very impetuous*. This intensive *a* is found in but very few compounds [if at all] and is denied by many Gram. 4) a *euphonic* is prefixed for mere sound's sake to many words beginning with two consonants; *ἀβληχρός* for *βληχρός*; *ἄσπερονή* for *στερονή*.

ἄ, interj., an exclamation denoting *displeasure*, *pitg*, *astonishment*; *οὐ! αὐ! ἄ δειλέ*, *ah wretch!* 11, 441.

ἄδᾱτος, *ov*, poet. (*ἄδω*), 1) *inviolable* = *what one does not dare to violate*; epith. of the waters of the Styx, 14, 271. 2) = *what one cannot violate*, *cannot injure*, &c.; as an ep. of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. p. 4, the waters of the Styx are called *inviolable*, because the gods swore by them an oath *not to be broken*; and in the Od. the contest is called *inviolable*, i. e. *that which may not be spoken against*, hence *honorable*, *distinguished*; but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double *privative*, or an *a* intensive, and explain *ἄδᾱτος* by *πολυβλαβής*, *very injurious*.

ἄγῆς, *ἔς* (*ἄγνυμι*), *not to be broken*, *difficult to break*, *strong*, *ρόπαλον*, Od. 11, 575.†

ἄδομαι, *depon. mid.* see *ἄω*.

ἄπτοτος, *ov*, poet. (*ἄπτομαι*), *not to be touched*, *unapproachable*, *invincible*, epith. of the strong hands of the gods and heroes, 1, 567. 7, 309.

ἄσχετος, *ov*, Ep. for *ἄσχετος*.

ἄω, poet. (*ω* = *ω*), *aor. 1. act.* *ἄωσα*, *contr.* *ἄσα*, *aor. mid.* *ἄωσάμην*, 3. *sing.* *ἄσατο*, *aor. pass.* *ἄωσθην*. Of pres. only 3 *sing. mid.* *ἄσται*. 1) *Act. trans.* *to injure*, *to harm*, with acc. *ἡ δᾱ τιν' ἤδη βασιλῶν τῆδ' ἄτη ἄσας*; hast thou ever before injured any king by such misfortune? i. e. brought him into such misfortune? 8, 236. 2) *E-*pecially *to injure in the understanding*, *to infatuate*, *to befool*, *to mislead*, *to delude*, with and without *φρένας*: *οἶνω*, *to stupefy his mind with wine*, Od. 21, 297. *ἄσαν μ' ἑταροί*, my companions befooled me, Od. 10, 68 [in this passage it is, *have wronged or injured me*]; and *δαίμονος ἄσα*, Od. 11, 61; hence pass. *to be deluded*, *infatuated*, *blinded*, *to fall into disaster*, 16, 685. *Ἄτη, ἡ πρῶτον ἄσθην*, Ate, by whom I was first infatuated, 19, 136. *ἄσθεις φρεσίν*, Od. 21, 301. 1) *Mid.* [exclusively in ref. to the mind] *to delude oneself*, *to let oneself be deceived*, *to mistake*, *to err*, *to act foolishly*, 9, 116; also *ἄσατο μέγα θυμῷ*, he was utterly infatuated in mind, 11, 340. 2) *As dep. mid.* with acc. *to lead astray*, 19, 91.

Ἀβακέω (*βάζω*), poet. *aor.* *ἄβακησα*, properly, *to be without speech*; gener. *to be uninformed*, *to be ignorant*, *to be unsuspicious*, Od. 4, 249.†

Ἀβαντες, *oi*, the *Abantes*, the earliest inhabitants of the island of Euboea, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Euboea under king Abas; according to Strabo they came from Thrace, 2, 536.

Ἀβαρβαρηή, *ἡ* (from *ἄ* and *βάρβαρος* native), a fountain nymph, mother of Æsepus and Pedasus by Bucolion, 6, 22.

Ἀβᾱς, *αντας*, *ὁ* (from *ἄ* and *βαίνω* not going away, Nabito, Herm.), a Trojan, son of Eurydamas, killed by Diomedes, 5, 148.

Ἀβιοι, *oi*, the *Abii*, nomadic Scythians in the north of Europe, accord. to Strabo, VII. p. 360, on the Ister, 13. 6.† (prop. *poor*, *needy*, from *a* and *βίος*: Wolf and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[*ἄβιος*, *ov*, see *Ἀβιοι*.]

* **ἄβλαβῆς**, poet. for *ἄβλαβῶς*, adv. (*ἄβλαβής*), *harmlessly*, *without harm*, h. Merc. 83.

* **ἄβλαβῆν**, *ἡ*, poet. for *ἄβλάβεια* (*βλάβ-*

B

πτω), *invulnerability*. 2) *harmlessness, innocence*; in the plur. Ἀβληρῆαι νόοιο, h. Merc. 393.

* Ἀβληρος, ὁ, a Trojan, killed by Antilochus, son of Nestor, 6, 32.

Ἀβλῆς, ἦτος, ὁ, ἦ, poet. (βάλλω), *not discharged, unshot*, epith. of an unused arrow, 4, 117. †

Ἀβλητος, ον, poet. (βάλλω), *not hit, unhurt*, 4, 540. †

Ἀβληχρός, ἦ, ὄν (a euphon. and βληχρός), *weak, powerless, gentle*; χεῖρ, the feeble hand of Venus, 5, 337; τεῖχος, a weak wall, 8, 178; θάνατος, a gentle death, Od. 11, 185. [Cf. ἀμαλός and μαλακός. Butt. Lex. 194.]

Ἀβρομος, ον (a intens. and βρόμος according to Apoll. Lex.), *loud-shouting, very clamorous*. Epith. of the Trojans, 13, 41. † Passow with Eustath. makes a euphon. and translates *clamorous*. Butt. makes a copulative, and translates *shouting together*.

Ἀβροτάζω, poet. (prob. from aor. 2 ἀμβροτεῖν, Epic for ἀμαρτεῖν), *to miss, τινός any one*: found only in aor. 1 subj. μή πως ἀβροτάξομεν (ep. for ἀβροτάξωμεν) ἀλλήλοισιν, lest we miss one another, 10, 65. † See Thiersch. § 232. Butt. Lex. p. 82.

Ἀβροτος, η, ον, later ος, ον, poet. (βροτός) = ἀμβροτος, *immortal, divine, holy*. νύξ ἀβρότη, *sacred night*, because it is a gift of the gods, 14, 78. (The meaning *without men* is doubtful. See Butt. Lex. p. 83.)

* Ἀβυδος, ἡ, *Abdys*, a city in the Trojan dominion on the Hellespont, opposite Sestos, now *Avido*, 2, 836. Hence the adv. Ἀβυδῶθεν, *from A.*, and Ἀβυδῶτι, *in or at A.*

ἀγάσθαι, see ἀγαμαι.

ἀγαγον, see ἀγω.

ἀγάζομαι, pres. not used by Homer, but supplies the tenses assigned to ἀγαμαι.

ἀγαθός, ἦ, ὄν, *good, excellent, strong*, distinguished of its kind. α) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βοῶν ἀγαθός, *good in the battle-cry* (see βοή), epith. of leaders. β) Of birth, *noble, high-born* (opposed to χεῖρες), Od. 15, 324. γ) Of things and states, εἰς ἀγαθὰ εἰπεῖν, *to speak for good*, 9, 102. 23. 305. (cf. φρονέω) πειθῆσθαι εἰς κγαθόν, 11, 789. ἀγαθὰ φρονεῖν, *to be well-intentioned, right-minded*, 6, 162. Neut. pl. subst. ἀγαθὰ, Od. 14, 441. Irreg. comp. ἀμείνων, βελτίων, κρείσσω, λωίων, superl. ἀριστος, βέλτιστος, κράτιστος, λωίστος, etc. [Lobeck doubts the relationship between ἀγαθός and ἀγαμαι, which Butt. approves of. Path. Ser. Græc. p. 363.]

* Ἀγάθων, υνος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, 24, 249.

ἀγαιομαι, Ep. form of ἀγαμαι, only in pres. in the sing., *to be indignant, to be angry*, Od. 20, 16. †

ἀγακλής, ἐς, poet. (ἀγαν, κλέος), gen. ἐος, *very illustrious, famous, glorious*,

generally of men; once of Hephæstus (Vulcan), * Il. 21, 379.

* Ἀγακλής, contr. ἦς, ἦος, ὁ, a Myrmidon, father of Epigeus, * Il. 16, 571.

ἀγακλειτός, ἦ, ὄν = ἀγακλής, poet. *very celebrated, famous, glorious*, generally of men. β) Of things: only ἀγακλειτὴ ἑκατόμβη, a glorious hecatomb, Od. 3, 59.

ἀγακλυτός, ὄν, poet. (κλυτός), prop. of which one hears much, *far-famed, most glorious*, generally of men. γ) Of things: only ἀγακλυτὰ δώματα, Od. 3, 388. 428.

* ἀγαλλίς, ἰδος, ἡ, a bulbous-rooted flower of the *Iris* tribe, perhaps the *sword-lily*, h. Cer. 7, 226.

ἀγάλλομαι, mid. only pres. *to glory or exult in*, *to be proud of* any thing, with the dat. generally in the part. spoken of men: ἵπποισιν καὶ ὄχεσφιν, *proud of horses and chariots*, 12, 114. Of gods: of the Thiræ, h. Merc. 553. Of Pan: φρένα μολπαῖς, *to be proud in heart of the songs*, h. 18, 24. Of mares: πάλοισιν, *exulting in their foals*, 20, 222. Of birds: πτερυγεστοί, *exulting in their wings*, 2, 462. Of ships (met.): Διὸς οὐρῳ, *to exult in the fair wind of Zeus*, i. e. *to be favoured with a fair wind*, Od. 5, 176. β) With a part. of Hector: ἀνάλλεται ἔχων τεύχεα, *he exults in arms*, 17, 473.

ἀγαλμα, ατος, τό (ἀγάλλω), prop. what contributes to splendour, or serves for ornament [= καλλώπισμα, πᾶν ἐφ' ᾧ τις ἀγάλλεται], *an ornament, a jewel*, 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, *a glorious or acceptable offering*. Of the Trojan horse, ἀγαλμα θεῶν, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438. [The meaning *image*, etc. is post-Homeric.]

ἀγαμαι, dep. mid. a collateral Ep. form of ἀγάομαι and ἀγαιομαι, fut. ἀγάσομαι, (Wolf νεμεσήσεται, Od. 1, 389). aor. 1. Ep. ἡγασάμην, ἡγασοάμην. (Fr. ἀγαμαι only 1 sing. pres. fr. ἀγάομαι 2 pl. pres. ἀγάασθε. Ep. for ἀγάσθε. Inf. pres. ἀγάσθαι for ἀγᾶσθαι, 2 pl. impf. ἡγάασθε for ἡγᾶσθε.) 1) *to esteem*, in a good sense, *to admire*, *to venerate*, with acc. 3, 101; μῦθον, 7, 404; without acc. *to wonder*, Od. 23, 175; with part. 3, 224. 2) *to consider as too great*; in a bad sense, *to envy*, *to grudge* (in which signif. Hom. uses the pres. ἀγάομαι and ἀγαιομαι), with the dat. of pers. spoken of (especially of the gods, 17, 71), and acc. of the thing: τὰ μὲν πον μέλλεν ἀγάσσεσθαι θεὸς αὐτός, but this must even a god have envied [if it had happened: and therefore it did not happen. F.], Od. 4, 181; and with inf. νῦν μοι ἀγᾶσθε, θεοί, βροτῶν ἄνδρα παρῆναι, now ye envy me, ye gods, that a mortal man is with me, Od. 5, 119. 8, 565. 3) *to be offended with*, *to be angry at*, with acc. κακὰ ἔργα, Od. 2, 67; κότῳ *to be offended*, *to regard with anger*, 14, 111.

* Ἀγαμεμνονίδης, ον, ὁ, son of Agamemnon = Orestes, Od. 1, 32.

Ἀγαμέμνων, ονος, ὁ (fr. ἄγαν and μένω most constant), son of Atreus, grandson of Pelops, king of Mycenæ, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, 2, 478; and personal bravery, 11; but was sometimes wanting in decision and circumspection. Hurried away by passion, he insulted the priest Chryseïs, and when obliged to restore his daughter, he caused Briseïs to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, 9. According to Od. 1, 300, and 11, 410 sq., Ægisthus, who had seduced his wife Clytæmnestra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named in 9, 287. Hence adj. Ἀγαμεμνό-νεος, ἑ, ἐόν, *belonging to A.*

Ἀγαμήδη, ἡ, daughter of Augæas, king of Elis, wife of *Mulius*. She was acquainted with all the medicinal herbs which the earth produces, 11, 740.

Ἀγαμήδης, ους, ὁ (fr. ἄγαν and μῆδος *counsel*), son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

ἄγαμος, ον (γάμος), *unmarried*, 3. 40. † ἄγάννιφος, ον, poet. (νίφω), *very snowy, covered with snow*, epith. of Olympus, whose summit according to the statement of travellers is never free from snow, *1, 426. 18, 186.

ἄγανός, ἡ, ὄν, poet. (γάνος, γάννυμαι), 1) *gentle, mild, lovely*, ἔπεια, 2, 180; βασιλεύς, Od. 2, 230. ἄγανὰ βέλεα, the *gentle arrows* of Apollo and Artemis (Diana), since sudden, gentle death (in opposition to death produced by long sickness) was ascribed in the case of men to Apollo, and of women to Artemis, Od. 3, 280, 15, 411. See Apollo and Artemis. 2) *Active, rendering mild, propitiatory, agreeable, welcome*, δῶρα, 9, 113; εὐχολή, a grateful vow, 9, 499. Od. 13, 357.

ἄγανόφροσνῃ, ἡ (φρήν), *mildness, gentleness*, 24, 772. Od. 11, 203.

ἄγανόφρων, ον, gen. ονος, poet. (φρήν), *of a gentle disposition, mildly disposed*, 20, 467.

ἀγάομαι, Ep. form of ἀγαμαι, q. v. ἀγάπῳ and ἀγαπάομαι as dep. mid. = ἀγαπάω, only in the pres. 24, 464. Od. 7, 33, 16, 17.

ἀγαπάω (akin to ἀγαμαι), aor. ἡγάπησα, poet. ἀγάπησα, 1) *to receive kindly, to treat with kindness or attention*, with acc. spoken generally of men, Od. 16, 17, 23, 214; of a god: θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην, that a god should thus openly favour mortals, 24, 464. 2) *to be content, to be satisfied*, οὐκ ἀγαπᾷς, ὁ (= εἶμι) ἐκπῶλος δαίνυσσαι; art thou not content, that thou featest in quiet? Od. 21, 289. 3)

ἀγαπάομαι, dep. mid.: its partec. stands in an absolute sense with φιλέω and κινέω. οὐκ ἀγαπαζόμενοι φιλέουσ', do not cordially entertain. Od. 7, 33. welcome, 21, 224.

ἀγαπήνωρ, ορος, ὁ (ἀνὴρ), *manhood-loving, manly, bold, brave*, epith. of heroes, 8, 114, Od. 7, 170.

Ἀγαπήνωρ, ορος, ὁ, son of *Λαοκῆος*, grandson of *Λυκούργος*, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, 2, 610. Comp. Apd. 3, 10, 8.

ἀγαπητός, ἡ, ὄν (ἀγαπάω), *beloved, dear*, epith. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπητῶς, *with love, cheerfully, willingly*, Batr.

ἀγάρρως, ον, poet. (ῥέω), *strong-flowing, rapid*, epith. of the Hellespont, 2, 845; of the sea, h. Cer. 34.

Ἀγασθένης, εος, ὁ (adj. ἀγασθενής, very strong), son of Augeas, king of Elis, father of Polyxenus, 2, 624.

ἀγαστῆνος, ον, poet. (στένω), properly, *strong-sighing*; then *loud-roaring, deep-roaring*; epith. of Amphitritê, Od. 12, 97. h. Ap. 94.

Ἀγαστρόφος, ὁ (from στρέφω turning himself out), son of *Πάριος*, a Trojan, killed by Diomedes, 11, 338.

* ἀγατός, ὄν, poet. for ἀγαστός, *admired*, neut. as adv. h. Ap. 515.

Ἀγαυή, ἡ, daughter of Nereus and Doris, 18, 42; (in Wolf and Spitzner Ἀγανή, cf. A. Gräfenhan Gr. dial. Ep. p. 58.)

ἀγαυός, ἡ, ὄν (ἀγαμαι), *admirable, wonderful, glorious, excellent, noble*, generally epith. of kings and heroes; also of the Hippomolgi, 13, 5; of birth, *μνηστήρες ἀγαυοί, noble suitors*; of the Phæacians: πομπῆς ἀγαυοί, excellent conductors, Od. 13, 71; and of Proserpine, Od. 11, 213. Superl. ἀγαυότατος, Od. 15, 229.

ἄγγελίη, ἡ (ἄγγελος), *a message, an embassy, news, tidings*. ἄγγελίη τυνός, a message from or about any one, 15, 640; and ἄγγελίην πατρός φέρειν, to bring tidings of the father, Od. 1, 408. ἄγγελίην ἐλθεῖν, to come on an embassy, i. e. to bring a message, as an ambassador, 11, 140. In the last passage and some others, the old grammarians incorrectly suppose a subst. ὁ ἄγγελίης = ἄγγελος; but the best modern critics suppose an accus. or a gen. sing. of the fem. ἄγγελίη, cf. Buttm. Lex. (in voc.) Thiersch § 268, 2. Spitzner Il. 13, 252. ἄγγελίην ἐπὶ (Wolf. ἐπὶ) Τυδῇ στείλαν, they sent Tydeus on an embassy, 4, 384. ἦλυθε σέυ ἐνεκ' ἄγγελίης (gen. caus.), connect thus, ἦλ. ἀγγ. σέυ ἐνεκα, he came on account of a message on your behalf, 3, 205. ἡέ τευ ἄγγελίης μετ' ἐμ' ἦλυθες; or comest thou to me on account of some message? 13, 252. ἄγγελίης οἴχνησκε, he was w. t. to go on account of a message, i. e. to carry messages, 15, 640.

ἄγγελίης, ὁ, Ion. for ἄγγελλίης, ον, ὁ, according to the ancients a form of ἄγγελλος,

see ἀγγελῆν; cf. Rost. ausf. Lex. who defends the view of the ancients, *a messenger, an ambassador*. ἤλ. σὺν ἐνεκ' ἄγγ. he came as an ambassador on thine account, 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἀγγελιώτης, ου, ὁ = ἄγγελος, *a messenger*, h. in Merc. 296. Comp. ἔριθος.

ἀγγέλλω (ἄγω), fut. ἀγγελέω, Ep. for ἀγγελάω, aor. ἤγγειλα, aor. mid. ἤγγειλάμην, *to bear a message, to give information, to bear tidings*; often absol. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) *to announce, recount, report*; with accus. of the thing, ἐσθλά, 10, 448; ἔπος, 17, 701; θέμιστας, h. Ap. 391; also of the person, τινά, *to give intelligence of any one*, Od. 14, 120. 122; and with inf. κήρυκες ἀγγελοῦντων παῖδας πρωτῆστας λέξασθαι, let the heralds proclaim that the adult youth are to post themselves for their watch, &c. 8, 517; comp. Od. 16, 350.

ἄγγελος, ὁ, ἡ, *a messenger, an ambassador*, whether male or female: *heralds* are called Διὸς ἄγγελοι, messengers of Zeus, 1, 334; Ὅσσα, 2, 93; also birds by whose flight divination was performed, 24, 292. 296.

ἄγγος, εὖς, τό, *a vessel for wine, milk*, etc. 2, 471. Od. 2, 289; *a jar, pail*, &c.

ἄγε, ἄγετε, properly imperat. fr. ἄγω, *bear*; then, as interject. *up! on! come on! quick!* Often strengthened: ἀλλ' ἄγε, ἄγε δὴ, *up, then! on, then!* comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὴ τραπέομεν, 3, 441. ἄγε δὴ στέωμεν, 11, 348; and ἄγετε περιφραζώμεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; once only with imperat. 3 plur. 2, 437 ἀλλ' ἄγε—ἀγειρόντων. On εἰ δ' ἄγε, *up, then!* see et.

ἄγειρω (ἄγω), aor. ἤγειρα, Ep. ἄγειρα, perf. pass. ἀγήγερμαι, aor. 1. pass. ἠγέρθην. Peculiar Ep. forms: 3 pl. plupf. ἀγγιγέρατο, 3 pl. aor. ἠγέρθεν for ἠγέρθησαν, aor. sync. 2 mid. ἀγέρομην, part. ἀγρόμενος. 1) *Active, to collect, to assemble*; spoken of men, with accus. λαόν, 2, 438; ἀγορήν, *to call an assembly*, Od. 2, 28. 2) *Of things: to collect, δημόθεν ἄλφита καὶ οἶνον*, Od. 19, 197; πύρνα, *to collect by begging pieces of wheaten bread*, Od. 17, 362. 11) *Mid. with the sync. aor. 2 and aor. 1 pass. to assemble, to come together*; περὶ αὐτόν, 4, 211. ἐς ἀγορήν ἀγέροντο, they came to the assembly, 18, 245. 2) *Trop. in the aor. pass. ὅτε δὴ ἀμυντο καὶ ἐς φρένα θυμὸς ἀγέρθη*, when now he respired and life was collected into the heart. i. e. when he came to himself, 22, 475. Od. 5, 458. ἀψορόβον οἱ θυμὸς ἐνὶ στήθεσιν ἀγέρθη, courage (hope) returned to his breast, 4, 152. μάχην ἤγειρας, 13, 773, belongs to ἄγειρω, q. v. Of like import are the poet. forms ἠγερέθονται, ἠγερέθοντο, and ἠγερέσθαι accord. to Arist. for ἠγερέσθαι.

ἀγελᾶιος, αἴη, αἶον (ἀγέλη), *belonging to a herd, grazing in herds*. Il. and Od. epith. of cattle.

* Ἀγέλαος, Ion. Ἀγέλεως, ὁ (fr. ἄγω and

λαός leader of the people), 1) son of Phradmon, a Trojan, whom Diomedēs slew before Troy, 8, 257. 2) a Greek slain by Hector, 11, 302. 3) son of Damastor, a suitor of Penelopē, slain by Ulysses, Od. 22, 293.

* ἀγέλαστος, ον (γελᾶω), *without laughing, sad*, h. Cer. 200; hence ἡ Ἀγέλαστος πέτρη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γελαστά.

* Ἀγελῆη, ἡ, poet. (ἄγω, λεία), *the collector of booty*, epith. of Minerva as the protectress of heroes, Il. and Od.

ἀγέλη, ἡ (ἄγω), *herd, crowd*, with and without ὄσων and ἐππων, 19, 281.

ἀγελήδον, adv. (ἀγέλη), *in herds, in crowds*, 16, 160.†

ἀγέληφι, poet. dat. for ἀγέλη, *in the herd*. Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

ἀγέμεν, poet. for ἀγεῖν.

ἀγεν, Ep. for ἐάγησαν, see ἀγνυμι.

ἀγέραςτος, ον (γέρας), *without a present as a token of honour, unrewarded*, 1, 119.† ἀγερέθομαι, Ep. form, fr. ἀγείρω, more correctly ἠγερέθομαι, which see.

ἀγέρθεν, poet. for ἠγέρθησαν, see ἀγείρω.

ἀγέρωχος, ον, proud, honour-loving, ambitious, noble-minded, epith. of the Trojans, Mysians, and Rhodians, 2, 654. 10, 430; and of Periclymenus, Od. 11, 286. Used, according to the Gram., by Homer in a good sense; later, insolent, overbearing; further, see Buttm. Lex. The derivation is uncertain; prob. fr. a n. 3, γέρας, ἔχω (hence = richly-gifted); cf. τιμάχοχος.

ἄγη, ἡ (ἀγαμαι), awe, admiration, veneration, 21, 221. Od. 3, 227.

ἄγη, Ep. = ἐάγη, see ἀγνυμι.

ἀγγιγέραι = ἀγγιγέρατο, see ἀγείρω.

ἀγνηορίη, ἡ (ἀγνήωρ), *manliness, lofty courage, bravery*; spoken generally of men; of beasts, boldness, strength, 12, 46. 2) *arrogance, pride, insolence*; in the plur. ἀγνηορίησιν ἐνίεναί τινά, *to inspire any one with arrogance*, *11. 9, 700.

ἀγνήωρ, ορος, ὁ, ἡ, poet. (ἀγαν; ἀνήρ), *very brave, courageous, bold*, epith. of heroes; also θυμός, 9, 398. 2) In a bad sense, *arrogant, proud, insolent*, μνηστήρες, Od. 1, 144; and spoken of Achilles, 9, 699; θυμός, 2, 276.

* Ἀγνήωρ, ορος, ὁ, son of Anténor and Thedán, one of the bravest Trojan heroes, who contended even with Achilles, 11, 59.

ἀγήραος, ον, contr. ἀγήρως, ων (γῆρας), *not growing old, ever young*; often in connexion with ἀθάνατος, 8, 539; *imperishable, eternal*; spoken of the ægis of Zeus, 2, 447. Hom. has both forms; the contr. 12, 323. 17, 444. Od. 5, 218.

ἀγήρως, ων = ἀγήραος, ον, see ἀγήραος.

ἀγῆτος, ἡ, ὄν (ἀγαμαι), *admired, admirable, distinguished, glorious*; with accus. εἶδος ἀγῆτος, glorious in form, 5, 778. 24, 376; φρένας, Od. 14, 177.

ἀγινέω (a protracted form of ἄγω), fut. ἀγινήσω, h. Ap. 57; *to lead, to drive*; to

bring, to fetch; spoken of things, like ἄγω: ὄλην, 24, 784. Od. 17, 294.

ἀγκάζομαι, depon. mid. (ἀγκάς), *to take up in the arms*; with accus. νεκρὸν ἀπὸ χθονός, *to take up a dead body from the earth*, 17, 722.†

Ἀγκαῖος, ὁ (lit. embracing with the arms, fr. ἀγκαί), 1) son of *Lycurgus* and *Eurynome*, father of *Agapēnor*, king of *Arcadia*, 2, 609. 2) an *Etolian* from *Pleuron*, a powerful wrestler who was vanquished by *Nestor* in the funeral games in honour of *Amarynceus*, 23, 635.

ἀγκαλέω, Ep. for ἀνακαλέω, *to call upon, to invoke*; hence ἀγκαλέουσιν, as *Herm.* reads for καλέουσιν, h. in *Ap.* 373.

ἀγκάλις, ἰδος, ἡ, prop. a dimin. of ἀγκάλη, *the arm*; only in the plur. *the arms*; dat. ἐν ἀγκάλιδεσσι φέρειν, *to bear in the arms*, *Il. 18, 555. 22, 503.

* ἀγκαλος, ὁ = ἀγκάλις, h. *Merc.* 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), *with or in the arms*, in connexion with ἔχειν, λάσσειν, μάρπτειν, 5, 371. 23, 711. Od. 7, 252.

ἀγκιστρον, τό (ἀγκος), *a burb, a fish-hook*, *Od. 4, 369. 12, 322.

ἀγκλίνας, poet. for ἀνακλίνας, part. aor. from ἀνακλίνω.

ἀγκοῖνη, ἡ, poet. (ἀγκών), *the elbow*; plur. *the arms*, only in the dat. ἐν ἀγκοῖνῃσι πινος ἱστέειν, *to rest in the arms of any one*, 14, 213. Od. 11, 261.

ἀγκος, εὖς, τό, prop. a curve, hence *the elbow, the arm*. λαβεῖν τινα κατ' ἀγκέα, *to take any body in one's arms*, h. in *Merc.* 159. Comp. *Herm.* Commonly, 2) a *mountain-glen*; a *glen, dale*, 20, 490. Od. 4, 337.

ἀγκρεμάσασα, see ἀνακρεμάννυμι.

ἀγκυλομήτης, εὖς, ὁ, ἡ, poet. (μήτις), *that has crafty (lit. crooked) designs, wily, politic, artful*, epith. of *Κρόνος* (*Saturn*), because he overreached his father *Uranus*, 2, 205. 319. h. in *Ven.* 22.

ἀγκύλος, ἡ, ὃν (ἀγκή), *bent, curved, crooked*, epith. of the bow, 5, 209; and of the round-wheeled chariot, 6, 39.

ἀγκυλότοφος, ὃν, poet. (τόξον), *furnished or armed with bent bow*, epith. of the *Pæonians*, *Il. 2, 848.

ἀγκυλοχεῖλος, ὃν, ὁ, poet. (χεῖλος), *having a hooked bill or beak*, epith. of birds of prey, 16, 428. Od. 19, 538.

ἀγκυλοχῆλης, ὃν, ὁ, poet. (χηλή), *having crooked claws*, *Batr.* 296.

ἀγκών, ὦνος, ὁ, prop. the angle formed by bending the arm, *the elbow*, 5, 582. 2) ἀγκών τεύχος, the salient (or jutting) angle of the wall, 16, 702.

* ἀγαθέυρος, ὃν, poet. (ἔθειρα), *having beautiful hair, bright-haired*, epith. of *Pan*, h. in *Pan.* 5.

ἀγλαίω, poet. (ἀγλαός), *to make splendid or glittering*; in *Hom.* only in mid. fut. infin. ἀγλαΐεσθαι, *to exult in, to be proud of a thing*; with the dat. σέ φημι διαμπερές ἀγλαΐεσθαι, *I declare that thou shalt glory in them perpetually* (i. e. all thy life long), 10, 331.†

ἀγλαΐη, ἡ, poet. (ἀγλαός), 1) every thing possessing external splendour, *beauty, blooming appearance, ornament*; a) in a good sense, spoken of *Penelope*: ἀγλαΐην ἐμοὶ θεοὶ ὄλεσαν, *the gods have destroyed my bloom*, Od. 18, 180. Ἀμφότερον, κύδος τε καὶ ἀγλαΐη καὶ δυνεῖα δεινῆσαντας ἱμην, sc. ἐστί. [Here it seems to denote the *joyous look* opp. to an *exhausted faded one*.] κύδος καὶ ἀγλαΐη form one complex notion.] Both strength with a joyous countenance and refreshment are ensured to those who travel after taking food. They feel both more of spirit and joyous alacrity and more refreshment, etc. *Voss.* Od. 15, 78; of a spirited horse, ἀγλαΐη, πεποιθώς, *trusting to his beauty*, 6, 510; therefore b) in a bad sense, *ostentation, pride, vanity*; also in the plur. of the goat-herd, *Melantheus*: ἀγλάϊας φορεῖν, *to exhibit pride*, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) in the plur. *festive joy, festivity*, h. *Merc.* 476.

Ἀγλαΐη, ἡ, *Aglaia*, wife of *Charopus*, mother of *Nireus*, 2, 672.

ἀγλαΐηφι, poet. dat. from ἀγλαΐη.

* ἀγλαόδωρος, ὃν, poet. (δῶρον), *with splendid gifts, or splendid in gifts*, epith. of *Ceres*, h. in *Cer.* 54. 192.

ἀγλαόκαρπος, ὃν, poet. (καρπός), *with splendid fruits, fruit-distributing*; δένδρεα, Od. 7, 155; epith. of *Cer.*, h. *Cer.* 4. 2) *having beautiful hands* [lit. *wrists*]; εἰαῖραι, h. in *Cer.* 23.

ἀγλαός, ἡ, ὃν, poet. (ἀγάλλω), *glittering, splendid, beautiful*; in a literal sense: ὕδωρ, sparkling water, Od. 3, 424; metaphor. ἀποινα, splendid ransom, 1, 23; εὖχος, 7, 203. Often spoken of men: distinguished, excellent, glorious; of *Paris*: κέρα ἀγλαε, who maketh a display with the bow, 11, 385; in a bad sense. See also κέρας.

ἀγνοίω, poet. for ἀγνώω (νόω), aor. ἤγνοισα, Ep. iterative form, ἀγνώσασκε, Ion. for ἀγνόησασκε, (incorrectly written ἀγνώσασκε, Od. 23, 95,) *not to know, not to perceive*, mly with a negative, οὐκ ἤγνοισε, she did not fail to observe, 1, 537. In Od. 24, 218, for αἰ κε μ' ἐπηνόησιν — ἡ κε ἀγνοῖσι, we should undoubtedly read with *Thiersch*. § 216, 49. the subj. ἀγνοῖῃσι. The subj. is required by περὶ ἡσ. and φράσσω; hence we must also read ἐπηνόησιν for ἐπηνόησιν.

ἀγνός, ἡ, ὃν, pure, chaste, holy, epith. of *Artemis* and *Proserpine*, Od. 5, 123. 11, 386; once ἀγνή ἑορτή, a holy feast, Od. 21, 259; ἄλσος, h. in *Merc.* 187. Hence adv. ἀγνώως, *Ap.* 121.

* ἀγνός, ἡ and ὁ, a kind of willow-tree, the *chaste-tree* [*viteæ agnuscastus*], h. *Merc.* 410.

ἀγνῦμι, fut. ἄξω, aor. 1. ἤξα, Ep. ἔαξα, aor. 2 pass. ἐάην, Ep. ἄγην (d once ἄ), *to break, to break in pieces*, with accus. πολλοὶ ἵπποι ἄξαν' λίπον ἄρματ' ἀνάκτων, many horses having broken left behind the chariots of their masters, 16, 371

(ἀζαντε, dual. with plur. since the poet thinks of the horses as in pairs, see Buttm. § 33. note 8. Kühner II, § 427); ὤλην, to break or dash down the forest, spoken of a rushing boar, 12, 148. 2) Pass. to be broken, to break, ἐάγη ξίφος, the sword broke, 16, 769. τοῦ δ' ἐξελκομένου πάλιν, ἄγεν (poet for ἐάγησαν) ὄξεις ὄγκοι, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning *to bend* cannot be sustained; and the Scholia explain it: κατεάγησαν, ἐκλάσθησαν. The connexion also requires this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἄγνως, ὠτος, ὁ, ἡ (γνώμη), *unknowing*, Od. 5, 79.

* ἄγνως, adv. from ἄγνός, *purely*, h. Ap.

ἄγνώσασκε, iterative form of the aor. I from ἄγνοω, Od. 23, 95. The orthography ἄγνώσασκε is false. (See Thiersch. Gr. § 210. 22.)

ἄγνωστος, ὃν (γνωστός), 1) *unknowing, unrecognized*, γινώ, Od. 2, 175. 2) *unknowable, not to be recognized*. σ' . . . ἄγνωστον τεύξω πάντεσσι, I will make thee incapable of being known by any man (disguise thee), * Od. 13, 191. 397.

ἄγνος, ὃν (γόνος), *unborn*, 3, 40.† ἄγοράσθε, see ἀγοράομαι.

ἀγοράομαι, depon. mid. (ἀγορή), aor. ἡγορήσαμην, 3 pl. impf. ἡγορόωντο, Ep. for ἡγορώντο, 1) *to meet in assembly, to hold an assembly, to deliberate*, 4, 1. 2) *to speak in an assembly, to speak in general, τινί with any one; often in connexion with μετέειπεν*, 1, 73.

ἀγορεύω (ἀγορή), fut. εὔσω, aor. 1 ἡγόρευσα, properly *to hold an assembly*. ἀγορὰς ἀγορεύειν, *to deliberate*, 2, 787; then, *to speak in an assembly, to harangue*, ἐν Δαναοῖσι, ἐν Τρώεσσι, 1, 109. 7, 361. 8, 525. 2) Generally, *to speak, to announce, τί τινι: θεοπροπίας*, the will of the gods, 1, 385. ἔπειτα πρὸς ἀλλήλους, *to speak words one to another*, 3, 155. μή τι φόβονδ' ἀγορεύει, *advise not to flight*, 5, 252. πρὴν δὲ ἀγορεύειν, *to speak of an enterprise*, Od. 3, 82.

ἀγορή, ἡ (ἀγορεύω), 1) *an assembly, especially a popular assembly*, in distinction to βουλῇ an assembly of the princes, 2, 51–53. Od. 3, 127. ἀγορὴν ποιείσθαι, *τίθεσθαι*, to hold an assembly, 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; λύειν, *to dismiss an assembly*, 1, 305. Od. 2, 69. 2) the business in an assembly, *discourse, deliberation, counsel*; e-pec. in the plur. ἔχειν τινα ἀγοράων, *to restrain any one from speaking*, 2, 275. εἰδὼς ἀγορέων, *skilled in speaking (debate)*, 9, 441. 3) *the place of holding an assembly, marketplace*, a certain place in towns where the higher-classes sat upon stone seats, Od.

6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent: in Troy it was upon the highest citadel, παρὰ Πριάμοιο θύρῃσιν, 2, 788. 7, 545. 4) *market*, the place of sale, Ep. 14, 5.

ἀγορήθεν, adv. *from the assembly*, Il. and Od.

ἀγορήνδε, adv. *to the assembly*, Il. and Od.

ἀγορητής, οὗ, ὁ (ἀγορή), *an orator, speaker*, connected with βουλευφόρος, Il. and Od.

ἀγορητής, ὅς, ἡ (ἀγορή), *the talent of speaking, eloquence*, Od. 8, 168.†

* ἄγος, εὖς, τό, Ion. for ἄγος (ἄζω), *reverence, awe, pious fear*, θῶν, h. Cer. 479. So Wolf. and Herm. for ἄχος.

ἄγος, οὗ, ὁ (ἄγω), Ep. *leader*, Κρητῶν, * Il.

ἀγοστός, ὁ (ἄγνυμι), prop. *the bent in, hence the bent-hand; the palm or hollow of the hand*, always ἔλε γαίαν ἀγοστόν, he grasped the earth with his hand, * Il. 425. 13, 508. [~ ἄγκος, ἀγκάλη. L. and S.]

ἄγραυλος, ὃν (αὐλή), *dwelling, sleeping, or lying in the fields or country, ποιμένες*, 18, 162; βόες, πόριες, *cattle, calves living in pastures*, 24, 81. Od. 10, 410.

ἄγρει, pl. ἄγρειτε, prop. imperat. from ἀγρεύω, *Eolic for αἰρέω, liter. seize!* then like ἄγε, up! on! quick! pl. Od. 20, 149.

ἄγρη, ἡ, *the chase, the act of catching; of fish*, Od. 12, 330. 2) *what is caught, the game taken, prey*, Od. 22, 306.

ἄγριος, ἡ, ὃν (ἀγρός), in Hom. only once —os fem. Od. 9, 119; elsewhere of two endings, 3, 24. 19, 88; *living in the country (in opposition to a town), wild, unrestrained; αἰξ, σὺς*; and neut. plur. τὰ ἄγρια, *every thing wild, game*, 5, 33. 2) Spoken often of men: *wild, rude, fierce, cruel*; ἄγριος Κύκλωψ, Od. 2, 19; of the passions: *χόλος ἄγριος*, *fierce anger*, 4, 23; θυμός, 9, 629. ἄγρια εἰδέναι, *to be cruel, savage*.

* Ἄγριος, ὁ, son of Porthaon and Euryté in Calydon, brother of Ceneus and Alcaethous. His sons wrested the royal authority from Ceneus and gave it to their father; they were however slain by Diomedes, 14, 117. According to Apd. I. 8. 6. he was the father of Thersites.

ἀγριόφωνος, ὃν (φωνή), *having a harsh, rough, uncouth voice or pronunciation*, ['men of barbarous speech,' Cp.] epith. of the Sinties of Lemnos, Od. 8, 294.†

ἀγρόθεν and ἀγρόδε, adv. *from the country*, * Od. 13, 268.

ἀγροῦότης, οὗ, ὁ, poet. *a man from the country, inhabiting the country*. ἀνέρες ἀγροῦῶται, *rustic men*, 11, 549; βουκόλοι, *rural herdsmen*, Od. 11, 293.

ἀγρόμενος, see ἀγείρω.

ἀγρόνδε, adv. *to the fields, to the country*. * Od.

ἄγρονόμος, ὃν (νέμω), prop. *pasturing or dwelling in the country*. ἄγρονόμοι νύμφαι, *rural nymphs*. Od. 6, 106.†

ἄγρός, οὗ, ὁ, cultivated land, a field, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. II. 23, 832; country, as opposed to town, also a country villa or estate, Od. 24, 205. πολυδένδρος ἄγρός, an estate abounding in trees, a well-wooded estate, Od. 23, 139. ἐπ' ἀγροῦ, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

ἀγρότερος, η, ον, poet. for ἄγριος, living in the fields, wild, as ἡμίονοι, ἐλαφοί, 2, 852. 21, 486. 2) field-loving, the huntress = ἀγρᾶία, epith. of Artemis (Diana), 21, 471. (The verse is doubtful.)

ἀγρότης, ου, ὁ (ἀγρός), countryman, an inhabitant of the country, Od. 16, 218.† ἀγρώσω (ἀγρη), a collat. form fr. ἀγρεύω, to hunt, to catch, ἔχθρος, Od. 5, 53.†

ἀγρωστis, ios, ἡ (ἀγρός), that which grows in the fields, grass, pasturage, Od. 6, 90.† [Intpp. ad Theoph. make the agrostis = triticum repens.]

ἀγυιά, ἡ (ἄγω), once ἀγυία, 20, 254, a way, a street in towns, 6, 391. δ) road, path, οὐκίοντο πᾶσαι ἀγυαί, all the paths or roads were darkened (growing dark): a picture descriptive of nightfall, Od. (Hom. never has the nom. sing. see Rost. Gr. § 32. p. 86.)

ἀγυris, ios, ἡ, Æol. for ἀγορά, an assembly, a multitude, ἀνδρῶν, Od. 3, 31; νεκρῶν, the multitude of the dead, 16, 661. ἐν ῥῆν ἀγυρί, among the multitude of ships, 24, 141.

ἀγυράζω (ἀγύρτης), to collect by begging, χρήματα, Od. 19, 284.†

ἀγχέμαχος, ον (μάχομαι), fighting in close combat, close-fighting, epith. of brave warriors who fight with the lance or sword, *13, 5. 16, 248.

ἄγχι, adv. 1) near, in place; often with a following gen. ἄγχι θαλάσσης, 9, 43; also with gen. preceding ἔκτορος ἄγχι, 8, 117. δ) With dat. which however is generally better taken as dependent on the verb; ἄγχι παρίστατο ποιμένι λαῶν, 5, 570. 6, 405. 2) in time: soon, forthwith. ἄγχι μάλα, very soon, Od. 19, 301: (comp. ἄσσον, superl. ἄγχιστα and ἀγοτάτω.)

ἀγχιάλος, ον (ἄλς), also ἀγχιάλη, h. Ap. 32, near the sea, situated on the coast, epith. of a maritime town, 2, 640. 697.

Ἀγχιάλος, ὁ, 1) a Greek, whom Hector slew, 5, 609. 2) father of Mentès, friend of Ulysses and king of the Taphians, Od. 1, 180. 3) a noble Phæacian, Od. 8, 112.

ἀγχιβαθής, ἑς (βάθος), gen. ἑός, near the deep, genr. deep; βάλασσα, Od. 5, 413;† [deep to the very shore, L. and S.]

ἀγχιθεός, ον (θεός), near to the gods, similar to them, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch nearly related to the gods, *Od. 5, 35; cf. h. Ven. 201.

ἀγχιμαχητής, οὗ, ὁ = ἀγχέμαχος, who fights in close combat, a close-fighting warrior, 2, 604. 8, 173.

ἀγχίμολος, ον (μολεῖν), prop. coming near; only in neut. as adv. of place.

ἀγχίμολον οἱ ἦλθε, he came near to him, 4, 529. ἐξ ἀγχιμόλοιο (sc. τόπου) *εἶν, to see from near, 24, 352. 2) Of time, soon. ἀγχίμολον μετ' αὐτόν, soon after him, Od. 17, 336; or perhaps of place: close behind him.

ἀγχίνοος, ον (νόος), prop. having a mind that is always ready: quickly apprehending, intelligent, acute, Od. 13, 331.†

Ἀγχίστης, εω, ὁ (very similar fr. ἄγχι and ἴσος, Parilinus Herm.), 1) son of Capys and the nymph Themis, father of Æneas and king of Dardanus on Ida. Aphrodité (Venus) loved him and bore Æneas to him, 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodameia as his eldest daughter, 13, 429. 2) father of Echeolos, which see.

Ἀγχισιάδης, ον, ὁ, son of Anchises = Æneas, 17, 754.

ἄγχιστος, see ἄγχιστος.

ἀγχιστινός, ἰνῃ, ἰνον (lengthened fr. ἄγχιστος), near, crowded together. ἀγχιστινοὶ ἐπιπτον νεκροί, 17, 361. Od. αἱ ἀγχιστίνας ἐπ' ἀλλήλοισι κένυνται, 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

ἄγχιστος, η, ον (superl. from ἄγχι), the nearest; in Hom. only neut. sing. ἄγχιστον, very near. οὐδ' ἴ' ἀγχιστον πέλεν αὐτῷ, where it was nearest to him [i. e. on the side that was next to him], Od. 5, 280. Often the neut. ἄγχιστα, with gen. 20, 18; tropically, spoken of a great similarity, ἄγχιστα αὐτῷ ἐφέκε, he very closely resembled him, 2, 58. Od. 6, 152. ἄγχιστα ἔσκεν τινά τινα, Od. 6, 151.

ἀγχοῖ, adv. = ἀγχοῦ, near, with gen. ἀγχοῖ δειρῆς, 14, 412. Od. 13, 103.

* ἀγοτάτω, superl. of ἀγχοῦ, very near; with gen. h. Apol. 18.

ἄγχοῦ, adv. (prop. gen. from the obsolete ἀγχός), near. ἀγχοῦ ἴστασθαι, to approach, 2, 172. 2) With gen. ἀγχοῦ δὲ ἐμβληντο πυλῶν νεκρὸν ἄγοντι, near the gates they met, etc. 24, 709. Od. 6, 5.

ἄγχω, to choke, to strangle; with accus. ἄγχε μιν ἱμάς ὑπὸ δειρήν, the thong under his neck choked him, 3, 371.†

ἄγω, fut. ἄξω, aor. 2 ἤγαγον, aor. 2 mid. ἤγαγόμην, Ep. ἀγαγόμην (rarely aor. 1 ἤξα, part. ἄξας, Batr. 115, 119. Ep. imper. aor. 2. ἄφερε and inf. ἄξέμεν, 24, 663; aor. 1. mid. ἤξάμην, 8, 505. 545; ἄξασθε, ἄξαντο), 1) Primary meaning, to lead, to convey, to carry; spoken for the most part of things living (as φέρεται, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, to lead, to carry away, to bring; according to the accompanying prep. and adv. with the accus., also τινά τινα, to conduct any one to any one, Od. 14, 386; also in a chariot, ἦγον (ἵπποι) Μαχάονα, 11, 598; also of brutes: βούν, to bring or convey an ox, and ἑκατόμβην, a hecatomb (because it consisted of (cattle, 1, 99). Especially α) Spoken of

carrying away by violence, τέκνα, γυναικας, 9, 594; also τινὰ ἐν νηέσσιν, 4, 239. *b*) More rarely of inanimate things, οἶνον (by ship), 7, 467; ὅστω οἰκάδε, 7, 335; λαίλαπα, to bring a tempest, 4, 278; φόβον, Od. 14, 296. *c*) Trop. κλέος τινὸς ἄγειν, to carry, i. e. to spread any one's fame, Od. 5, 311; πένθος τινί, to occasion grief to any one, Batr. 49. 2) to lead, to conduct; spoken of the commander: λαόν, 10, 79; λόχον, to lay or set an ambuscade, 4, 392. Od. 14, 469; of gods: τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοςδε, Fate led him to death, 13, 602. ἄγε νείκος Ἀθήνη, Minerva led the battle, 11, 721; also absolute, κήρες ἄγον μέλανος θανάτοιο, the Fates of black death led, 2, 834. 11, 312. 3) Trop. πολλῶσιν μ' ἄτρησι παρέκ νόον ἦγαγεν Ἔκτωρ. Hector led me foolishly into great misfortune, 10, 391. So Heyne. Others (Köppen) construe, νόον παρεξήγαγε, and take the dative as dat. of the means: by forceful delusion Hector misled my mind, 10, 391. The part. ἄγων often stands with verbs of motion. στήσε δ' ἄγων, 2, 558. ἔβαν ἄγοντες, 1, 391. 11) Mid. to lead, carry, or take away for oneself; with accus. λαὸν ὑπὸ τείχος, the people to the wall, 4, 407; γυναῖκα οἰκάδε, 3, 93; Trop. διὰ στόμα τι, to carry any thing in the mouth, 14, 91. 2) to conduct home; γυναῖκα πρὸς δώματα, to conduct a wife home, 16, 189; without δώματα, Od. 14, 211; to marry a wife, 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59; and of the bridegroom, Od. 8, 28.

ἄγων, ὦνος, ὁ (ἄγω), 1) assembly, place of assembly, *a*) the assembly, the circle of spectators, 24, 1. θεῖος ἄγων, assembly of the gods, 13, 376; where it may also mean the place of assembling, as αἶτε μοι εὐχόμεναι θεῖον δύσονται ἄγωνα, who supplicating for me shall go into the divine assembly, or (according to V.) into the sacred place, 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) *b*) place of collection, rendezvous, station; νεών, of the ships, 15, 428. 2) the place of combat in public games, both for the combatants and spectators, 23, 258. 448. 685. Od. 8, 200.

ἀδαμονίη, ἡ (δαῖμων), ignorance, inexperience, Od. 24, 244.† [For the reading ἀδαμοσύνη, see Bothe in loc. and Buttm. Lexil. p. 31. Am. Ed.]

ἀδαίμων, ov, gen. ovos, poet. (δαῖμων), ignorant, inexperienced; with gen. μάχης, i. e. πλῆγων, unacquainted with blows, Od. 17, 283.

ἀδάκρυτος, ov (δακρύω), without tears, tearless, not weeping, 1, 415. Od. 24, 61; ὅσσε, Od. 4, 186.

Ἀδάμας, αντος, ὁ (= ἀδάμαστος), son of the Trojan Asius, killed by Meriones, 12, 140.

ἀδάμαστος, ov (δαμάω), unconquerable, inflexible, unyielding; epith. of Pluto, 9, 158.†

ἄδδεις, ἐς, poet. for ἀδεής, fearless, αλκίως κύνον ἄδδεές, 8, 423.

ἄδδῆκώς, poet. for ἀδῆκώς, see ἀδῶ.

ἄδδην, poet. for ἄδην.

ἄδεής, ἐς, poet. ἀδεύης and ἄδδεις (δέος), fearless, bold, insolent, impudent, ἀδεύης, 7, 117; κύνον ἄδδεές, a term of reproach, 8, 423. Od. 19, 91.

ἀδελφεῖός and ἀδελφεός, ὁ. Ep. for ἀδελφός (δελφύς), brother ἀδελφεός, 5, 21. 6, 61.

ἀδευκής, ἐς, gen. ἐος. Ep. (δεύκος), prop. not sweet, bitter, sour; metaph. φῆμιν, disagreeable prating, Od. 6, 273. [Amaram famam, malum rumorem; so Barnes and Bothe. Am. Ed. ὀλεθρος, πότμος, *Od. 4, 489. 10, 245.]

ἀδέφνητος, ov (δεύω), undressed, βοήη, *Od. 20, 2. 142.

ἄΔΕΩ, pres. obsolete; only the optat. aor. ἄδδῆσει, and part. perf. ἄδδῆκότες Ep. also ἄδῆσιαι and ἀδῆκότες (fr. m. ἄδην). to be satiated, to be disgusted. μὴ ξείνος δείπῃν ἄδδῆσειεν, that the stranger might not be disgusted (incommoded) at his meal. Od. 1, 134; twice, καμάτῳ ἄδδῆκότες ἦδὲ καὶ ὕπνῳ, oppressed by labour and sleep, 10, 98. Od. 12, 281. καμάτῳ ἀδδῆκότες αἰνῶ, fatigued with severe labour, 10, 312. 399. Some of the Schol. derive it from ἄδος (ἀδ), and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. p. 24, α is long in ἄδος, and the doubling not necessary; but Lobeck has proved that the α is short: ad Buttm. Ausf. Gr. 2, 99. Spitzn. returns to the double δ.

ἄδην, poet. ἄδδην. adv., prop. accus. of an old subst. ἄδη, sufficiently, enough, to satiety, as εἰμεναί. 5, 203. 2) Metaph. with gen. οἱ μιν ἄδην ἐλώσει πολέμοιο, who shall pursue him to satiety in war (to make him feel wearied and disgusted with war), 13, 315; cf. 19, 423. ἄλλ' ἐτι μιν φημι ἄδην ἐλάαν κακότητος, I think I shall yet reduce him to misery enough, Od. 5, 290. The gen. is correctly explained as a gen. of place; Buttm. Lexil. p. 27, rejects the orthography ἄδδην, [and the notion of its being an acc. ἄδην ἐλαύνειν = probe exercitare: to give him enough of war.]

ἄδῆριτος, ov (δῆριω), uncontested, unfought. ἄλλ' οὐ μὲν ἐτι δῆρὸν ἀπείρητος πόνος ἔσται, οὐδέ τ' ἀδῆριτος. ἦτ' ἀλκῆς, ἦτε φόβοιο, but this labour (battle) shall not much longer be unattempted, and unfought, whether it be for victory or for flight, 17, 42.† (The gen. accord. to Eustath. and Schol. A. depends upon ἀπείρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzner and Schol. A. τὸ δὲ ἐξῆς ἀπείρητος πόνος ἔσται ἦτ' ἀλκῆς ἦτε φόβοιο, οὖν πειρασόμεθα ἦτοι ἀνδρείας ἢ φυγῆς. Heyne and Köppen incorrectly construe: πόνος ἀλκῆς ἦτε φόβοιο, the contest of force or flight.)

*ἀδίκως, adv. (from ἀδικος), unjustly, unrighteously, h. Merc. 316.

* ἄδικέω (ἄδικος), fut. ἴσω, to do wrong, to insult, h. Cer. 367; part. ἀδικήσας.

ἀδινός, ἡ, ὄν, poet. (ἄδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 481. Od. 19, 516, 3) strong, vehement, loud, γόος, 18, 316; ὄψ, h. Cer. 67; Χειρῆες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἀδινὸν στοναχῆσαι, to groan aloud, 18, 124. ἀδινὰ κλαίειν, to weep passionately or aloud, 24, 510. Comp. ἀδινώτερον κλαίειν, Od. 16, 216.

ἀδινός, adv. strongly, heavily, deeply; ἀνευκαῖσθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314.†

ἀδμῆς, ἦτος, ὁ, ἡ, poet. (δαμῶ), 1) unbroken, untamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637, 2) single, unmarried, παρθένος, *Od. 6, 109, 228.

* Ἀδμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἀδμητος, η, or = ἀδμῆς no. 1, untamed, βούς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

* Ἀδμητος, ὁ, son of Pheres, king of Phææ in Thessalia, husband of Alcestis, father of Eumelus, 2, 713.

ἄδων, see ἀνδάνω.

ἄδος, εος, τό (ἄδην), satiety; and then the consequent weariness, dislike to what one is doing, disgust. ἄδος τέ μιν ἱκετο θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

* ἄδοτος, ὄν (διδῶμι), ungifted, h. in Merc. 573.

* Ἀδრῆστεια, ἡ, Adrastæa, a city in Mysia on the Propontis, named from its founder Adrastus. The region round the town was afterwards called τὸ τῆς Ἀδραστείας πεδῖον, 2, 828.

* Ἀδρήστη, ἡ, Ion. for Ἀδράστη (from a and διδράσκω: not to be escaped), a noble handmaid of Helen, Od. 4, 123.

* Ἀδρηστίνη, ἡ, daughter of Adrastus = Ἐγιάλεια, 5, 412.

* Ἀδρηστος, ὁ, Ion. or Ἀδραστος, Adrastus, 1) son of Talauus, king of Argos, father of Argea, Hippodamea, Deipylê, and Ægialeus. Driven from this city by Amphiaræus, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polyuces, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apæsus, 2, 830; slain with his brother by Diomedes, 11, 328 seq. 3) a Trojan conquered by Menelaus in battle, who was

about to yield to his prayers and spare his life, when Agamemnon killed him, 6, 37 seq. 4) a Trojan slain by Patroclus, 16, 694.

ἀδροτής, ἦτος, ἡ, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ἥβη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδροτήτα is properly rejected by Wolf.)

ἄδυτος, ὄν (δύω), adj. unapproachable, that may not be entered; hence as subst. τὸ ἄδυτον, and in h. Merc. 247, also ὁ ἄδυτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the holy place, temple, 5, 448. 612.

* ᾄδω, Att. for ἀείδω; hence fut. ᾄσομαι, h. 5. 2.

* ἄδωρητος, ὄν (δωρέομαι), ungifted, without receiving any present, h. Merc. 168.

ἄεθλεύω, Ep. and Ion. for ἀθλεύω (ἄθλος), only pres., which form Spitzn. has adopted in 24, 734, to contend for a prize, to combat [to cope with him in manly games' Cp.], 4, 389; ἐπὶ τῇνι, in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸ ἀνακτος ἐμειλίχον, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v. *11.

ἄεθλιον, τό, Ep. for ἄθλιον (ἄθλος), 1) a prize. ἀέθλια ποσὶ ἀρέσθαι, to bear away the prizes in the race, 9, 124. 266. ἀέθλια ἀνελίσθαι, 23, 823; also ἀνελεῖν, 23, 736. 2) = ἀεθλος, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the Ep. form.)

ἄεθλον, τό, Ep. and Ion. for ἄθλον, 1) a prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a reward, present, 23, 620. 2) In the plur. = ἀεθλος, a combat. ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

ἄεθλος, ὁ, Ep. and Ion. for ἄθλος, 1) a contest, combat, 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labour, want. μογεῖν ἄεθλους, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except ἄθλος, Od. 8, 160.)

ἄεθλοφόρος, ὄν, Ep. and Ion. for ἄθλοφόρος (φέρω), prize-bringing, victorious (in the race); ἵπποι, 9, 124. The Ep. form only in *11. 22, 162.

ᾄει, adv. Ion. and poet. αἰεὶ and αἰέν, always, continually, for ever, ever. θεοὶ αἰέν ἔόντες, the eternal gods, 1, 290. It stands often for emphasis' sake with other words of equivalent import, as ἀσκέλεις αἰεὶ, etc. The com. form occurs but seldom in Hom. 12, 211: in other cases always αἰεὶ, and αἰέν when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read αἰέν; see Herm. h. Ven. 202.

ἀείδω, Ep. and Ion. for ᾄδω, fut. ᾄεῖσομαι, Att. ᾄσομαι, 5, 2. 1) Intrans.

to sing, absol. 2, 598; *τινί*, to any one, Od. 1, 325; *παρά τινι*, before any one, Od. 1, 154. *δ*) Spoken of birds, Od. 19, 519; of the bowstring, to *twang*, Od. 21, 411. 2) Trans. to *celebrate*, to *sing*, *μήνιν*, 1, 1; *κλέα ἀνδρῶν*, 9, 189; *παῖχνα*, 1, 473. Mid. as dep. to *celebrate in song*, to *hymn*, Ἥφαιστον, h. 17, 1, 20, 1; a prop. short, but long at the beginning of a verse, and when it occurs in a quadrisyllabic form at its close. Herm. reads *αἰέσσο* as Ep. imperat. aor. 2, for *αἰέσσο*, in h. 17, 1. Buttm. ausfür. Sprachl. § 96. Anm. 10. rejects the form *αἰέσσο* also in h. 20, 1.

αἰκεῖν, poet. for *αἰκία* (εἰκός), *aduse*, *insult*, *indignity*, *outrage*, 24, 19; plur. *αἰκίας φαίνειν*, to exhibit insolence, Od. 20, 309.

αἰκέλιος, η, ον, also ος, ον, poet. for *αἰκέλιος* (εἰκός), 1) *unseemly*, *improper*, *unjust*, *shameful*, *contemptible*; *ἀλαωτὸς*, Od. 9, 503; *ἄλγος*, horrible pain, Od. 14, 32; *στρατός*, a contemptible, i. e. small troop, 14, 82. 2) In reference to external form, *mean*, *ugly*, *disgusting*, Od. 6, 142; *πήρη*, *diffuse*, Od. 17, 357. 20, 259; = *αἰκής*, q. v.

αἰκελῶς, adv. poet. for *αἰκέλιως*, *unsuitably*, *disgracefully*, *horribly*. *Od. 8, 231. 16, 109.

αἰκής, ἐς, gen. ἐός, poet. for *αἰκής* = *αἰκέλιος*, *unseemly*, *shameful*, *contemptible*; *νόος*, Od. 20, 366; *λόγος*, *πότμος*, cruel suffering, end, 1, 341; *ἔργον*, an unseemly deed; often in the plur. *μισθός*, pitiful wages, 12, 435. The neut. with the inf. οὐ οἱ αἰκής—*τεθνάμεν*, it is not disgraceful for him to die defending his country, 15, 496; and absolute, *αἰκέα μεμνηρίζειν*, to meditate mischief, Od. 4, 533. 2) Spoken of external form, *ugly*, *disgusting*, *πήρη*, Od. 13, 437. The neut. plur. as adv. *αἰκέα ἔσσο*, thou wert shamefully clad, Od. 16, 199.

αἰκίζω, poet. for *αἰκίζω* (*αἰκής*), fut. *αἰκίσω*, Ep. and Att. *αἰκιάω*, aor. 1. *αἰκίσσω*, poet. *αἰκίσσω*, aor. mid. *αἰκισάμην*, aor. 1 pass. *αἰκισθήν*, to treat *unbecomingly*, to *abuse*, to *insult*, or *dishonour*; with accus. *νεκρόν*, a dead body, by leaving it unburied, or in any other way, 16, 545. 22, 256; *ξείνον*, to treat a stranger improperly, 18, 222. 2) Mid. = act. 16, 559. 20, 544.

αἰράσας, see *αἰέρω*.

αἰρώ, poet. for *αἶρω*, aor. *ἤερα* and Ep. *αἶρα*, aor. mid. *αἰράμην* and *ἠράμην* (*ἤρατο*, *ἠράμεθα*), with moods from aor. 2 *ἀρόμην*, subj. *ἀρώμαι*, optat. *ἀροίμην*, inf. *ἀρόσθαι*, aor. 1 pass. *ἀέρθην*, Ep. for *ἠρόην*, poet. 3 pl. *ἀερθεν* for *ἀέρθησαν*, *ἀερθεῖς*, and *ἀρθεῖς*, 3 sing. plupf. pass. *ἄωρτο*, Ep. form *ἠερεθόναι*. 1) Active, 1) to lift up, to *elevate*, to *raise aloft*; with an accus. *λᾶαν*, a stone, 7, 268; *ἔγχος ἄντα τινός*, to raise a spear against any one, 8, 424; also with *ὑψόσε*, to lift up high, 10, 465; hence aor. pass. to be lifted, *κῆρες πρὸς οὐρανὸν ἀερθεν*, 8, 74. *ἐφύπερθεν ἀερθεῖς δύνον* (being raised up=) raising myself

up above him, I turned it round and round, Od. 9, 383 (of Ulysses boring out the eye of Polyphemus); spoken of the eagle: *ἐς αἰθέρα ἀέρθη*, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plupf. pass. *μάχαιρα ἄωρτο*, the knife was suspended, *ἔλκιν*, 3, 272. 2) to lift, i. e. to take up, to bring, *δέπας, οἶνον τινί*, 6, 264. 3) to lift, i. e. to take away, to carry away, *σῖτον ἐκ κανέου*, Od. 17, 335; *νεκρὸν ὑπὲρ Τρώων*, 17, 589; *ἐκ βελών*, 16, 678; spoken of ships: *ἄγθος*, to bear away a cargo, Od. 3, 312. 1) Mid. 1) to rise, to raise oneself; spoken of running horses: *ὑψόσ' ἀερέσθην*, 23, 501; of a ship: *πρὶμνη αἰέρετο*, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. to bear away, to take, to receive, to obtain, *πέπλον, ἔλκος; ἀέθλια πόσσιν*, to win prizes in the race, 9, 124; so *κύδος, κλέος, νίκην*; and strengthened, *οἱ αὐτῷ κύδος*, to acquire glory for himself, 10, 307. The dat. expresses, for another (his advantage or disadvantage), Od. 1, 240; but also *ἦ γὰρ κέ σφι μάλα μέγα κύδος ἄροιο*, truly, thou wouldst acquire with them very great glory, 9, 303; [cf. 4, 95:] as *ἐνὶ Τρώεσσι*, 16, 84; *πρὸς Δαναῶν*, 16, 84. 3) to take upon oneself, to bear, *τί*, Od. 4, 107. 1, 390.

ἀεκαζόμενος, η, ον (*ἀέκων*), acting reluctantly, constrained, forced, often strengthened by *πολλά*, 6, 458. Od. 13, 277. (Only partep.)

ἀεκήλιος, ον, Ep. for *αἰκέλιος*. *ἀεκήλια ἔργα*, unseemly deeds, 18, 77.†

ἀέκητι, adv. (*ἀέκων*), in spite of, against the will of; often with the gen. *Ἀργείων ἀέκητι*, against the will of the Greeks, 11, 666. *θεῶν ἀέκητι*, in spite of the gods, 12, 8. Od. 8, 663.

ἀέκων, οντα, ον (*ἔκων*), Ep. for *ἄκων*, not willing, reluctant, against one's will, without design. *ἀέκοντος ἑμείου*, against my will, 1, 301. *σε βίη ἀέκοντος ἀπῆντα νῆα*, he took the ship from thee by force, against thy will, Od. 4, 646; see *ἀπανράω*. The other form occurs only in, *οὐκ ἄκοντε πετέσθην*, viz. *ἔπω*, not reluctant flew the steeds, 5, 366. and often.

ἄελλα, ἡ (*ἔλλω*, *εἰλω*), [less probably *ἄω*], a tempest, whirlwind, hurricane, when several winds meet; often in the plur. *χειμέριαι ἄελλαι*, winter storms, 2, 293. *ἄελλαι παντοίων ἀνέμων*, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled *ἴσος ἀέλλη*, like the hurricane, 12, 40.

ἀελλῆς, ἐς (*ἄελλα*), excited by the storm, tempest-driven, *ἱμπετινούς, κονίταλος*, 3, 13.† (According to Buttm. ausf. Gr. § 41, 9. 15, more correctly *ἀελλῆς* for *ἀελλῆς*, like *τιμῆς*).

ἀελλόπους, οδος, ὁ, ἡ, Ep. *ἀελλοπός* (πούς), storm-footed, rapid as the wind, epith. of Iris, only in the Ep. form, *Il. 8, 409. 24, 77. 169; of steeds, h. Ven. 218.

[*ἀελπής*, see *ἀελπτής*.]

ἀελπτέω (*ἀελπτος*), not to hope, to despair, *ἀελπτέοντες*, 7, 310;† which must

be read with the Synizesis (before Wolf, falsely written *ἄλπορες*; Eustath. read *ἄελπευρες*, which, according to Lobeck on Phrynicius, p. 575, is correct.)

ἄελπίης, ἑς (ἐλπομαι), gen. os, *unhoped, unexpected*, Od. 5. 408. † Before Wolf, *ἄελπεία*, which Lobeck defends. Phryn. p. 570.

* *ἄελπτος*, ον (ἐλπομαι), *unhoped, unexpected*, h. Ap. 91.

ἄενάων, ονσα, ον (ἄει, νάω), *ever-flowing*. *ἄενάοντο ὕδατα*, perennial waters, Od. 13, 109; † (the first a long.)

ἄέω, orig. form, later contr. *αὔω*, Epig. 13, 3; prop. *ἄφέω* with the digamma; only in the pres. and imperf. without augment. 1) Act. 1) *to increase, to nourish, to bring up, to augment*; *οἶνον*, to cause wine to grow (the rain), Od. 9, 111; *κράτος*, μένος, θυμόν, to augment power, courage, 12, 214; *πένθος ἐνὶ στήθεσσι*, to nourish grief in the heart, 7, 139; *νιόν*, to rear a son, Od. 13, 360. † Spoken of the gods: *ἔργον*, to bless the work, to give it success, Od. 15, 372. II) Mid. *to increase, to grow, to grow up*; *Τηλέμαχος ἄεφεο*, Telemachus grew up, Od. 22, 426. h. Merc. 408. *κύμα ἄεφεο*, the wave arose, Od. 10, 93. *χολός ἐν στήθεσιν ἄεφεα*, anger waxes in the breast, 18, 110. Metaph. *ἡμᾶρ ἄεφεα*, the day waxes ['till the morning brightened into noon'] Cp., 8, 66. Od. 9, 56.

ἄεργός, ἡ (ἄεργός), *inactivity, idleness*, only Od. 24, 251. †

ἄεργός, ὄν, contr. *ἀργός* (ἔργον), *inactive, lazy, idle*. The antithesis of πολλὰ ἐργῶς, 9, 320. Od. 19, 27.

ἀερέσθαι, see *ἡερέσθαι*.

ἀερεῖς, see *ἀεῖρω*.

ἀερεν, see *ἀεῖρω*.

ἀερίσιποις, ὁ, ἡ, gen. οδος, contr. *ἀρσί-ποις*, h. Ven. 212; (πρός) [in Hom. only plur.], *foot-raising, high-stepping*, epith. of ἔπροι, * 11. 8, 327.

ἄεσα and *ἄσα* (ἄεσαμεν, ἄσαμεν, ἄεσαν), infin. *ἄεσαι*, aor. 1, from obsol. 'AE'Ω, related to *ἄημι*, properly to breathe in sleep, *to sleep*, Od. 3, 490; *νύκτας*, Od. 19, 342; (the first ἄ. but by augment ἄ.)

* Od. [satiandi notionem habet ἄσαι, dormiendi vero ἄεσαι. Lob. Techn. 153.]

ἄεσιφροσύνη, ἡ, Ep. (ἄεσιφρων), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. †

ἄεσιφρων, ον, gen. ονος (ἄω, φρήν), disordered in mind, *silly, thoughtless, simple*. The antithesis is *εὐμεδός*, 20, 183; *θυμός*. Od. 21, 303; (prop. for *ἀασίφρων*. Butt. Lexil. p. 7.) [Gr Syn. 111.]

'AE'Ω, see *ἄεσα*.

ἄζαλός, ἡ, ον (ἄζω), poet. *dried, dry, arid*, ὄρος, 11, 494; ὕλη, dry wood, Od. 9, 224. *ἄζαλέη βῶς*, dried bull's hide, i. e. a shield prepared of bull's hide, 7, 239; ὄρος, a dry mountain, i. e. upon which there is much dry wood, that is easily set on fire, 20, 491.

* *ἄζαινω*, poet. for *ἄζαίνω*, *to dry up*; mid. *to wither* ἄζάνεται δένδρεα, h. in Ven. 271.

* *Ἀζάνης*, ἱδος, ἡ, *Azanian*, ἡ—*κούρη*, the Azanian maiden = *Coronis*, mother of *Æsculapius* by *Apollo*, because the family of her lover was from Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Ilgen. But the Ep. and Ion. form is 'Ἀζηνίς; hence Herm. substitutes 'Ἀτλαντίδα for the common reading 'Ἀζαντίδα; the explanation is however obscure. See Herm. and Franke in loc.

'Ἀζειδης, αο, ὁ, son of *Azeus* = *Actor*, 2, 513.

'Ἀζεύς, ἑως, ὁ, son of *Clymenus*, brother of *Erginus*, *Stratius*, and father of *Actor*, Pausan. 9. 37. 2.

ἄζη, ἡ (ἄζω), prop. *dryness, aridity*; then soil contracted by drought. *σάκος πεπалаγμένον ἄζη*, a shield discoloured by dirt, Od. 22, 184. †

ἄζηχης, ἑς, gen. ἑός, *continual, unceasing, incessant*, *δδύνη*, 15, 25; *δρυμαγδός*, 17, 741. The neut. *ἄζηχης* as adv. *unceasingly*, *μεμακνία*, 4, 435; *φαγεῖν*, Od. 18, 3. (The Gram. derive it from ἄ and διέχω, so that *ἄζηχης* stands for *ἀδιέχης* by a change of δ into ζ; accord. to Rost, prop. dry, then *solid, perpetual*, from ἄζα. [Lob. Path. 336, prefers the former der.]

ἄζομαι, mid. (act. ἄζω, Hes. op.), *to dry, to wither*. *αἰγυροὶ ἄζομένη κείται*, the poplar lies withering, ['exposed to parching airs', Cp.] 4. 487. †

ἄζομαι, poet. depon. only pres. and impf. 1) *to stand in awe* of any one, with an accus. espy of gods and venerable personages, *to reverence, venerate, honour* any one, *Ἀπόλλωνα*, 1, 21; *μητέρα*, Od. 17, 401. 2) *Intrans. to fear, to dread*, with an infin. *ἄζεο Δαῖ λείβειν οἶνον*, he feared to pour a libation of wine to *Jupiter*, 6, 266; and with *μή*: *ἄζεο μὴ Νυκτὶ ἀποθύμια ἔρδοι*, he dreaded to do any thing displeasing to *Night*, 14, 261.

Ἀηδών, ὄνος, ἡ (prop. Ep. for *αἰδών*, the songstress, the nightingale), *Ἀῖδών*, daughter of *Pandareus*, wife of *Zethus* king of Thebes, mother of *Itylus*. From envy towards her sister-in-law *Niobe*, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by *Zeus*, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist *Polytechnus* in *Colophon*, cf. Anton. Lib. 11.

* *ἄθηεια*, ἡ (ἥθος), *unusualness, strangeness, novel condition or circumstances*, Batr. 72.

ἄθησσω, poet. for *ἄθηέω* (ἄθηής), *to be unaccustomed, with gen.*, spoken of horses: *ἄθηεσσον ἐπὶ νεκρῶν*, they were as yet unaccustomed to the [sight of] dead bodies, 10, 493. †

ἄημι, Ep. (ἄω), infin. *ἄῃναι*, poet. *ἄῃμεναι*, partic. *ἄείς*, impf. 3 sing. ἄῃ, partic. pass. *ἄῃμενος*, impf. mid. ἄῃτο (retaining always the η), *to breathe, to blow, to storm*; spoken of wind: *Θρησκθεν ἄῃτον*, 9, 5. ἄῃ *Ζεφύρος*, Od. 14, 458. Pres. partic. *ἄῃων ὑόμενος καὶ ἄῃμενος*, a lion which goes through rain and wind, Od. 6, 131.

11) Mid. only in a trop. signif. δῖχα δὲ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, the heart within their breasts was agitated in two different directions, i. e. they were irresolute, [Bothe, "the heart in the bosom breathed discord;" and Cowper, "each breathing discord."] 21, 386; but also: περὶ τ' ἀμφεῖτε κάλλος ἄητο, beauty breathed around, h. in Cer. 277.

ἄηρ, ἥερος, Ion. and Ep for ἀέρος, ἡ, the lower, thick air, in distinction from the pure upper air, αἰθήρ, the atmosphere, 14. 288. 2) vapour, fog, clouds, mist, by which any thing is hidden from the view. ἐκάλυψε ἥερι πολλῇ, 3, 381. 8, 50; and περὶ δ' ἥερα πούλιν ἔχευεν, she poured much mist around, 5, 176. 3) obscurity, darkness, 5, 864. Od. 8, 562. [Lexil. p. 37.]

ἄηστος, ον, poet. for αἰστος. ἄηστος ἔργα, impious deeds, 5, 876. †

ἄητις, ον, ὁ (ἄημι), a blowing, a blast, spoken of vehement wind, often in connexion with ἀνέμοιο, ἀνέμων, 15, 626; also plur. ἄηται ἀργαλέον ἀνέμων, blasts of dreadful winds, 14, 254. Od. 4, 567. δ) Absol. for ἀνεμος, Od. 9, 139.

ἄητος, ον, poet. (ἄημι), stormy, doisterous. θάρσος ἄητον ἔχουσα, full of stormy boldness, used of Minerva, 21, 395. † (The derivation from ἄημι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ἀκόρεστος from ἌΩ to satiate, or μέγιστος, have less weight; the last is approved by Buttm. Lex. p. 45. He regards it as identical with αἰήτος, and from its supposed relationship to αἰνός, gives it the idea, prodigious, astonishing.)

ἀθάνατος, ον, also ος, ἡ, ον, 10, 404. (θάνατος and αἰ), 1) immortal, spoken particularly of the gods, who alone are called ἀθάνατοι, 4, 394; also of what belongs to the gods, eternal, imperishable, αἰνίς, 2, 447; δόμοι, Od. 4, 79. 2) endless, enduring, in reference to men; κακόν, Od. 12, 118.

ἄθραπος, ον (θάπτω), unburied, 22, 386. Od. 11, 54.

ἄθεε, adv., poet. (θεός), without god, without the will or direction of god, Od. 18, 352. †

ἀθεμίσιος, ον (θέμις), lawless, unjust, impious, Od. 18, 141; spoken of the Cyclops Polyphēmus: ἀθεμίσιον εἶδέναι, to be versed in impiety, *Od. 9, 189. 428

ἀθέμιστος, ον (θέμις [pl. θέμιστες]), prop. knowing no laws or civil institutions, lawless, uncivilized; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; mly unrighteous, unjust, 9, 63. Od. 17, 363.

ἀθερίζω, only pres. and imperf. to slight, to despise, to disdain; with accus. 1, 261; connected with ἀναίνομαι, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. ἀθήρ, ερος, chaff)

ἀθέσφατος, ον (θέσφατος), prop. not to be expressed even by a god, ineffable. immeasureable, unspeakably great; θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; οὐρανός, im-

mense rain, 3, 4; νύξ, endless night, Od. 11, 372. 15, 392.

Ἀθῆναι, αἰ, Ep. also ἡ Ἀθήνη, Od. 7, 80; Athena, capital of Attica, originally only a fortress established by Cecrops and called Κεκροπία; afterwards enlarged by Theseus, and called by the name of its tutelary goddess Athenæ 2, 546. h. Ap. 30.

Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναῖος, ὁ, an Athenian, 2, 546.

Ἀθήνη, ἡ, Ep. also Ἀθηναίη, [Athēnē, the Roman] Minerva, daughter of Zeus, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κῆ, 5; (hence Ἀθήνη, according to Herm. Ne-lactia, the unsuckled.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tutelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephaestus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external foes; hence fortresses and walls are under her protection, and she is called ἐκρωστῖνος, Ἀλαλκομένης. Thus she becomes also the goddess of war, but only of that war which is conducted with wisdom and profit, comp. Ἀρης; hence she is called λήϊτις, ἀγέλευς, λαοσσός, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Παλλὰς, the spear-brandisher, and Hom. often writes Παλλὰς Ἀθηναίη or Ἀθήνη, 1, 200. 4, 78.

ἀθηρηλογός, ὁ (ἄθηρ, λογός), Ep. for ἀβερηλογός, the destroyer of corn-beards; Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

ἄθλῳ (ἄθλος), aor. 1. ἄθλησα, prop. = ἄθληναι, to contend for a prize; mly to toil, to endure, to suffer; only used in particip. aor. ἄθλησαντε πολίσσασθαι, which we built with much labour, 7, 453. 15, 30.

ἄθλητήρ, ἥρος, ὁ (ἄθλέω), Ep. for ἀθλητής, a combatant, a prize-fighter, Od. 8, 164. †

ἄθλος, ὁ, prose form for ἄεθλος, a contest, a prize-combat, Od. 8, 160. †

ἄθλοφόρος, ον, com. form for Ep. ἄεθλοφόρος, q. v.

Ἀθῶς, Ep. for Ἀθως, q. v.

ἄθρῳ, Ep. and Ion. for ἀθρέω, aor. ἤθηρσα, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; εἰς τι, 10, 11; and with accus. τινά, to behold, to observe any one, 12, 391. [Wyttēn. a demortuo quodam θρέω traductum putat. Lob. Techn. 153.]

ἄθρόος, ὅς, ὄν, collected, multitudinous, together, crowded. ἄθρόοι ἴομεν, let us go together, 2, 439; also strengthened by πᾶς: ἄθρόοι ἦλθον ἅπαντες, they came all together in a body, Od. 3, 34. ἄθρόα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἄθῦμος, ὄν (θυμός), spiritless, dejected, Od. 10, 463. †

ἄθυρμα, ατος, τό (ἄθύρω), play, amusement, a plaything, a toy, Od. 18, 323. ποιεῖν ἄθυρματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand-heaps, 15, 363; mly. sport, amusement, spoken of the lyre, h. Merc. 32; trinket, ornament, Od. 15, 415. 18, 323.

ἄθύρω, only pres. to play, to amuse oneself; spoken of children, 15, 364; like ludere, of a song, h. 18, 15; with accus. λαῖφος ἄθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

**Ἄθως, ὦ, ὁ, Ep. Ἀθῶς, ὦ, a very high mountain, or rather point, of the promontory Acté, on the south-west coast of the Strymonic gulf, now Monte Santo, or Agios Oros, 14, 229. h. Ap. 33.*

αἰ, conjunct. Æol. and Ep. for εἰ, always in connexion with κέ, αἰ κε and αἰ κεν, for the Att. εἰ, if, in case, if perchance, if perhaps. It stands 1) In the protasis of conditional sentences with the subjunctive, but only when a hope, wish, anxious desire, etc. is expressed, if perchance, in case. αἰ κέν μοι—Ἀθήνη κύνος ὀρέξη ἀμφοτέρω κτεῖναι, κ. τ. λ., if perchance Minerva should accord me the glory, etc., 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. 2) With the optative, more rarely and for the most in dependent discourse: ἡνώγει Πηλεΐας—εἰπεῖν, αἰ κέ περ ὕμνῳ φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, if perchance it might be agreeable to you, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read αἰθε for αἰ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. whether perchance, if perhaps. δόρα ἰδῆτ', αἰ κ' ὕμνῳ ὑπέρσχη χεῖρα Κρονίων, whether Kronos will protect you with his hand, 4, 249. 1, 207. Often before αἰ κε some such word as σκοπῶν, πειρώμενος, may be supplied, ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἰ κ' ἐθέλῃσιν ἔλθειν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a wish (where for emphasis' sake it is always written αἰ) it never stands alone, but always in connexion with γάρ and γάρ δή, if but, would that, always with the optative, which leaves it undetermined whether the wish is possible or impossible. αἰ γάρ τοῦτο γένοιτο, would that this might be so, Od. 8, 339. αἰ γάρ αὐτῶς εἴη, would that it might but be so, 4, 189; hence also of a wish whose fulfilment is impossible: αἰ

γάρ—ἦβαμι, ὥς, would that I were but still so young as, etc. 7, 132; rarely with infin. αἰ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλεις is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem. 11, d.). In like manner Od. 24, 380.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. the earth, the land. πᾶσαν ἐπ' αἶαν, over the whole earth; often πατρίς αἶα, one's country; one's fatherland, 2, 162.

Ἀἶα, ἡ, pr. n. Ἐα, a mythic country, which is placed in the east, as the abode of Æetes in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town Ἐα), and as the abode of Circe in the west; see Αἰαίη. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Ἀἶα), 1) The Ἐεαν, an appellation of Circe as an inhabitant of the Ἐεαν island, Od. 9, 32. 2) νῆσος, the Ἐεαν island, the abode of Circe, a mythic island, which, according to the most current and probable view, lies in the west, north of the Læstrygonians, above Sicily, whither Ulysses sailed from Ἐα with a north wind. According to another view the island of Circe lay in the far north-east, and is identical with the abode of Æetes, Strabo, 1. p. 45. The older Scholiasts understand by it the promontory of Circeii in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidach, Eos and Helios are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

Διακίδης, ὄν, ὁ, son of Æacus = Peleus, 16, 15. 2) grandson of Æacus = Achilles, 11, 805.

Αἰᾶκός, ὁ (according to Herm. Malivortus, averter of evil, from αἰ and ἄκος), son of Zeus and Ægina, the just king of the island of Ægina, father of Peleus and Telamon by Endeis, and of Phocus by the nymph Psamathe, 21, 189.

Αἶας, αἰρος, ὁ (according to Herm. Fulturnus, the impetuous, from αἶσσω, but, according to Eustath, the pitiable, from αἰ, αἰάω), Ajax 1) ὁ Οἰᾶος and ὁ Δοκρός, son of Oileus, leader of the Locrians, smaller of stature than the Telamonian Ajax, but a good lancer, 2, 530. His impudent boasting against Poseidōn he expiated by his death, Od. 4, 449. He was also hated by Athēnē, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ὁ Τελαμώνιος, son of Telamon, king of Salamis, brother of Teucer, next to Achilles the bravest of the Greeks; he even ventured upon

a single combat with Hector, 7, 182. He contended with Ulysses for the arms of Achilles, and slew himself in a fit of madness, when he failed to obtain them, Od. 11, 544.

Αἰγαγέη, ἡ, Hom. h. in Ap. 40, a conjectural reading of Ilgene's for Αἰθαγέη. He derives it from αἶξ and γῆ, and understands by it the promontory Αἰγῶν in Æolis; according to Hermann the change is unnecessary.

Αἰγαί, αἰ, 1) αἰ Ἀχαῖκαί, a little town in Achaia, on the Crathis, with a temple of Poseidōn, not far from Helicē, 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Poseidōn, 13, 21. Od. 5, 381; or an island near Eubœa, according to Strabo, p. 386, and Steph. B.; or, according to Voss, a rocky island between Tenos and Chios; comp. Eustath. 13, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian Ἀγᾶ. (Αἰγαί plur. fr. αἰγά=αἶξ, the dashing of the waves.)

Αἰγαῖων, ὄνος, ὁ (the stormy, fr. αἶξ a storm), a hundred-handed sea-giant, so called among men, but among the gods Briareus. According to Apd. 1, 1, son of Uranus and Gæa. Thetis called him to the help of Zeus when the gods threatened to bind him, 1, 403.

αἰγανέη, ἡ (αἶξ), a javelin, a hunting-spear, prop. that used for hunting wild goats. [Coraes, on Plut. T. V. 343, derives it from ἀκή. Lob. Path. 186.]

Αἰγεῖδης, οὐ, son of Ægeus = Theseus, 1, 265.

αἰγεῖος, εἶν, εἶον, poet. also αἰεος (αἶξ), of goats, relating to goats; hence τύπος, goat's-milk cheese, 11, 639. 2) made of goat's skin; ἄσκος, a goat-skin bottle, 3, 247. κυνέη αἰγεῖν, a helmet of goat-skin, Od. 24, 231.

αἰγέρος, ἡ, the poplar, perhaps black-poplar, aspen, *populus nigra*, Linn., 4, 482; as a tree of the under-world, Od. 10, 510.

αἰεός, ἐν, εὐν, poet. for αἰγεός, Od. 9, 196.†

Αἰγιάλεια, ἡ, daughter of Adrastus, wife of Diomedes, king of Argos, 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus, and caused her husband on his return to be expelled with violence; vid. Diomedes.

αἰγαλός, ὁ (prob. from αἶξ and ἄλς a place where the sea beats), a coast, a shore, beach, 11. and Od.

Αἰγαλός, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Achaia, according to the fable named from Ægialeus, son of Inachus, 2, 575; cf. Apd. 2, 11.

Αἰγιάλος, a little town and territory of the Heneti, in Paphlagonia, 2, 855.

αἰγίβορος, οὐ (αἶξ, βόσχω), goat-pastur-

ing, goat-nourishing; epith. of the island Ithaca, Od. 4, 606. As subst. goat-pasture, Od. 13, 246.

αἰγίλῳ, ἴπος, ὁ ἡ (λεῖπω), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρῃ, *11. 9, 15.

Αἰγίλῳ, ἴπος, ἡ, pr. n. of a place in Acarnania, built upon a rock, according to Strabo, IX. p. 452; according to others in Ithaca, or a little island near Epirus, 2, 633.

Αἰγίνα, ἡ (according to Herm. Quassatia), Ægina, an island of the Saronic gulf, originally Ἐνδὴν and Ἐσποία, which received its name from Ægina the daughter of Asopus; now Engia; 2, 562. (Αἰγίνη, h. in Ap. 31.)

Αἰγίον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now Vostizza, 2, 574.

αἰγίοχος, ὁ (ἔχω), the ægis-bearer, ægis-brandisher; epith. of Zeus, 11. and Od.

* αἰγιπόδης, οὐ, ὁ (πούς), goat-footed; epith. of Pan. h. 18, 2.

αἰγίς, ἴδος, ἡ (either fr. αἶξ, goat, because in ancient times goat-skin was used in constructing armour, or, in more strict accordance with Homeric usage, fr. αἶξ, a storm, because the brandishing of it excited confusion), the ægis, the shield of Zeus, emblem of powerful protection. Hephaestus made it of metal, 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alcē, and Iōcē. By its movement Zeus excited terror and confusion. Apollo and Athēnē (Minerva) also sometimes bore it, 15, 308. 2, 448. The ægis however served not only to excite terror, but also for protection, 21, 400. 18, 204. 24, 40. It is described 5, 738. cf. 2, 448.

Αἰγισθος, ὁ, Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytæmnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he was suckled by a goat; hence his name: αἶξ θάω, θῆσαι, Æl. V. H. 12, 42.)

αἰγλή, ἡ (akin to ἀγάλλω), splendour, brightness, of the sun and moon, Od. 4, 45; of brass, 2, 458; and generally, light, Od. 6, 45.

αἰγλήεις, εἶσα, ἐν (αἰγλήν), glittering, brilliant, shining, bright; epith. of Olympus, 11. and Od. The neut. as adv. h. 31, 11.

αἰγυπῖος, ὁ, a large bird of prey, prob. the *Lammergeyer*, a vulture, fr. αἶξ and γύψ, 17, 466. Od. 16, 217.

Αἰγύπτιος, ἐν, ἴον, Egyptian (always to be pronounced in Hom. as a trisyllable, 9, 382). 2) Subst. an Egyptian, Od. 4, 83.

Αἰγύπτιος, ὁ, father of Antiphus and Eurynomus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Αἴγυπτος, ἡ, 1) As fem. *Egypt*, a country in North Africa, *Od.* 17, 448. 2) ὁ ποταμός, *the Nile*, which had in Hom. the same name with the country, *Od.* 4, 351. 355. 14, 257. 258.

αἰδέο for αἰδέο, see αἰδέομαι.

αἰδέομαι, poet. αἰδομαι, dep. fut. -έσομαι, poet. -σσ, aor. 1. mid. Ep. ἡδεσάμην and αἰδεσάμην, and aor. pass. with like signif. to be abashed, to dread, to be ashamed; only in a moral sense, in reference to gods and venerable persons, etc. 1) Absol. with infin. αἰδεσθην ἀνίνασθαι, they were ashamed to refuse it, 7, 93; also with μήπως, 17, 95. 2) With accus. of the pers. to stand in awe of any one, to venerate, to reverence, to honour, 1, 23; spoken also of things, μέλαθρον, to honour the roof, i. e. to respect the rites of hospitality, 9, 640. (αἰδομαι only in the pres.) αἰδήλος, ον (α and ἰδῖν), prop. making invisible, hence devouring, destructive; epith. of fire, of Arēs, and of Athēnē, *Il.* of the suitors, *Od.* 16, 29. (cf. *Buttm. Lex.* p. 50.)

αἰδήλως, adv. in a destructive manner, 21, 220.†

Αἰδῆς (""), ao, δ, Ep. for Αἰδῆς, Ep. gen. Αἰδῶ trisyllabic, *Od.* 10, 512; (from α and ἰδῖν, *Nelucus*, the invisible.) In Hom. always the name of a person, except in *Il.* 23, 244; *Hades*, *Pluto*, son of *Kronos* (*Saturn*) and *Rhea*, third brother of *Zeus*, received, at the division, the under-world, 15, 187. He was ruler of the realm of shades and of the dead, hence *Ζεὺς καταχθόνιος*; his wife was *Persephōnē*. He was a powerful, inexorable god, yet *Heraklēs* (*Hercules*) bore off his dog *Cerberus* from the lower world, and even wounded the god, 5, 395. His abode was *Hades* (δῶμ' Αἰδῶ, Αἰδῶς δόμος). According to the universal imagination of later antiquity, *Hades* was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this notion, cf. 20, 63 seq. *Od.* 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, *Od.* 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does *Tartarus*, 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, *Od.* 10, 509 seq. *Il.* 8, 16. The entrance to the nether world was furnished with strong gates, which *Cerberus* watched, 8, 366. *Od.* 11, 622. Four rivers flowed through the realm of shades: the *Acheron*, *Pyriphlegēthon*, *Cocytus*, and *Syx*, *Od.* 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (*Od.* 11, 50. 153); with which, however, the representation in *Od.* 24, 10 seq. seems at

variance. The entrance to the under-world Hom. places in the west, near the gloom of the *Cimmerians*. Here, with him, the entrance to *Hades* is northward and *Elysium* southward (*Od.* 11, init.), comp. *Völscher*, *Hom. Geogr.* § 70. p. 136 seq. Concerning the situation of the lower world *C. F. Grotefend* has the following remark, in the *Allgem. Geogr. Ephemer.* B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called αἰδῆς, because it had no communication with the upper world. Cf., in regard to the vaulted roof, the dreadful abode of the Titans, *Tάρταρος*; 8, 13. 481, and 14, 279. Kindred forms of Αἰδῆς are, by metaplasm: gen. Αἰδῶς, dat. Αἰδέ; and the lengthened form Αἰδωνεύς, dat. Αἰδωνήϊ. To go into the lower world is expressed by: πύλας Αἰδῶς περὶεῖν, 23, 71; εἰς Αἰδῶς δόμον; or δόμον (also Αἰδῶς δῶμα, *Od.* 12, 21), ἵνα, καταδύνα, etc.; and εἰς Αἰδῶς alone [sc. δῶμα, etc.], 8, 367; also simply Αἰδῶςδε. To be in the lower world: εἶναι εἰν Αἰδῶς δόμον, 22, 52; and without δόμος *Od.* 11, 211.

* Αἰδῶς, ἡ, ἰων, for αἰδῶς (αἰ), eternal, everlasting, h. 29, 3.

αἰδοία, τά, the pudenda, 13, 568.† prop. plur. from

αἰδοῖος, ἡ, ον (αἰδῶς), 1) Act. having shame, modest, bashful, discreet, chaste; ἀλοχος, 6, 250; ἀλήτης, a bashful beggar, *Od.* 17, 578. 2) Pass. inspiring shame, etc.; hence estimable, venerable, honorable, reverend; often united with δεινός; often ἀλοχος, 6, 250; παρθένος, 2, 514; ἐκνός, 3, 172; and spoken only of persons, βασιλεύς, 4, 402; ξείνος, 19, 254. Compar. αἰδιώτερος.

αἰδιώως, adv. honorably, ἀποπέμπτειν, *Od.* 19, 243.†

αἰδομαι, poet. for αἰδέομαι, q. v.

Αἰδῶς, Αἰδέ, Ep. gen. and dat. by a metaplasm, vid. *Thiersch* § 181. 45. *Buttm.* § 56. note 8. *Rost* § 47. c. Often in the construction Αἰδῶς εἰσω, 6, 284; sc. δόμον, and εἰς Αἰδῶς, 13, 415; in full, 19, 322; εἰν Αἰδῶς, sc. δῶμα, 24, 593; hence the adv. Αἰδῶςδε, to *Hades*, 7, 330; (the formula εἰς Αἰδῶςδε, *Od.* 10, 502, is changed by *Wolf* into εἰς Αἰδῶς δέ.)

αἰδρεῖν, ἡ (αἰδῆς), ignorance. inexperience, imprudence; only in plur. *Od.* 10, 231. 11, 272. **Od.*

αἰδῆς, ἰος, ε. Ep. dat. αἰδρεῖ (ἰδῆς), ignorant, unintelligent, inexperienced, 3, 219; with gen. χώρον, *Od.* 10, 282.

Αἰδωνεύς, ἡς, δ, poet. lengthened form of Αἰδῆς, nom. 20, 61; dat. 5, 190.

αἰδῶς, δος, contr. οὐς, ἡ, 1) the feeling of shame which one has in view of doing any thing wrong, shame; αἰδοῖ εἰκόν, from [yielding to] shame, 10, 238 ἰσχε

αἰδώς καὶ δέος, shame and fear restrained, 15, 657. αἰδῶ θεῶν ἐνὶ θυμῷ, have shame in (your) mind, 15, 561. *b*) the diffidence, respect, awe, reverence of the younger before the elder, the inferior before the superior. οὐ μὲν σε χρὴ αἰδοῦς, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence *a*) shame, disgrace; αἰδώς, Ἀργεῖος, it is a shame, a disgrace, 5, 787. 8, 228. 13, 122. *b*) the *prudendum*; τὰ δ' αἰδῶ ἀμφικαλύπτει, sc. εἶματα, 2, 262.

αἰεῖ and αἰέν, Ion. and poet. for αἰεῖ, q. v.

αἰεγενέτης, αἰο, ὁ (γινγνόμεναι), eternal, everlasting, immortal; epith. of the gods, Il. and Od.

αἰετός, ὁ (ἄημι), Ep. for αἰετός, eagle, so called from his rustling flight, Linn. *faleo aquila*. The eagle is of a black or brown colour and the strongest and most rapid of birds, 21, 253; for this reason especially the messenger of Zeus, 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, 12, 200. Od. 19, 545; vid. Nitzsch on Od. 2, 146.

αἰζήσιος, lengthened Ep. form fr. αἰζήσιος, 17, 520. Od. 12, 83.

αἰζήσιος, ον, according to Hesych. and Etym. Magn. = αἰδήςσιος, invisible, with a change of the δ into ζ after the Æolic mode; prob. the correct reading in 2, 318, for ἀρίζησιος, according to Buttm. Lexil. p. 52, but see Nägelsbach Anm. p. 134. τὸν μὲν αἰζήσιον θῆκεν θεός, the god made him again invisible, according to Cic. de Div. 2, 30, idem addidit et duro firmavit tegmina saxa. The connexion certainly favours this reading, since it demands an antithesis to ὅσπερ ἐφῆνε, but Spitzner has retained ἀρίζησιον, as the only reading of the Codd.

αἰζήσιος, ὁ, lengthened αἰζήσιος (perhaps from α intens. and ζῶω, ζῶω [Död. from αἰθω]), prop. to bubble up, lively, active, hot, vigorous, 16, 716. h. Ap. 449. As subst. in the pl. *youth, men*, with idea of strength and activity; αἰζήσι θάλαροι, 3, 26.

Αἰήτης, αἰο, ο, fr. αἰα, Tellurinus, according to Herm.), son of Helios (Sol) and Perse, brother of Circe, father of Medea, the crafty king of Æa to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αἰήτος, ον (ἄημι), Ep. for αἰήτος (like αἰετός); hence πῆλιν αἰήτος, the noisy monster; πνευστικός Hesych., 18, 410.† This epith. seems suitable for Hephaestus from the great noise connected with his occupation, cf. v. 409. The other explanations: (μέγας Eustath.) great of Buttm. and (πυρώδης Hesych.) sooty of Voss, seem less satisfactory; see Buttm. Lex. p. 47.

αἰθαλόεις, εσσα, εν (αἰθαλος), sooty, black from smoke, soot-black, μέλαθρον, 2, 415; μέγαρον, Od. 22, 239. αἰθαλόεσσα κόνις, sooty dust, i. e. ashes united with dust, or generally, dust, 18, 23.

αἰθε, Dor. and Ep. for εἶθε, a particle expressing a wish, *would that, oh that but*, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: αἰθε σέο φέρτερος εἶην, oh that I were stronger than thou, 16, 722. αἰθε τελευτήσεν πάντα, would that he might accomplish it all, Od. 7, 331. 2) In connexion with ὠφελον, es, e, with an infin. following, to indicate a wish which cannot be accomplished; *a*) Spoken of the present: αἰθε ὄφελος παρὰ νηυσὶν ἀδάκρυτος ἦσθαι, would that thou mightest sit here at the ships tearless, 1, 415. *b*) Of the past: αἰθε ἅμα πάντες ὠφέλετε πεφάσθαι, would that ye had all been slain together, 24, 253. The form εἶθε is rare in Hom. Od. 2, 32.

Αἰθή, ἡ, Bay, name of a steed of Agamemnon, 23, 295; adj. αἰθός, ἡ, ὄν, fire-coloured.

αἰθήρ, ἔρος, ὁ, in Hom. also ἡ, 16, 365. 1) the pure, upper air, in distinction from the lower, αἴρ, 14, 288; and which is often hidden from our eyes by clouds; hence οὐρανόνθεν ὑπερράγῃ ἄσπετος αἰθήρ, from heaven the infinite ether downward bursts, or opens [breaks up, clears off, Am. Ed], 8, 558; cf. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Zeus it is said, αἰθέρι ναίων, dwelling in ether, 2, 412. Od. 15, 523. 2) In general, clear, bright weather, serenity of the sky, = αἰθήρ, 16, 365. ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἐρχεται οὐρανὸν εἰσω αἰθέρος ἐκ δίης, as when from Olympus a cloud comes over heaven after a serene sky; where ἐκ is translated by *after*, signifying time, cf. Spitzn. in loc.

Αἰθῖκες, *Æthikes*, a people of Thessalia, dwelling on Pindus, but afterwards on the borders of Epirus, 2, 744. Strabo, IX. p. 429.

Αἰθιοπεύς, ἦος, ὁ, an assumed ep. form of Αἰθίοψ, for the accus. plur. Αἰθιοπῆας, 1, 423.

Αἰθίοπες, οἱ, sing. Αἰθίοψ, οπος, ὁ, ep. form Αἰθιοπεύς (prop. the imbrowned, from αἰθω and ὤψ), the *Æthiopians*; in Hom. they are represented as dwelling on Oceanus, 1, 423. 23, 206; as being the remotest people of the earth (ἔσχατοι), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23, 24. They are neighbours of the Egyptians and Eretrians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red Sea as the dividing line, Strabo, II. p. 103. Two classes of *Æthiopians* are mentioned by Herodotus, 7, 70. Voss supposes the *Æthiopians* occupied the entire margin of the light-side (south). The poet imagined the *Æthiopians* to be in the south, without possessing any very accurate knowledge. He considers them as dwelling *easterly* and

westerly, because on account of the great heat (as Nitzsch on Od. 1, 22, remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remotest parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks: —The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phœaces, the Pygmies, etc. In regard to the epith. *αἰθόμενος*, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geogr. § 47: —The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet *αἰθόμενος* rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völck. Hom. Geogr. § 46, 47.

αἰθόμενος, η, *ον*, prop. part. mid. (*αἰθω*), burning, flaming, with *πῦρ*, 6, 182; *δαλός*, 13, 320; *δαίς*, Od. 1, 428.

αἰθουσα, ἡ (prop. part. act. from *αἰθω*, sc. *τορά*, because the sun shone into it), porch, gallery, piazza, portico, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule *πρόδομος*. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the *αἰθουσα* is included in the *πρόδομος* *δομον*, see Cammann Hom. Vorsch. p. 325.

αἰθωψ, *ονος*, ὁ ἡ (*αἰθω*, *ωψ*), prop. of fiery look; then, sparkling, shining, gleaming, beaming; *χαλκός*; *οἶνος*, the sparkling wine, 4, 259; not ruddy, see Od. 12, 19, where it stands connected with *εὐπρόσ*; *καπνός*, the dark smoke, Od. 10, 152.

αἰθρη, ἡ (*αἰθήρ* [for the same r. as *αἴθρ*, *αἰθήρ*, *αἶθρα*. Lob. Path. 58]), pure, clear air, fair weather, 17, 646. Od. 6, 44.

Αἰθρα, ἡ, Ion. for *Αἰθρα*, *Æthra*, daughter of Pittheus, wife of Ægeus, to

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αἰθρηγενής, *ον*, ὁ. Od. 5, 296; and *αἰθρηγενής*, *ές* (*γίγνομαι*), epith. of Boreas, 15, 171. 19, 356; ether-born, produced in pure or cold air; correctly passive Eustath., for compounds in *γενής* have always such a signification. The other explanation cold-producing, or, according to Voss, clear-blowing ['cloud-dispelling,' Cp.] is against the analogy of the language.

* *αἰθριος*, *ον* (*αἰθήρ*), clear, fair, serene; epith. of Zephyr, h. in Ap. 433.

αἰθρος, ὁ (*αἰθήρ*), morning-cold, frost, rime, Od. 14, 318.†

αἰθρία, ἡ, a water-fowl (V. Diver), *fulica mergus* ['sea-mew,' Cp.], *Od. 5, 337 and 353.

αἰθω, whence comes *αἰθόμενος*, q. v. *αἰθων*, *ωνος*, ὁ (*αἰθω*), prop. burning, fiery, 1) Of colour, shining, sparkling, flashing, gleaming, beaming; of iron, 4, 485. 7, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph. spoken of larger animals; fiery, fierce, spirited; as *λέων*, 10, 24; *ἵππος*, 2, 839; *ταῦρος*, 16, 488. Od. 18, 371, and *αἰετός*, 15, 690. The old grammarians referred it to the disposition; modern commentators, fiery-red, red, but it cannot well denote a common and regular colour, but describes rather the shining hide, plumage, &c. of smooth-coated or well-fed animals: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἰθων, *ωνος*, ὁ, 1) the name which Ulysses adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = *Buy* or *Fiery*, 8, 185.

αἶκ for *αἶκε*, see *αἶ*. *αἶκῃ*, ἡ (--- from *αἰσσω*), an Ep. form on *αἶξ*, a vehement rush. an attack, impetus; only in the plur. *τόξων αἶκαι*, a discharge of bows, V. Il. 15, 709.†

* *αἶκτος*, *ον* (*αἰκνέομαι*), inaccessible, unapproachable, h. Merc. 346; accord. to Herm. conject. for *δδ' ἐκτός*.

αἶκως, Ep. for *αἰκῶς*, in an unseemly manner, 22, 336.†

αἷμα, *ατος*, τό, 1) blood, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. *γαστήρ ἐμπλήει κνίσσης τε καὶ αἵματος*, a stomach filled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) bloodshed, slaughter, with *ἀνδροκτασίη* and *κνυδομός*, 11, 164. *φόνος τε καὶ αἷμα*, 19, 214. 3) Like sanguis; blood, consanguinity, race, 6, 211. *εἶναι αἵματος ἀγαθόν*, to be of noble blood, Od. 4, 611 (perhaps from *αἰω* = *αἶμα*).

αἵμασις, ἡ [usually explained]: thorn-bush, for hedging a field or garden; mly a fence [prob. a dry-wall loosely put together: *αἵμασις λέγειν* = to collect and pile up stones, etc. to make a dry-wall, a

fence.] *Od. 18, 359. 24, 224; see Buttm. Lex. p. 76, 8. [der. from αἶμος, point, doubtful.]

αἱματώδεις, εσσα, εν (αἶμα), bloody, sprinkled with blood, blood-red, blood-stained, 5, 82. Od. 22, 405; σμῶδιξ, a bloody wheel ['whelk,' Cp.], 2, 267. 2) Transl. bloody, of days, wars, etc. [ἡματα, πόλεμος, 9, 326. 650.

Αἱμονίδης, ου, ὁ, Hæmonides, son of Hæmon = Mæon, 4, 394.

Αἱμονίδης, ου, ὁ, son of Æmon = Laerkès of Thessalia, 17, 467.

αἱμοφάνκτος, ου (φορύσσω), stained or sprinkled with blood, κρέα, Od. 20, 348. † αἰμύλος, ου (αἰμύλος), Ep. prop. stealing into the soul, flattering, wheedling, deceptive, λόγος, Od. 1, 56. th. Merc. 317; (prob. from αἶμος, a point; hence, pointed, penetrating. [Lob. thinks that αἰμύλος itself came from αἰμύλλω, which the ancients derived from ἄμα or αἶμων, scilus.])

* αἰμυλομήτης, ου, ὁ (μήτης), flattering, cunning, h. in Merc. 13.

αἶμων, ονος, ὁ, Ep. = δαίμων, δάμμων, acquainted with, experienced; with gen. θήρης, 5, 49. † Geist dispp. Hom. IV. 1, derives it from αἶω, auaiō, sentio, and therefore writes αἶμων.

Αἶμων, ονος, ὁ, 1) a hero of Pylus, 4, 296. 2) father of Mæon, q. v.

αἰνά, neut. plur. from αἰνός, q. v.

αἰναρέτης, ου, ὁ (ἀρετή) [male fortis], brave to others' harm (fearfully or hurtfully brave); only in voc. αἰναρέτη, of Achilles, 16, 31. †

Αἰνεῖας, αο, and Αἰνέω, 5, 334; (the praised, from αἰνέω, but acc. to h. in Ven. 198, from αἰνός), Æneus, son of Anchises and Aphrodite, a descendant of Tros, consequently related to Priam, king of the Dardanians, 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Aphroditè (Venus) saved him, 5, 311; and in that with Achilles, Poseidôn, 20, 178. According to Hom. Æneus remains in Troy, 20, 307; later traditions speak of him as having migrated to Italy.

αἰνέω (αἰνός), fut. αἰνήσω, Ep. for αἰνέσω, aor. 1. ἤνησα, for ἤνεσα, to praise, to commend, to approve; spoken of persons and things, with accus. Il. and Od. μή με μάλα αἰνεε μήτε νεῖκεε, neither praise nor blame me, i. e. be silent about it, 10, 249.

αἰνίζομαι, depon. Ep. form fr. αἰνέω, to praise, 13, 374. Od. 8, 487.

Αἰνίος, ὁ, a Pæonian slain by Achilles, 21, 210.

αἰνόθεν, adv. poet. (αἰνός), i. e. ἐκ τοῦ αἰνοῦ; only αἰνόθεν αἰνός, most horribly, from bad to worse; a periphrastic superl. like οἰόθεν οἶος, 7, 97. †

αἰνόμορος, ου, poet. (μόρος), ill-fated, miserable, unfortunate, 22, 480. Od. 9, 53.

αἰνωπαθής, ἑς, gen. ἑός (πάσχω), dreadfully suffering, deeply afflicted ['sad mourner as I am.' Cp.] Od. 18, 201. †

αἶνος, ὁ, Ep. 1) discourse, narrative; elsewhere μῦθος, Od. 14, 508. 2) a commendatory discourse, praise, approbation, 23, 795. τί με χρή μητέρος αἶνον, what need is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. p. 59, thinks it is distinguished from μῦθος, discourse generally, by indicating a speech full of meaning, skilfully framed. [Lob. says B. was too hasty in inferring the existence of αἶνω, laudo, Techn. 123.]

Αἶνος, ἡ, Ænus, a town in Thrace, at the mouth of the Hebrus, previously, Πολιτυοβρία, i. e. the town of Poltys according to Strabo, VII.; hence adv. Αἰνοθεν, from Ænus, 4, 520.

αἰνός, ἡ, ὄν, Ep. and Ion. for δεινός, dreadful, frightful, terrific, great; spoken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terror; of the gods: terrible, i. e. cruel, stern; Zeus, 4, 25; Athênè, 8, 423; of other objects; of battle: 3, 20. Od. 8, 519; of passions: 4, 169, 7, 215. αἰνότατος λόχος, a most dreadful ambuscade, Od. 4, 441. ἐν αἰνήσιν νεκάδεσσιν, in the horrible heaps of the dead, 5, 885. Neut. plur. αἰνά πάσχειν, to suffer dreadful things, 22, 431. Often as adv. αἰνά δλοφύρεσθαι, to lament greatly, Od. 22, 447. αἰνά τεκούσα, bearing for misfortune, 1, 414: Schol. ἐπὶ κακῷ. Superl. αἰνότατος, ἡ, ου, 4, 25. (The derivation is obscure. Damm derives it from the interjection αἰ, contr. from αἰανός; Buttm. Lexil. derives it from a root αἰω, from which by means of the ending νός (as δεινός from δείσας) αἰνός is formed.)

αἰνυμαι, dep. Ep. (for ἀρνυμαι fr. αἰρω [Lob. supposes a radical verb αἰνω, capio, whence αἰνυμαι and ἀναινομαι, repudiare, Techn. 124]), only pres. and impf. without augm. to take, to take away, to seize; with accus. τεύχεα ἀπ' ὤμων, 11, 580; διστόν, 15, 459; with gen. τυρῶν αἰνόμενος, taking some of the cheeses, Od. 9, 223; metaph. πόθος αἰνυταί με, longing desire seizes me, Od. 14, 144.

αἰνώς, adv. (αἰνός), terribly, frightfully, τεῖρεσθαι, 5, 352; and mly greatly, exceedingly, φιλέειν, εὐκείναι, τέρπεσθαι, also of wretchedness, miserably, Od. 17, 24.

αἰξ, αἰγός, ἡ (αἰτσω), dat. plur. αἰγεσιν, 10, 486, goat; ἀγριος, wild goat, 4, 105. and Od.

αἰξασκον, es, e, iter. aor. 1. fr. αἰτσω.

Αἰολίδης, ου, ὁ, son of Æolus = Sisyphus, 6, 154; Cretheus, Od. 11, 237.

Αἰολίη νῆσος, ὁ, the Æolian island, the abode of Æolus, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the Hom. Geog., Od. 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo Strongyle, the largest of them, now Stromboli, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction

with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker, Hom. Geogr. finds it in one of the Argades; Voss, on the other hand, explains the epithet *πλωτή* to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see *πλωτός*.

* Αἰολίς, ἴδος, ἡ, *Æolian*, Ep. 4.

Αἰολίον, ὠνος, ὁ, son of Æolus = *Macar*, h. in Ap. 37.

Αἰόλλω, poet. (αἰόλος), *to move rapidly hither and thither, to turn often*; e. g. *γαστέρα, to turn the stomach (breast) of an animal in roasting it*, Od. 20, 27.†

αἰολοθώρηξ, κοσ, ὁ (θώραξ), *having a flexible cuirass or coat of mail (rapid or active in his cuirass, V.)*; or, having a variegated, richly adorned cuirass, Kör., 4, 489.† see αἰόλος [and Buttm. Lex. 12].

αἰολομίτης, ου, ὁ (μίτρα), *having a flexible belt (active in the belt, V.)*; or, with a variegated belt, 5, 707.† see αἰόλος.

αἰολόπυλος (πύλος), *with rapid steeds*, 3, 185.† and h. 3, 138; or, with piebald steeds, see αἰόλος.

αἰόλος, ἡ, ον (prob. related to ἄελλα, fr. ἄλλω, εἰλω), *moving or turning rapidly, moveable, active*; spoken of animals: πόδας αἰόλος ἵππος, the light-footed courser, 19, 404. αἰόλος ὄφεις, the lithe or writhing serpent, 12, 208. σφῆκες μέσον αἰόλοι, wasps moveable in the middle, 12, 161. ('Ring-streaked' cannot be reconciled with μέσον). αἰόλος ὀστρος, the flitting gad-fly, Od. 22, 300. αἰόλαι εὐλαί, swarming worms, 22, 609; spoken of arms, easily moved, rapid; τεύχεα, arms which can be easily handled (*light, wieldy*), 5, 295; σάκος, 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. p. 63. 2) later it had the signif. *changeful of hue, gleaming, variegated*, since rapid motion gives objects this appearance; αἰόλον ὄστρακον, the variegated shell of the turtle, h. Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses ποικίλος.)

Αἰόλος, ὁ (the rapid, adj. αἰόλος), 1) son of Hellen and the nymph Osreis, or of Zeus; king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Poseidōn and Arne, great-grandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as the disperser of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5—9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag; and sent after him only the gentle Zephyr,

Od. 10, 25 seq. (see Völck. Hom. Geogr. p. 115.)

Αἰρεα, ἡ, *Ærea*, a maritime town in Messenia; according to Strabo, the later *Thuria*; or, according to Paus., *Corone*, 9, 152.

αἰπυνός, ἡ, ὄν, poet. (a form of αἰπύς), *high, loftily situated, eminent*; espec. epith. of towns situated upon mountains, Γονέσσα, 2, 573; Ἰλιος, 13, 773; κάρηνα, lofty summits, 2, 869. Od. 6, 123.

αἰπήεις, εσσα, εν (poet. form of αἰπύς), *lying high, lofty*, Πηδάσος, 21, 87.†

αἰπόλιον, τό (αἰπόλος), *a herd of goats*; mly αἰπόλια αἰγῶν, 2, 474; alone, Od. 17, 213. 20, 174.

αἰπόλος, ὁ (αἶξ and πολέω), prop. *goat-pasturing, an her*, 2, 474. As subst. *goat-herd*, generally with αἰγῶν, Od. 17, 247.

αἰπός, ἡ, ὄν, Ep. form of αἰπύς, e. g. πόλις, 13, 625. Od. 3, 130. αἰπὰ ῥέεθρα, 8, 369.

Αἰπυ, τό (adj. αἰπύ), *Æpy*, a town in Elis on the borders of Messenia, prob. the later Αἰπών; according to Strab. VIII. p. 349, *Margalia* on the Selleis, 2, 592. h. in Ap. 423.

αἰπύς, εἷα, ὅ, poet. forms are αἰπυνός, αἰπήεις, αἰπός, 1) *high, loftily situated, eminent*; spoken of mountains and towns, ὄρος, πτολίεθρον, Ἴλιον αἰπύ, τεῖχος, 11.; βρόχος, a high depending cord, 11, 278. 2) Metaph. *deep, dreadful, difficult, dreadful destruction*, 6, 57. According to Nietzsche, Od. 1, 11, αἰρ. ὄλεθ. is 'deep destruction in which it is easy to plunge;' [an epith. of death, where the discourse relates to escape from great danger, Nietzsche in loc.]; φόνος, dreadful slaughter, 17, 365. Od. 4, 843; χόλος, 15, 223. αἰπὺν πόνος, 11, 601. αἰπυὶ ἐσσεῖται, hard will it be for him, 13, 317.

Αἰπυτος, ὁ, *Æpytus*, son of Elatus, king of Phæsaia in Arcadia. His monument was on the declivity of the Cykenian mountain; from this, Αἰπύτιος, ον, the *Ægyptian*; τύμβος, 2, 604. cf. Paus. 8, 16, 2.

[Αἰπύτιος, ον, see Αἰπυτος.]

αἰρέω, fut. αἰρήσω, aor. 2. act. εἶλον, Ep. εἶλον and εἶλεσκον, fut. mid. αἰρήσομαι, aor. mid. εἶλόμην, Ep. ἐλόμην, 1) *to take, to catch, to grasp, to seize*; with accus. e. g. ζῶον τινα, to take one alive, 6, 38; *by what*, with gen. τινα κομῆς, to take one by the hair, 1, 197; χειρὸς, by the hand, 1, 323. 4, 542; *with what*, with dat. χαλκῶν δοῦσιν, to hold the brass with the teeth; χειρὶ δόρυ, γαίαν ἀγοστώ; but, καθαρά χροὶ εἰμαθ' ἐλούσα, having taken or put clean attire upon her body, Od. 17, 58; metaph. χόλος αἶρει με, anger seizes me, 4, 23. In like manner ἡμερος, δέος, λήθη, ὕπνος. 2) *to take away, to deprive*, τι ἀπ' ἀπήνης, from the carriage, 24, 579; ἀχλὺν ἀπ' ὀφθαλμῶν, the cloud from the eyes, 5, 127; with two accus. τὸν ἀπὸ φρένας εἶλε, confusion took away his senses, 16, 805. b) Espec. in war, a) *Of things, to take, to capture, πόλιν, νῆας*, 2, 12. β) *Of persons, to overpower, to*

slay, τινά, 4, 457, and often [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζωὸν or something equivalent in the context]; Am. Ed. to *take*, to *seize*, ζωὸν τινά, 6, 38, 11) Mid. 1) to *take for oneself*, to *seize*, ἔγχος, δόρυ, 3, 338. 10, 31; the connected preposition to govern the translation τόξα ἀπὸ πασσάλου, to take down the bow from the hook or peg, 5, 210; ἀπ' ὤμων τεύχεα, 7, 122; ἐκ δῖφροιο, to take out of the chariot, 10, 501. 2) to *take*, to *obtain*, to *procure*, to *receive*; τί, 18, 500; δόρυ, Od. 14, 347. Metaph. ὕπνου δῶρον, to enjoy the gift of sleep, 7, 482; ἀλκιμον ἦτρον, to take bold heart, 5, 529; ὀρκον τινός, to take an oath from any one, Od. 4, 746; also τινί, 22, 119. 3) to *select*, to *choose*, τέμενος, γυναικάς, 9, 578. Od. 9, 334.

*Αἶρος, ὁ (ι) from α and ἶπος, a sportive play upon the name Irus: *not-Irus*, *unhappy Irus*, Od. 18, 73.†

αἶρω, contr. for αἰρω, q. v. Hom. has of the common form only the pres. act. in αἰδοντο νέκυν αἰροντας, 17, 724; the aor. 1. mid. ἡράμεθα, ἦρατο; of the aor. 2. the indic. without augm. ἀρόμην, and the other moods αῤωμαι, ἀρόμην, ἀρέσθαι, see αἰρω.

*Αἶρ, obsolete nom. of *Αἶδος, q. v.

αἶσα, ἡ, Ep. (from αἰω, akin to δαῖω), 1) *share*, in general, which one has of a thing; ληΐδος, a share of the booty, 18, 327. Od. 5, 40. Hence, *that which is fitting, justice, propriety*. κατ' αἶσαν, according to right, or propriety with justice (= good reason); often with εἰπεῖν. ἐν καρπῷ αἶσῃ, see κάρ. 2) the assigned *lot of life, fate, destiny*, which the gods accord to men, *fortune or misfortune*, 1, 416. Often in Hom. αἶσά μοι, with infin. following, εἰ δέ μοι αἶσα τεθνάμεναι, if it is my lot to die, 24, 224. cf. 16, 707. Od. 5, 113. ἔτι γάρ μοι ἐλπίδος αἶσα, I have still some hope, Od. 16, 101. 19, 84; κακὴ αἶσα, evil fate, 5, 209; com. in a bad signif. 3) *the fateful decree of a god*; Διός, of Zeus, 9, 608. ὑπὲρ Διὸς αἶσαν, against the decree of Zeus, 17, 321. δαίμονος αἶσα κακὴ, Od. 11, 61.

Αἶσα, ἡ, the goddess of Fate, like Μοῖρα, who at birth assigns to every one his lot, 20, 127. Od. 7, 197. The poet thus personifies *eternal, unchangeable, governing fate*, the inviolable law of nature, without however giving a form to the deity.

Αἰσαγέης ὄρος, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40; see Αἰσαγέη.

Αἰσηπος, ὁ, Ἀἰσέπος, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, 2, 825. 12, 21. 2) son of Buccolion, a Trojan, slain by Euryalus, 6, 21.

αἰσθω, Ep. (ἀημι), only pres. part. and imperf. to *breathe out* (= ἀπονέω), θυμόν, *16, 468. 20, 403.

αἰσμος, ov, Ep. (αἶσα), and os, q. v., 1) *sitting, right, proper, just*. φρένας αἰσίμη ἦσθα, thou wert sound in mind, Od.

23, 14. αἰσίμα ἔργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἰσίμα with παραιρεῖν, to advise that which is suitable, 6, 62. αἰσίμα πίνειν, to drink moderately, Od. 21, 294. φρεσὶν αἰσίμα εἶδέναι, to know in mind that which is right, i. e. to be just, well disposed, 15, 207. αἰσίμα πάντα τίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) *destined by fate*, only αἰσιμον ἡμαρ, the day of fate; and in the construction, αἰσιμον ἦεν, it was destined by fate, 9, 245. Od. 15, 239.

αἰστος, ov, Ep. (αἶσα), sent by fate, auspicious; only in a good sense: αἰσ. ὀδοπόρος, a traveller sent for good, 24, 376.† αἰσσω (ἀ and ἰ), aor. 1. act. ἤϊξα, subj. αἶξω. partep. αἶξας, aor. pass. ἤϊχθην, infin. αἰχθῆναι, 1) Intrans. to *move rapidly*, to *hasten*, to *run*, to *rush*, to *spring*. Spoken of things animate and inanimate; of gods: of Athênê, ἤϊξεν ἐπὶ χθόνα, she sprang to the earth, 4, 78; often βῆ αἶξασα, rushing she went, 2, 167; of men, mostly in a hostile sense: to *rush upon*, to *attack impetuously*, ἔρχεῖ, with the lance; φασγάω, ἱπποῖς, the sword, the chariot; of the fitting motion of the shades in the under world: τοὶ δὲ σκιαὶ αἰσσοῦσιν, Od. 10, 495; of animals: οἱ ἱπποὶ μάλ' ὅκα ἤϊξαν πεδιονδε, swiftly running the steeds to the plain, Od. 15, 183; of wild boars, 12, 147; of birds: to *fly*, to *soar*, πρὸς οὐρανόν, 23, 868; ὑπὲρ ἀστέος, 24, 320. Od. 15, 164. b) Spoken of inanimate things; of missiles: δούρατα ἐκ χειρῶν ἤϊξαν, the spears flew from the hands, 5, 657; of smoke: ἀπὸ χθονός, to rise from the earth. Metaph. of the soul: ὡς δ' ὄν' ἀν' (ὄταν) αἶψα νόος ἀνέρος, as when darts a man's thought, 15, 80. 2) Pass. as depon. ἐκ χειρῶν ἡνία ἤϊχθησαν, the reins flew from his hands, 16, 404.

αἰστος, ov, Ep. (ἰδεῖν), prop. that of which nothing is known, *unseen, unknown, vanished, annihilated*, 14, 258. αἰστον ποιεῖν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

αἰστώω. poet. (αἰστος), fut. ὥσω, aor. optat. αἰστώσεαι, and aor. pass. αἰστώσθην, to make invisible, to destroy, Od. 20, 79. Hence pass. to be destroyed, to vanish, *Od. 10, 259.

αἰσητήρ, ἦρος, ὁ, poet. (related to αἰσυνήτης), princely, regal, royal, κύρος 24, 347.† Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσυνήτηρ.

Αἰσιήτης, ov, ὁ (αἰσητήρ), a Trojan, father of Alcahous, 2, 793. 13, 427.

αἰσυλοεργός, ὄν, practising wickedness, 5, 403.† (Thus Spitzner, as the reading of Aristarchus for ὀβριμοεργός.)

αἰσυλος, ov (prob. from αἶσα), Ep. unjust, impious, improper. αἰσυλα ρέειν, to practise impiety, 5, 403; μυθήσασθαι, to speak impious things, 11; εἰδέναι, h. Merc. 164.

Αἰσῶμη, ἡ, a city in Thrace, 8, 304. Αἰσῶμθεν, from Αἰσῶμη.

αἰσῶμν-τήρ, ἦρος, ὁ=αἰσῶμνήτης, 24, 347; and the ancients explain it here by βασιλικός, royal. Cf. αἰσῶμητήρ.

αἰσῶμνήτης, οὐ, ὁ, poet. (αἰσῶμνάω), he who adjudges to persons what is due; the arbiter or judge of a contest, Od. 3, 258.† Αἰσῶμνος, ὁ, a Greek, 11, 303.

αἰσχιστος, ἡ, οὐ, superl. and αἰσχίων, compar. of αἰσῶρος.

αἰσῶρος, εὖ, το, shame, indignity, insult; in the plur. τὰ αἰσῶρα, shameful deeds, 3, 342. Od. 1, 229. δε ἦδη νέμεσιν τε καὶ αἰσῶρα πολλά' ἀνθρώπων, one who felt the blame and many taunts of men, i. e. so felt them as to give no occasion for them, 6, 351.

αἰσῶρος, ἡ, ὄν (αἰσῶρος), compar. αἰσχίων, ιον, superl. αἰσχιστος, ἡ, οὐ, 1) ugly, deformed; in a physical sense, αἰσχιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν, the ugliest man who came to Troy (under its walls), 2, 216. h. Ap. 197. 2) shameful, disgraceful, insulting; αἰσῶρα ἔπια, abusive, insulting words, 3, 38. The neut. followed by infin. 2, 119.

αἰσῶρως, adv., shamefully, insultingly, 23, 473 Od. 18, 321.

αἰσῶνω (αἰσῶς), aor. 1 ἥσχῶνα, perf. pass. ἥσχῶμαι, 1) Act. 1) to make ugly, to deform, to disfigure; with accus. πρόσ-ωπον, 18, 24. νέκυσ ἥσχῶνμένους, a corpse, i. e. treated with indignity, dishonoured (mutilated), 18, 180. 2) Metaph. to insult, to dishonour, to disgrace, γένος. λέχος, to dishonour a man's bed, Ou. 8, 269. 11) Mid. to be ashamed; absolute, Od. 18, 12; τί, to shrink from any thing with shame; to fear any thing, Od. 21, 323.

Αἰσῶν, οὐος, ὁ, (according to Herm. Oportuneus, from αἰσῶ,) son of Cretheus and Ἰγρο, grandson of Αἰόλος I., father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 259.

αἰτῶ, fut. αἰτήσω, aor. infin. αἰτήσαι, h. Ven. 225, to ask, to beg, to demand; absol. Od. 18, 49: with accus. of the pers. and thing, αἰτεῖν τι, 5, 358; τινά, Od. 17, 365; also both, τινά δόρυ, to ask any one for a spear, 22, 295; τινί, for any one, κοῦρησ' αἰτήσουσα τέλος θαλεροῖο γάμοιο, to solicit youthful nuptials for the damseis, Od. 20, 74. δ) With infin. following, 6, 176.

αἰτιάσθαι, Ep. form for αἰτιάσθαι, see αἰτιάομαι.

αἰτιάομαι (αἰτία), depon. mid. 3 sing., optat. αἰτιώμην, Ep. for αἰτιώμην, 3 pl. impf. ἡτιώοντο, Ep. for ἡτιώοντο, to blame, to accuse; with accus. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron., Od. 1, 32.

αἰτίζω, Ep. (αἰτέω), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἰτίος, ἡ, ιον (αἰτία), having the blame of any thing, guilty, blameworthy; used

in Hom. only in a bad sense. οὔτι μοι αἰτιοὶ εἰσιν, they have in no respect wronged me, 1, 153. Od. 1, 348.

αἰτιόμην, Ep. form for αἰτιώμην, 3 sing. optat. pres. from αἰτιάομαι.

Αἰτώλιος, ἡ, ιον, Ætolian, 4, 399.

Αἰτωλοί, οἱ, the Ætolians, inhabitants of Ætolia, in Greece, between Acarnania and Thessaly, which received its name from Αἰτῶλος, son of Endymion, 2, 638.

αἰχμάζω (αἰχμή), fut. αἰσῶ, Ep. αἰσῶσω, to brandish the lance; constr. with αἰχμάς, 4, 324.†

αἰχμή, ἡ (ἀκμή or αἰσῶ), prop. the point of the lance, χαλκεῖν, 4, 461; mly the lance, the spear.

αἰχμητά, ὁ, Ep. and Æol. for αἰχμητής, 5, 197.

αἰχμητής, οὐ, ὁ, a lancer, a spearman, hence g. t. for warrior, 1, 152, and often, 2) As adj. warlike, 1, 846; ἀνὴρ, 3, 49.

αἰψά, adv. quickly, directly, immediately. αἰψά δ' ἔπειτα, immediately thereupon; αἰψά δέ in the narration of a fact, 2, 664. Od. 2, 6; and αἰψά τε in general propositions, 19, 221; see Herm. ad Hymn. in Cer. 485.

αἰψηρός, ἡ, ὄν (αἰψά), hasty, quick. αἰψηρός κόπος γόσω, quick is the satiety of grief (one is quickly sated with grief, V.) λύσεν ἀγορὴν αἰψηρὴν for αἰψά, he quickly dispersed the assembly; or with V. the busy council, 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

αἰω, poet. only pres. and impf. without augm. αἰών, to observe, to perceive, like sentire; mly to hear, with gen., seldom with accus. φθογγῆς, to hear the voice, 16, 508; παλγῆς, to feel the blow, 11, 532; or, rather, to hear the lash (i. e. the crack of the whip); φίλον αἰών ἦτορ, 15, 252, I felt my heart, (viz. its pulsation, because ἦτορ occurs for the most part in a physical sense.) Others: I knew it in my mind. Voss and Bothe: for I was breathing out my life, (with the Schol. ἀπέπνεον, so that αἰω=αῶ, ἀημι.)

αἰών, ὄρος, ὁ, comm. ἡ, 1) duration, long time. 2) an age, life, connected with ψυχή: αἰώνας ἀμέτερος, to be bereaved of life, 22, 58; ἀπ' αἰώνας ὀλέσθαι, to perish from life, 24, 725. b) Spoken of animals: αἰώνα ἐκτορεῖν, to pierce the life, h. Merc. 42; (according to Ruhnken, the spinal marrow,) also plur. δὲ αἰώνας τορεῖν, spoken of cattle, h. Merc. 119.

ἀκάκητα, Ep. for ἀκακίτης, οὐ, ὁ=ἀκακος (κακός), who is free from evil, from guile, &c. the bearer of happiness, the deliverer from evil, epith. of Mercury, 16, 185. Od. 24, 10.

ἀκαλαρρείτης, αὐ, ὁ (ἀκαλός = ἡκαλός, still). ῥέων, gently-flowing, soft-flowing, epith. of Oceanus, 7, 422, and Od.

ἀκάμας, αὐτος, ὁ, ἡ (κάμνω), unwearied, untiring, epith. of Sol. of the Spercheus, and of the wild boar, 18, 239. 484. 16, 176.

*II.

Ἀκάμας, αὐτος, ὁ, 1) son of Anténous

and Theânô, leader of the Dardaniâs, slain by Meriônes, 2, 823. 16, 342. 2) son of Eussôrus, leader of the Thracians, slain by the Telamonian Ajax, 2, 844. 6, 8. 3) son of Asius, 12, 140.

ἀκάματος, *ov*=ἀκάμας, *untiring, never-resting*, epithet of fire, 5, 4. Od. 20, 123.

ἀκανθα, ἡ (ἀκὴ), *thorn, thistle*, Od. 5, 328.†

*Ἀκάστη, ἡ (*greatly distinguished*, from α intens. and κέκασμαι), daughter of Oceanus and Thetis, h. Cer. 421.

*Ἀκαστος, king of Dulichium, Od. 14, 336.

ἀκαχεῖατο, see ἀκαχίζω.

ἀκαχεῖν, see ἀκαχίζω.

ἀκαχήμενος, see ἀκαχίζω.

ἀκαχῆσω, see ἀκαχίζω.

ἀκαχίζω, Ep. and Ion. (ἌΧΩ) aor. 2 ἤκαχον, whence again fut. ἀκαχίσω, aor. 1 ἤκαχῃσα, mid. ἀκαχίζομαι, kindred form of ἀχομαι or ἀχυνμαι, aor. ἤκαχόμην, perf. ἀκάχημαι and ἀκήχημαι, 3 pl. ἀκηχέδεται (perhaps ἀκηχέαται is preferable), 17, 637; 3 pl. plupl. ἀκαχεῖατο for ἀκάχητο; infin. perf. ἀκάχησθαι, partep. ἀκαχήμενος, fem. ἀκαχημένη (the accent on perf. ind. and partep. is drawn back: see Buttm. § 111, note 2; also a partep. pres. ἀχέων, *ουσα*. 1) Act. to trouble, to afflict; with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve, to be grieved, θυμῷ, 6, 486; τῷ μῆτι θανὼν ἀκαχίζεν, grieve not that thou art dead, Od. 11, 486; in the perf. to be troubled, sad, often absolute with θυμὸν and ἦτορ: θεοὶ δ' ἀκαχεῖατο θυμὸν, were troubled at heart, 12, 179. b) With gen. and dat. of the object; ἵππων, about the steeds, 11, 702. δ μοι πικνὺς ἀκάχηται, who is deeply troubled about me, Od. 23, 360.

ἀκαχόμενος, η, *ov*, Ep. sharpened, pointed, epith. of the lance, 11.; of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. partep. perf. pass. from theme ἈΚΩ, *acuo*, for ἀκαχόμενος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκείομαι, Ep. for ἀκέομαι; but ἀκειάμενοι, a false reading for ἀκειόμενοι, from ἀκέομαι.

ἀκέομαι, Depon. Ep. mid. ἀκείομαι (ἀκὴν [hence originally = to quiet]), aor. 1 ἤκεσάμην, imper. ἀκέσσαι, 1) to heal, to cure; with acc. ἔλκεα, wounds, 16, 29; also τινά, any one, 5, 448; metaph. to calm, to allay, to help, δίδω, to allay thirst, 22, 2; absol. 13, 115. Od. 10, 69. 2) to repair, to restore, νῆας, Od. 14, 383.

ἀκερσεκόμης, *ου, δ* (κείρω, κόμη), *unshorn, having long hair*, epith. of Apollo, 20, 39.†

*Ἀκεσάμενός, δ (partep. ἀκεσάμενος), father of Periôba, king of Thrace, founder of the city Akemenæ, 21, 142.

ἀκαστός, ἡ, ὅν (ἀκέομαι), *curable, that may be calmed*, φρένες, 13, 115.†

ἀκῶν, *εἴονσα*, dual ἀκέοντα, *silent, still, quiet* [cf. ἀκὴν]. ἀκῶν is for the most part used as an adv. without distinction of gender or number, 4, 22. 8, 459. Od.

21, 89; the feminine however ἀκέονσα occurs 1, 565, and once the dual ἀκέοντε, Od. 14, 195 (prob. from α and χάω for ἄκαος, Ion. ἀκῶν, Buttm. Lexil. p. 27 [Cf. Dôd. Hom. Gloss. 180]).

ἀκήδεστος, *ον* (κῆδῶ), *uncared for, neglected; spoken of the dead unburied*, 6, 60.†

ἀκηδέστως, adv. in a cruel, pitiless manner, remorselessly, *Il. 22, 465. 24, 417.

ἀκηδέω (κῆδος), aor. ἔκηδεσα, to neglect, to slight, to disregard; with gen. *Il. 14, 427. 23, 70.

ἀκηδής, *ἐς*, gen. *ἐός* (κῆδῶ), *without care*, 1) Act. free from care, at ease, 21, 123; spoken of the gods, 24, 526; negligent, Od. 17, 319. 2) Pass. uncared for, neglected, disregarded, as Od. 6, 26. 19, 18. 20, 130. Il. 21, 123; of a corpse: unburied, 24, 554. Od. 24, 187.

ἀκήλητος, *ον* (κῆλῶ), *not to be charmed, stubborn, unbending*, νόος, Od. 10, 329.† ἀκῆμα, *ατος, τό* (ἀκείομαι), a remedy, an alleviation, relief, δδυνάων, 15, 394.

ἀκῆν, adv. (prop. acc. from obs. ἀκή [= ἡσυχία, Hesych. ἀκῆ, calmly, Pind. Dôd. 130. According to Buttm. adv. from acc. ἀκάαν, Ion. ἀκῆν' ἄκαος (χάω) non hiscens]), quietly, silently, still; often πάντες ἀκῆν ἐγένοντο σιωπῇ, all were quiet and silent, 3, 95; ἀκῆν ἔσαν, Od. 2, 82.

ἀκηράσιος, *ον*, poet. (κεράννυμι), *unmixed, unadulterated, pure*, οἶνος, Od. 9, 205;† untouched, untroubled, λειμών, h. Merc. 72.

ἀκήρατος, *ον* (κεράννυμι), *unmixed, pure*, ὕδωρ, 24, 300. 2) Metaph. uninjured, unwasted, κλῆρος, 15, 498. Od. 17, 532.

ἀκήριος, *ον* (κῆρ), *without misfortune, uninjured, unharmed*, *Od. 12, 98. 23, 328. b) Act. innocuous, ῥάβδος, h. Merc. 530.

ἀκήριος, *ον* (κῆρ), *without heart*, 1) In physical signif. lifeless, dead, 11, 392. 2) Metaph. heartless, spiritless, cowardly, 7, 100; δέος (heartless fear, Cp.), 5, 812. Il.

ἀκηχέδεται, see ἀκαχίζω.

ἀκαχημένη, see ἀκαχίζω.

ἀκιδνός, *η, ου*, only compar. ἀκιδνότερος, weak, inferior, insignificant, Od. 18, 130; with εἶδος, in appearance, *Od. 5, 217. 8, 169.

ἀκίκυς, *vos, δ, ἡ*, Ep. (κίκυς), without power, weak, feeble, *Od. 9, 515. 21, 131; (according to Thiersch, § 199, 5, from α and κίω, unable to go.)

ἀκίχρητος, *ον*, poet. (κίχρῶ), *not to be attained, unattainable*. ἀκίχρητα διώκειν, to pursue what is unattainable, 17, 75.

ἀκλανστος, *ον*, later form for ἀκλαντος, Od. 11, 54, 72; [in some editions.]

ἀκλαντος, *ον* (κλαίω), 1) *unwept, unlamented*; spoken of one dead, 22, 386.

2) Act. without tears, tearless, Od. 4, 494. Voss: unwept.

ἀκλεής, *εός, δ, ἡ*, poet. (κλέος), ἀκλεΐς and ἀκλήης, without fame, famless, inglorious; accus. sing. ἀκλέα, for ἀκλεέα, Od. 4, 728; plur. nom. ἀκλεΐς, poet.

strengthened for ἀκλεΐς, 12, 318. In ἀκλεΐς αὐτως, the neut. prob. is as adv. 7, 100; Buttm. [who allows that ἀκλεΐς may = ἀκλεΐς], Lex. p. 296.

ἀκλεΐης, see ἀκλεΐς.

ἀκλεώς, adv. *ingloriously*, 22, 304. Od. 1, 241.

ἀκληΐς, poet. for ἀκλεΐς, see ἀκλεΐς.

ἀκληρος, ον (κλήρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489.† 2) *unallotted, undivided, wild*, γαῖα, h. Ven. 123.

ἀκμή, ἡ (ἀκῆ), *edge*. ἐπὶ ξυροῦ ἀκμῆς, on a razor's edge, ὥσταται ["in balance hangs, poised on a razor's edge," Cp.], i. e. it is on the point of decision (an adage), 10, 173.†

ἀκμηνος, ον, *fasting*, with σιτοιοῖο or πόσιος, without meat, or drink, *19, 163, 346. (ἀκμή [ἀκμη Lob. Path. 193] is said to be Æol. = νηστεία.)

ἀκμηνός, ον ([= δὲ ἀκμάζων] ἀκμή), *full grown, grown up*, Od. 23, 191.† ἀκμῆς, ἦτος, ὁ, ἡ (κάμνω), *unwearied, vigorous, fresh*, *11, 802. 15, 697.

* ἀκμητος, ον = ἀκμῆς, h. Ap. 520.

ἀκμόθετον, τό (τίθημι), the place where the anvil is placed, *anvil-block, stithy*, 18, 410. Od. 8, 274.

ἀκμων, ονος, ὁ (κάμνω), *an anvil*, 15, 19. Od. 8, 274.

ἀκνηστis, ιος, ἡ (ἀκατος), *the back-bone, the spine*, Od. 10, 161.†

ἀκοίτης, ον, ὁ (α copulat. and κοίτη), *bed-fellow, husband*, Il. and Od.

ἀκοιτις, ιος, ἡ, *bed-fellow, wife*, Il. ἀκοίτης, accus. plur. Od. 10, 7.

ἀκολος, ὁ (κόλον), *a morsel, a crumb*, Od. 17, 222.†

* ἀκόλυμπος, ον (κόλυμπος), *who cannot swim*, Batr. 157.

ἀκομιστή, ἡ (κομίζω), *want of tending or care, privation*, Od. 21, 284.†

ἀκοντίζω (ἄκων), aor. ἀκόντισα and ἀκόντισσα, prop. *to hurl the javelin*, but mly *to cast, hurl*, ἐγχεῖ; also with accus. αἰχμᾶς, *to hurl lances*. The object aimed at stands in the gen. τινός, at any one; also κατὰ τι, ἐπὶ τινι, and εἰς τινα, 4, 490. 16, 358. Od. 22, 282; later also, τινά, *to hit or pierce any one with a lance*, Batr. 209.

* ἀκόντιον, τό (dimin. of ἄκων), *a dart, a javelin*, h. Merc. 460.

ἀκοντιστής, οὔ, ὁ, poet. (ἀκοντίζω), *lancer, dartman, spearman*, Il. and Od.

ἀκοντιστής, υός, ἡ, Ep. for ἀκόντισις (ἀκοντίζω), *the act of casting spears, a contest with spears* (i. e. as a martial game). οὐδέ τ' ἀκοντιστὸν ἐσθύσῃ, thou shalt not enter the contest of spears, 23, 622.†

ἀκόρητος, ον (κορέννυμι), *unsated, insatiable*; with gen. μόθου, πολέμου, ἀπειλῶν, *7, 117. 12, 335. 14, 479; also h. Ven.

ἄκος, εος, τό (ἀέκομαι), *cure, remedy, relief, alleviation*. κακῶν ἄκος, Od. 22, 481. οὐδέ τι μῆχος ρεγθέντος κακοῦ ἐστ' ἄκος εὐρεῖν, it will be impossible to

find a remedy when the evil is done, 9, 250.

ἄκοσμος, ον (κόσμος), without order, *indecent, unbecoming*, ἔπεια, 2, 213.†

ἀκοστῶν or ἀκοστῶν, aor. 1 ἀκόστησα, 6, 506. 15, 263; in the phrase: ἵππος ἀκοστήσας ἐπὶ φάτῃ, *full fed at the manger*. The best derivation is from ἀκοστή, = κριθή, *barley* [as being bearded, ἀκή]; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. p. 72.

ἀκονάζω, h. Merc. 423; and ἀκονάζομαι, dep. mid. Ep. form of ἀκονῶ, to hear; with gen. Od. 9, 7. πρώτῳ γὰρ καὶ δαυτὸς ἀκονάζεσθον ἐμεῖο, for ye are the first to hear from me of a feast, i. e. are first invited, 4, 343.

ἀκονῆ, ἡ (ἀκονῶ). Ep. for ἀκοή, properly, *hearing*; a sound (as heard), spoken of the crash of a tree when felled: ἔκαθεν δέ τε γίγν' ἀκονῆ, there is hearing from afar, i. e. the sound, or crash of it is heard at a distance, 16, 634; others give here the signif. *echo, noise*. 2) *that which is heard, information*, μετὰ πατρός ἀκονῆν ἱκέσθαι, to go in quest of intelligence of his father, Od. 2, 308; βῆναι, Od. 4, 701. 5, 19.

ἄκουρος, ον (κούρος), *without son, childless*, Od. 7, 64.†

* ἀκουστός, ἡ, ὄν, *heard, audible*, h. Merc. 512.

ἀκονῶ, fut. ἀκούσομαι, aor. 1 ἤκουσα, 1) *to hear*, with the gen. of the person heard; αἰδοῦ; the thing generally in accus. μῦθον, the discourse, and τί τινος, any thing from any one (ex aliquo), Od. 12, 389; but also in gen. μυκήθμου ἤκουσα, I heard the roar or bellowing, Od. 12, 265. The person about whom any thing is heard is mly put in the gen. Od. 1, 287. 289, rarely in accus. and with περί τινος, Od. 19, 204. 2) *to hearken to any one, to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένῳ, to hearken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know* (cf. Gr. p. 766, g), Od. 3, 193. 4, 688. The mid. as depon. τινός, *to hear*, 4, 331.

ἀκράαντος, ον, poet. (κραίαναι), *unfinished, unaccomplished, begun*, 2, 138; spoken of a prophecy: *unfulfilled, not to be fulfilled*, Od. 2, 202. 19, 565.

ἀκραῖς, ἑς, gen. ἑός (ἄκρος, ἄκμῃ), prop. *high-blowing, strong-blowing, brisk, fresh*, epith. of a favorable wind, *Od. 2, 421. 14, 253.

ἄκρη, ἡ (prop. fem. from ἄκρος), the extreme, esply *height, summit, citadel or fortress, promontory*, 14, 36. 4, 425. κατ' ἄκρης, downwards, from above, Od. 5, 313; and hence *utterly, from the summit*, = from the foundation, 15, 557. Cf. Virg. Æn. ii. 290.

ἄκρητος, ον, Ion. for ἀκρατος (κεράννυμι), *unmixed, pure, oinos*, spoken of wine unmixed with water, Od. 2, 341; γάλα, Od. 9, 297. 2) σπονδαὶ ἀκρητοί,

libation of pure wine, because, in compacts, unmixed wine was offered to the gods, 2, 341. 4, 159.

ἄκρις, ἴδος, ἡ, a locust, 21, 12.†

ἄκρις, ἰος, ἡ, Ion. and Ep. for ἄκρη, point, summit, peak; always in the plur. accus. δὲ ἄκριας, through (amongst) the mountain tops, Od. 10, 281; nom. plur. h. Cer. 383.

Ἀκρίσιος, ὁ (unjudged, from α and κρίνω, Inseparatinus, Herm.), son of Ahas and Ocella, great grandson of Danaus, father of Danaë. He expelled his brother Prætus; after his return they divided the kingdom, so that Acrisius reigned in Argos, and Prætus in Tiryns, Apd. 2, 21.

Ἀκρисиώνη, ἡ, daughter of Acrisius = Danaë, 14, 319.

ἄκριτόμυθος, ον (μῦθος), speaking in a confused manner, prating or babbling foolishly, ονειροί, senseless dreams, or hard of explanation, Od. 19, 560. Il. 2, 246.

ἄκριτος, ον (κριτός), 1) not separated, confused τῦμβος, a common grave, in which the multitude were thrown indiscriminately, 7, 337; μῦθοι, confused discourse, prating, 2, 796. ἀκριτα πόλλ' ἀγορεύειν, Od. 8, 505. 2) undecided, unadjusted, νεῖκεα, unadjusted contentions, 14, 205. 304. 3) not to be decided, enduring, perpetual; ἄχος, 3, 412; adv. ἄκριτον, endlessly. πενθήμεναι, Od. 18, 174.

ἄκριτόφυλλος, ον (φύλλον), thickly leaved, covered with foliage, thickly wooded, ὄρος, 2, 868.†

ἄκροκελαινιάω, Ep. (κελαινός), only partop. ἀκροκελαινιών, Ep. for ἀκροκελαινιών, becoming black on the surface, dark-flowing, epith. of a river, 21, 249.†

ἄκρόκομος, ον, poet. (κόμη), having hair on the crown, crown-hair, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, 4, 533.†

ἄκρον, τό (neut. from ἄκρος), the extreme, the summit, the point; Ἰδης, the summit of Ida, 16, 292; Ἀθηνῶν, the promontory [head-land, Cr.] of Athens, *Od. 3, 278; ποδός, Batr. 253.

Ἀκρόνεις, ὁ, a Phæacian, Od. 8, 111. ἀκρόπολις, ἰος, ἡ (πόλις), the upper city, a citadel, a fortress, *Od. 8, 494. 503; in the Il. ἄκρη πόλις, 6, 88.

ἄκροπόλος, ον, Ep. (πώλῳ), being high, high-soaring, lofty, epith. of mountains, 5, 523. Od. 19, 205.

ἄκρόπορος, ον, Ep. (πείρω), penetrating with the point, sharp-pointed, ὀβελοί, Od. 3, 463.†

ἄκρος, ἡ, ον (ἄκῃ), superl. ἀκρότατος, ἡ, ον, extreme, highest, ending in a point; in Hom. only in a physical sense: ἐπ' ἄκρῳ χεῖλει ἐφισταότες, standing on the extreme brink, 12, 51; ἄκρη χεῖρ, the end of the hand, 5, 336. ἐς πόδας ἄκρους, to the extremities (toes) of the feet, 16, 640. The neut. ἄκρον, as adv. 20, 229.

ἄκρωτήριον, τό (ἄκρος), the extremity of

a thing; hence ἀκρωτήρια πρῶμνης, the top of a ship's poop, h. 33, 10.

Ἀκταῖη, ἡ (ἄκτῃ), prop. she who dwells on the coast, a Nereid, 18, 41.

ἄκτῃ, ἡ (ἄγνυμι, prop. fern. of ἀκτός, broken, crushed), 1) Poet. corn bruised or ground in the mill, comm. with ἱεροῦ ἀλφειτον or Δημητέρος, 13, 322. Od. 2, 355; see ἀλφειτον. 2) the place where the waves break, shore, coast, 11. and Od.

ἄκτῃμων, ονος, ὁ, ἡ (κτῆμα), without possession, poor, needy; with gen. χρυσοῖο, in gold, *9, 126. 268.

*ἄκτῃρ, ἦρος=ἄκτιν, a now rejected reading, h. 32, 6.

ἄκτις, ἴνος, ἡ, dat. ἀκτίσσειν and ἀκτίσιν, Od. 5, 479. 11, 16; a ray, a beam, with Ἡελίοιο.

*ἄκτιτος, ον (κτίζω), poet. for ἀκτιστος, untilled, waste, h. Ven. 123.

Ἀκτορίδης, ον, ὁ, a descendant of Actôr = Echeclus, 16, 189.

*Ἀκτορίς, ἴδος, ἡ, a female servant of Penelope, Od. 23, 228.

*Ἀκτορίων, ὠνος, ὁ, son of Actôr. τῶ Ἀκτορίωνε, the sons of Actôr, Eurytus and Cleatus, who from their mother were also called the Μολιῖνες, 2, 621; see Μολίων.

*Ἀκτωρ, ορος, ὁ (from ἄγω leader), 1) son of Delon, in Phocis, and Diomedēs, husband of Ægina, father of Menæstus, grandfather of Patroclus, 11, 785. Apd. 1, 9. 4. 2) son of Phorbas and Hyrminê, brother of Augæas, husband of Molionê, father of Eurytus and Cteatus, 11, 785. Apd. 3) son of Azeus, father of Astyoche, grandfather of Ascalaphus and Ialmenus of Orchomenus, 2, 513.

ἄκυλος, ἡ, the edible acorn, fruit of the evergreen-oak (ilex), Od. 10, 242.†

ἄκωκῃ, ἡ (ἄκῃ), point, edge, ἔγχεος, δουρός, 11. and Od.

ἄκων, οντος, ὁ, a javelin, a dart, a spear. ἔρκος ἀκόντων, see ἔρκος.

ἄκων, ονσα, ον (ἀ contr. from ἄκων q. v.) only in τῷ δ' οὐκ ἀκόντε πετέσθην, 11. and Od.

ἄλαδε, adv. into the sea, to the sea, also eis ἄλαδε.

ἄλάλῃμαι, Ep. perf. with pres. signif. from ἀλάομαι, q. v.

ἀλαλήτος, ὁ (ἀλαλή), mly a loud cry, a battle-cry, a shout of victory, 4, 436. Od. 24, 463; but also a cry of distress, 21, 10.

ἀλακε, ἀλακών, ἀλαλκεῖν, see ἀλέξω.

*Ἀλακομένης, ἴδος, epith. of Athênê, probably from the town Αἰαλομένηα, in Boeotia, where she had a temple; according to others, from ἀλαλκεῖν, the protectress, 4, 8. 5, 9. 8.

ἀλαλύκτῃμαι, to toss oneself around restlessly, to be agitated with anxiety, to be in anguish, 94.† (prop. perf. from ἀλυκτέω, with pres. signif.).

*ἀλάμπετος, ον (λάμπω), without brightness, dark, h. 32, 5.

ἀλάομαι, depon. mid. impf. ἡλώμην, aor. 1 ἡλήθην, Ep. ἀλήθην, perf. ἀλάλῃ-

μαι, infin. ἀλάλησθαι, part. ἀλαλήμενος, *to wander about without aim, to rove, to stray, to roam*; with the prep. κατά, ἐπί, περί τι, 6, 201. Od. 4, 91. The perfect infin and partep. ἀλαλήμενος have the accent retracted on account of its pres. signif. 23, 74. Od. 11, 167, 14, 122.

ἄλαός, ον (ἀλῶ), *not seeing, blind*, prop., Od. 8, 195; but in μάντιος ἀλαοῦ, Od. 10, 493, 12, 267, -; cf. Thiersch. Gram. § 190, 22. *Od.

ἀλαοσκοπή, ἡ (σκοπή), lit. *a blind look-out; a useless watch*, ὥν ἔχειν, [*to look in vain*, Cp.] 13, 10. ἀλαοσκοπή is an incorrect reading 10, 515.

ἀλαῶ, poet. (ἀλαός), aor. ἀλάωσα, *to make blind, to blind*. τινά ὀφθαλμοῦ, *to blind one's eye*, *Od. 1, 69, 9, 516.

ἀλαπαδνός, ἡ, ὄν ἄλαπάξω, poet. compar. ἀλαπαδνότερος, 4, 305; *easy to vanquish*. σθένος οὐκ ἀλαπαδνόν, *insuperable strength*, 5, 783; spoken of caule, Od. 18, 373. 2) *powerless, weak, unwarlike*, 2, 675; μῦθος, h. Merc. 334.

ἀλαπάξω, poet. (λαπάξω), fut. ἀλαπάξω, aor. ἀλάπαξα without augm.; prop. *to empty, to exhaust*; πόλιν, *to plunder a city, to sack*, 2, 367, and often. 2) *to overpower, to vanquish, to destroy*, φάλαγγας, στίχας, Od. 17, 424, 19, 80; absol. II 12, 67;—then *to ruin, to reduce to distress*, Od. 17, 424.

ἀλαστῆν, poet. (ἀλαστος), partep. aor. ἀλαστήσας, prop. *not to forget a thing; but mly, to be displeased, to be angry*, *12, 163, 15, 21.

Ἀλαστορίδης, ον, ὁ, son of Alastor = Tros.

ἀλαστος, ον (λήθω or λάζομαι), *not to be forgotten, intolerable, immeasurable*, πένθος, 24, 105; ἄχος, Od. 4, 108. ἀλαστον ὀδύρεσθαι, *to lament unceasingly*, Od. 2) *not to be forgotten or forgiven, abominable, accursed*, 22, 261. Achilles applies the term to Hector: thou whose treatment of Patroclus I can never forget, 22, 261.

Ἀλάστωρ, ὀρος, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, 20, 463. 2) a companion of Sarpēdōn from Lycia, slain by Ulysses, 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, 8, 333, 13, 422. 4) an Epean, 4, 295, 7, 333.

ἀλατῦς, ὅς, ἡ, poet. (ἀλαῶ), *a blinding, a bereaving of sight*, Od. 9, 503.† ἀλγέω (ἄλγος), fut. ἀλγήσω, 1) *to feel pain, to be distressed by pain*, primarily of the body; ὀδύνη, 12, 206; with accus. κεφαλῇ, Batr. 193. 2) Spoken of the mind: *to be troubled, to be pained*, Od. 12, 27.

ἀλγίων, ον, compar., ἄλγιστος, superl. of ἀλγεῖνός, q. v.

ἄλγος, εὐς, τό, *pain, suffering*, primarily of the body; then of the mind, *trouble, distress*; comm. in plur. ἄλγεα πάσχειν, *to endure sufferings, pain, distress*; spoken of the sufferings of war, 2, 667, 9, 321; by sea, Od. 1, 4.

ἀλδαίνω, poet. (ἀλδω), aor. 2 ἤλδανον, *to nourish, to make great, to enlarge*, τί τι. μέλε ἤλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70, 24, 768.

ἀλόησκω, Ep. (ἀλδαίνω), *to grow, to grow up*; spoken of a harvest, 23, 599.† ἀλέασθαι, see ἀλέομαι.

ἀλγεῖνός, ἡ, ὄν, poet. for ἀλγεῖνός (ἄλγος), irreg. compar. ἀλγίων, ον, superl. ἄλγιστος, ἡ, ον, *painful, sad, oppressive, burdensome*, 2, 787. Od. 3, 206. 2) *difficult, hard*; with infin. ἵπποι ἀλγεῖνοι δαμῆναι, *hard to break, to be subdued*, 10, 402; spoken of a mule: ἀλγίστη δαμάσασθαι, 23, 655. The compar. occurs only in the neut. ἀλγίον, mly in the signif. *the worse, so much the worse*, 18, 278. Od. 4, 292; where some [without reason] regard it as used for the positive.

Ἀλεγγορίδης, ον, ὁ, son of Alegēnōr = Promachus, [14, 503.]

ἀλεγίζω, poet. (ἀλέγω), only in pres. and imperf. *to trouble oneself about a thing, to care for*; with gen. and always with a negat. οὐκ ἀλεγίζειν τινός, 1, 160, 8, 477; once absol. *15, 106.

ἀλεγύνω (= ἀλέγω), *to trouble oneself about*; with accus. always with δαῖτα, *to prepare a meal*, *Od. 1, 374, 2, 139; δολοφροσύνη, *to practise deceit*, h. Merc. 361; ἀγλαῖας, h. Merc. 476; absol. h. Merc. 557.

ἀλέγω, poet. (α, λέγω), only pres.; kindred forms ἀλεγίζω and ἀλεγύνω, prop. *to compute, to reckon together*; hence, *to value, to esteem, to be careful*; comm. with negat. absol. 11, 389; absol. κύνες οὐκ ἀλέγουσαι, *careless sluts*, spoken of Penelope's maidens [but without the coarse meaning that the words would have in English], Od. 19, 154. a) With gen. of the person: *to trouble oneself about one, to care for him*, 8, 483. Od. 9, 115. 275. b) With accus. of the thing: ὅων θεῶν, *to regard the vengeance of the gods*, 16, 388; νηῶν ὄπλα, *to keep, to secure the tackle of ships*, Od. 6, 268. c) With a partep. spoken of the *ἱτιά* (Prayers): αἰ—μετόπισθ Ἀτῆς ἀλέγουσι κούρου, who walk behind Atē carefully, steadily, 9, 504.

ἀλείνω, Ep. form of ἀλέομαι (ἀλέη), only pres. and imperf. *to escape, to shun, to flee*; with accus. absol. κερδοσύνη ἀλείνειν, *with craft (craftily) he turned away, avoided me*, Od. 4, 251. d) With infin. κτείνειν, ἀλεξέμεναι ἀλείνειν, 6, 167, 13, 356.

ἀλέη, ἡ, poet. (ἄλη), *the act of avoiding, escaping*, 22, 301.†

ἄλη, ἡ (ἄλω), *warmth, the heat of the sun*, Od. 17, 23.

ἄλεια, ἄρος, τό, poet. (ἄλέω), prop. that which has been ground, *flour, wheaten flour*, in plur. Od. 20, 108.†

ἄλεις, εἶσα, ἐν, partep. aor. pass. from εἶλω.

Ἀλείσιον, τό (λεῖος), *Alesium*, a place in Elis, no longer in existence in the time

of Strabo, who however mentions a region near Olympia called τὸ Ἀλειαῖον, 2, 617.

Ἀλειςίου κολώνη, ἡ, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on 2, 617, was a son of Scyllus, suitor of Hippodameia, 11, 757.

ἄλεισον, τό (prob. from λείος, not smoothly wrought, wrought in relief; embossed), a goblet, always costly, and mostly of gold, 11, 774; and Od. 3, 53.

ἀλείτης, ου, ὁ, poet. (ἀλιταῖνω), a sinner, a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelopë, 3, 28. Od. 20, 121.

ἄλειφαρ, ατος, τό (ἀλείφω), salve, unguent, balsam, with which the dead were anointed before burning, 18, 351. Od. 3, 408.

ἀλείφω (λίπος), αορ. ἤλειψα, αορ. mid. ἤλειψάμην, 1) Act. to anoint, for the most part with λίπ' ἐλαίω, olive oil, 18, 350; also λίπ' alone, Od. 6, 227, see λίπα; spoken particularly of anointing after the bath, Od. 19, 505; κηρὸν ἐπ' ὠτί, to rub wax upon the ears, Od. 12, 200. 2) Mid. to anoint oneself, with λίπ' ἐλαίω, and with accus. χροά, to anoint one's body, 14, 175.

Ἀλεκτρῶν, ὄνος, ὁ (=ἀλέκτωρ), father of the Argonaut Leitus, 17, 602; Ἀλέκτωρ, Απδ. 1, 9, 16.

*ἀλέκτωρ, ορος, ὁ (α, λέγω), prop. the sleepless, the cock, Batr. 193.

Ἀλέκτωρ, ορος, ὁ, son of Pelops and Hegesandra, whose daughter Iphiloche married Megapenthes, son of Menelaus, Od. 4, 10.

ἀλέκω, assumed theme of ἀλέξω.

ἄλεν, Dor. and Ep. for ἐάλησαν, see εἰλω.

ἄλέν, neut. part. Ep. aor. pass. from εἰλω.

Ἀλέξανδρος, ὁ (man-repelling, from ἀλέξω and ἀντήρ), an honorary name of Paris son of Priam, because according to the Schol. when a shepherd, he often bravely defended himself against robbers, 3, 16 [this is improbable].

ἀλεξάνεμος, ου (ἄνεμος), wind-repelling, epith. of a thick mantle, Od. 14, 529.†

ἀλέξασθαι, ἀλεξάμενος, see ἀλέξω.

ἀλεξέω furnishes tenses to ἀλέξω.

ἀλεξητήρ, ἦρος, ὁ (ἀλέξω), repeller, defender, helper, μάχης, a repeller of the battle (from others), protector in battle, 20, 396.†

ἀλεξικάκος, ου (κακός), averting evil, repelling misfortune, epith. of Nestor, 10, 20.†

ἀλέξω, (theme ΑΔΕΚ), infin. ἀλεξέμεναι, fut. ἀλεξήσω, αορ. 1 optat. ἀλεξήσειεν, Od. 3, 346; Ep. αορ. 2 ἡλαλκον, infin. ἀλαλκεῖν, part. ἀλαλκῶν (from theme ΑΔΚΩ), whence an Ep. fut. ἀλαλκήσει, Od. 10, 288, where Wolf reads ἀλάλκησι; mid. aor. subj. ἀλεξώμεσθα, infin. ἀλέξασθαι, 1) Act. to ward off, to avert, τί τι, any thing from any one; κακὸν ἡμᾶρ Δαναοῖσιν, the evil day from the Greeks, 9, 251; νήεσσι πῦρ, 9, 347.

b) With dat. only: to defend any one, to help, 3, 9, 5, 779. 2) Mid. to repel from oneself, τινά, any one, 13, 475. Od. 18, 62; absol. to defend oneself, 11, 348. Od. 9, 57.

ἀλέομαι and ἀλεύομαι, Ep. and poet. (ἄλη), kindred form ἀλεεῖν, αορ. 1 ἤλευάμην and ἀλευάμην, subj. ἀλέηται, optat. ἀλέαιτο, imper. ἀλέασθε, infin. ἀλεύσασθαι and ἀλέασθαι, part. ἀλευάμενος, to shun, avoid, flee; with accus. ἔγχεα, μῆνιν, and absol. 5, 28. δ) With infin. ὄφρα καὶ ἄλλος ἀλεύεται (Ep. for ἀλεύηται), ἤπεροπτεύει, that another also may shrink from deceiving. Od. 14, 400. Il. 23, 840.

ἄλετα, Ep. with shortened mood-vowel for ἄληται; subj. aor. where elsewhere we find ἄλεται, 11, 192; see ἄλλομαι.

ἀλετρεῖω (ἀλετος), to grind; with accus. καρπὸν, Od. 7, 104.†

ἀλετρίς, ἰδος, ἡ (ἀλέω), grinding, γυνή, a grinding woman, the female slave who grinds the corn, Od. 20, 105.†

ἀλεύομαι=ἀλόμαι, q. v.

ἀλέω, αορ. 1 ἤλεσα, Ep. ἄλεσσα, to grind, Od. 20, 109. † in Tmesis.

ἀλεωρή, ἡ (ἀλόμαι), truth, the act of avoiding, retreating, flight, 24, 216. 2) defence, protection; spoken of the cuirass, 12, 57, 15, 533.

ἄλη, ἡ, the act of wandering or roaming about, *Od. 10, 464. 21, 284.

ἀληθεῖν, ἡ (ἀλήθης), truth; only ἀληθεῖν μυθεῖσθαι, καταλέγειν, 24, 407. Od. 11, 507.

ἀληθείς, see ἀλόμαι.

*ἀληθεύω (ἀληθής), fut. σω, to speak the truth, to be sincere. Batr. 14.

ἀληθής, ἐς (λήθω), undisguised, sincere, true, upright, γυνή, 12, 433. 2) true, often neut. plur. ἀληθέα εἰπών, Il. and Od.

Ἀλῆϊον πεδίον, τό, the Aleian plain in Asia Minor, where Bellerophon, hated by the gods, wandered solitarily about, 6, 201. According to a later tradition, proud of having slain Chimæra, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Sinarus, Hdt. 6, 85. (Signif. prob. from ἄλη, the field of wandering, or from λῆϊον, harvestless, uncultivated.)

ἀλῆϊος, ου (λῆϊον), without possessions, poor, destitute of an estate, *9, 125. 267.

ἀληκτος, ου, Ep. ἀλληκτος (λῆγω), unceasing, endless, incessant, θυμός, 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζειν, 11, 12. Hom. has only the Ep. form.

ἀλῆμεναι, Ep. for ἀλῆναι, see εἰλω.

ἀλῆμων, ονος, ὁ (ἀλόμαι), wandering about, Od. 19, 74; subst. a vagrant, *Od. 17, 376.

ἀλῆναι, see εἰλω.

ἄληται (ἄληται ed. Wolf), 3 sing. aor. 2 subj. from ἄλλομαι, 21, 536.

ἄλητεύω (ἄλητης), only pres. to *wander about, to roam*; often in Od., comm. spoken of vagrants; to *beg*, Od. 14, 126, 16, 101; but also of hunters, Od. 12, 338.

ἄλητης, ον, ὁ, a *vagrant, a beggar*, *Od. 14, 124.

Ἀλθαία, ἡ, daughter of Thestius and Erythemis, sister of Leda, wife of Cēnius of Calydon, who bore to him Meleager, Deianira, etc. The post-Homeric legends state that she slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcae his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, 9, 555.

ἄλθεμαι, Ep. mid. to *heal* (intrans.), to *be healed, to get well*, 5, 417.† (ἄλθω, akin to *alo*, to make grow.)

ἀλιᾶς, ἐς (ἄημι), gen. ἑός, *blowing over or on the sea*, epith. of a favorable wind, Od. 4, 361.†

Ἀλιάρτος, ὁ (situated on the sea, from ἄλς and ἄρω), *Haliartus*, a town in Boeotia, on the shore of the lake Copais, now *Mazi*, 2, 503; also ἡ, Diod.

ἄλιστος, ον, poet. (ἀιάζομαι), *unbending, not to be stayed, incessant, immense, μάχη, πόλεμος, ὄμαδος*. The neut. as adv. ἄλιστον ὀδύρεσθαι, to lament incessantly, 24, 549. *11.

*Ἀλιγείων, ον, poet. (γεῖτων), *near the sea*, Ep. 4.

ἀλίγκιος, ον (ἡλίξ), prop. of equal age, but generally, like, equal, similar, τινί, 6, 401. Od. 8, 174.

ἀλιεύς, ἦος, ὁ (ἄλς), a *fisherman*, Od. 12, 251, 22, 384, and mly, 1) a *seaman, a sailor*, Od. 24, 418; as adj. ἐρέται ἀλιῆς, rowers on the sea, Od. 16, 349. *Od.

Ἀλιζῶνες, οἱ, sing. Ἀλιζών, ὄνος, ὁ (encircled by the sea, from ἄλς and ζώνη), the *Halizones*, a people on the Euxine, in Bithynia, neighbours of the Paphlagonians, 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldæi. Eustath. and Strabo also cite the nom. Ἀλιζῶνος. (They must not be confounded with Ἀλαζῶνες, a nomadic people in Scythia.)

Ἀλίη, ἡ (fem. of ἄλιος), daughter of Nereus and Doris, 18, 40.

Ἀλιθέρης, ον, ὁ, son of Mastôr, a faithful friend of Ulysses in Ithaca, Od. 2, 157, 17, 68.

ἀλιμύρῃεις, εσσα, εν, poet. (μύρω), *flowing into the sea, rushing seaward*, ποταμός, 21, 190. Od. 5, 460.

ἄλιος, ἡ, ιον (ἄλς), *belonging to the sea, dwelling in the sea*; γέρον ἄλιος, the old man of the sea = *Nereus*, 1, 556; ἄλαι θεαί, sea-goddesses, 24, 84; ἀθάναται ἄλαι, 18, 84; also ἄλαι alone, 18, 432. 2) *fruitless, idle, vain*, βέλος, μῦθος, ὁδός, ὄρκιον, 11. and Od. (The second signif. is comm. derived from ἄλη, but unnecessarily [?], since the earliest language connected with the sea the idea of unfruit-

fulness.) [Related to ἄλη, ἀλαός (*blind, lit. bereaved*), ἡλός Dôd.]

ἄλιος, ὁ, 1) a *Lycian*, 5, 678. 2) son of Alcinoüs, Od. 8, 119.

ἀλιотρεφής, ἐς, poet. (τρέφω), gen. ἑός, *nourished in the sea, sea-fattened*; epith. of seals, Od. 4, 442.†

ἄλιω (ἄλιος), aor. ἄλιωσα, without augm. to *make vain, to frustrate, to render void*, νόον Διός, Od. 5, 104; βέλος, to shoot an arrow without effect, 16, 737.

ἀλίπλος, ον (πλέω), *whelmed in the sea*, τεῖχεα ἀλίπλοα θείναι, to sink the walls into the sea, 12, 26.†

ἀλιπόρφυρος, ον (πορφύρα), *coloured with the purple of the murex, sea-purple, dark-purple*, ἡλάκατα, φάρεα, *Od. 6, 53, 108.

ἄλις, adv. (ἄλής), 1) *in heaps, in multitudes, in crowds, in swarms*, 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) *sufficiently, enough*, 14, 121. ἡ οὐχ ἄλις, is it not enough? with a seq. ὅτι or ὥς, 5, 349, 23, 670. ὅθι ἔκειτο ἄλις εὐώδης ἔλαιον, where there was fragrant oil in abundance, Od. 2, 339.

ἀλίσκομαι (in the act. obsol. theme 'ἄλο-), fut. ἀλώσομαι only Batr. 286, aor. 2 ἔδλων, ἦλων only Od. 22, 230, subj. ἄλω Ep. for ἄλω, optat. ἄλοιη, Ep. ἄλῃην, 9, 592, infin. ἄλῶναι, partep. ἄλούς (ἄλόντε with ᾱ, 5, 487), 1) *to be caught, taken, captured*; spoken of men and cities, 2) Metaph. θανάτῳ ἄλῶναι, to be snatched away by death, 21, 281. Od. 5, 312; hence also alone to *be killed*, 12, 172, 14, 81, 17, 506. Od. 18, 265. *μήπως, ὡς ἀψίσι λῖνον ἄλόντε πανάγρου—κύρμα γένησθε, lest ye, as if caught in the meshes of a net, should become a prey, 5, 487. (According to Buttm. Gr. Gram. § 33, 3, 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ᾱ in ἄλόντε, Bothe proposes to read ἄλύντε, from ἄλῶν, *trepide erro*.]

ἀλιταίνω, poet. aor. 2 ἤλιτον once, 9, 375; aor. mid. ἀλιτόμην, infin. ἀλιτέσθαι, with like signif. to *do wrong, to sin*; always with accus. τινά, to sin against any one, 9, 375, 19, 265; ἀθανάτους, Od. 4, 378; Διὸς ἐφετμάς, to violate the commands of Zeus, 24, 570.

ἀλιτῆμενος, η, ον, an Ep. perf. partep. with accent of pres. for ἡλιτῆμένος from ἀλιταίνω with active signif. *doing wrong, sinning*; with dat. θεοῖς, against the gods, Od. 4, 807.† According to Rost Vollst. Lexik. under ἀλιταίνω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: 'for he is no sinner in the eyes of the gods.'

ἀλιτῆμων, ονος, ὁ (ἀλιταίνω), *sinning, wicked*, *24, 157, 186.

ἄλιτροός, ὁ, contr. for ἄλιτηρός, a wicked man, a sinner, 8, 361; δαίμοσιν, against the gods, 23, 595; also in a softer signif. *knave, rogue*, Od. 5, 182.

Ἀλάθοος, ὁ (quick in defence, from ἀλκή and θόος), son of Asyētēs; he was the husband of Hippodameia the sister of Æneas, and had brought him up; Idomeneus slew him, 12, 93. 13, [427.] 465.

Ἀλκάνδρη, ἡ, wife of Polybus, in the Egyptian Thebæ, with whom Menelaus lodged, Od. 4, 126.

Ἀλκανδρος, ὁ (man-repelling, from ἀλκή and ἀνήρ), a Lycian, slain by Ulysses, 5, 678.

ἄλκαρ, τό (ἀλκή), gen. and dat. obsol. *defence, protection, bulwark*; with gen. Ἀχαιῶν, of the Achaians, 11, 823; and dat. Τρώεσσι, for the Trojans, 5, 644; but γήραος ἄλκαρ, a protection against age, h. Ap. 193. *11.

ἀλκή, ἡ, with metaplast. dat. *ἀλκί, also ἄλκη, Od. 24, 509. 1) *strength, physical power*, 3, 45. 6, 263. Od. 22, 237. 2) *defence, protection, help*, ὃ τοι ἐκ Διὸς οὐχ ἔπει' ἀλκή, that help from Zeus follows thee not, 8, 140. 14, 786. Od. 12, 120. 3) the power to defend, whether of body or mind, *strength, courage, boldness*, 2, 234. ἐπιεμένος ἀλκήν, clothed with courage, 7, 164. μέδασθαι θουριδὸς ἀλκῆς, to remember, think of impetuous courage, 5, 718. 4) Personified as a goddess and represented on the ægis, 5, 740.

*ἀλκίεις, εσσα, ev, poet. (ἀλκή), *defending, courageous, brave, bold*, h. 28, 3.

Ἀλκηστis, ιος, ἡ, *Alcestis*, daughter of Pelias and Anaxibia, wife of Admētus, king of Phœæ in Thessaly. By a decree of the Fates, according to later mythology, Admētus was to be delivered from death, if some one should die for him. Alcestis laid down her life for him, but Persephōnē sent her back, 2, 715.

ἀλκί, Ep. dat. of ἀλκή, from the obsol. root, ἀλξ: always ἀλκί πεποιθώς, trusting to his strength, 5, 299.

Ἀλκιμέδων, οντος, ὁ (meditating defence, from ἀλκή and μέδων), son of Laercēs, leader of the Myrmidons under Achilles, after the death of Patroclus, his c. aristeer, 16, 197.

Ἀλκιμήδης, ου, ὁ, son of Alcimus = Mentor, Od. 21, 235.

ἀλκιμος, ου (ἀλκή), *strong, ἔγχος, δόρυ*. 2) Spoken of warriors, *courageous, brave*; also of animals, 20, 169.

Ἀλκιμος, ὁ, 1) father of Mentor. 2) a Myrmidon, friend of Achilles, 19, 392.

Ἀλκίνοος, ὁ (of a spirited disposition, from νόος), son of Nausithous, grandson of Poseidōn, king of the Phœaces in Scheria, by whom Ulysses, having suffered shipwreck, was hospitably received, Od. 6, 12 seq. 8, 118.

Ἀλκίππη, ἡ, a female slave of Helen in Sparta, Od. 4, 124.

Ἀλκμαίων, ονος, ὁ (from ἀλκή and μαίωμαι striving for defence), son of Amphiaræus and Eriphylē, brother of Am-

philōchus, and leader of the Epigōni against Thebes, Od. 15, 248. According to later mythology, when Amphiaræus, betrayed by his wife, was obliged to go to the Theban war, he directed him, in case of his death, to slay his mother. He did it, and was on this account persecuted by the Furies, till at last he found rest in an island of the Achelōus.

Ἀλκμάων, ονος, ὁ, Ep. for Ἀλκμαίων, son of Thestōr, a Greek, slain by Sarpedōn before Troy, 12, 394.

Ἀλκμήνη, ἡ, daughter of Electryōn, king of Mycenæ, wife of Amphitryōn in Thebes, mother of Heracles by Zeus, and of Iphicles by Amphitryon. Hērē hated her, delayed the birth of Heracles and accelerated that of Eurystheus, that the latter might have the dominion over the former, 14, 323. 19, 119. Od. 11, 266.

ἀλκτῆρ, ἦρος, ὁ (ἀλκή), *defender, helper*, ἀρῆς, averter of a curse, i. e. of calamity, injury, death, 14, 485. 18, 100; spoken of a javelin: κυνῶν καὶ ἀνδρῶν, a defence against dogs and men, Od. 14, 531. 21, 340.

Ἀλκυόνη, ἡ, a name of *Cleopatra* wife of Meleager; so named from *Alcyonē*, daughter of Æolus, who after the death of her husband Ceyx, plunged into the sea, and was changed by Thetis into a kingfisher. The point of comparison would then consist only in this, that Marpessa, like Alcyonē, separated from her husband wept. More naturally and probably, Heyne and Spitzner understand by Ἀλκυῶν the kingfisher (see Ἀλκυῶν), 9, 562.

Ἀλκυῶν, ὄνος, ἡ, as prop. name = Ἀλκυόνη, 9, 563, ed. Wolf.

ἀλκυῶν, ὄνος, ἡ, Ion. for ἀλκυῶν, the *sea-kingfisher*, alcedo (from ἄλς and κύειν, because it was thought to brood in the sea). Heyne and Spitzner write 9, 563 ἀλκυόνος instead of Ἀλκ. because Hom. knew nothing of the transformation of Alcyonē. They therefore refer the words πολυπενθέος ὄλτος ἔχουσα to the tender wallings of the kingfisher, which is often mentioned by the poets. These form a good point of comparison for the sad voice and tender complaints of Marpessa, separated by Apollo from her beloved.

ἄλκω, obsol. root of ἀλαλκύν, ἀλέξω.

ἄλλα, conj. (prop. neut. from ἄλλος), *but, still, yet, however, notwithstanding*; it indicates in general a greater or less opposition in the thought. It is used: 1) For connecting with the foregoing an entirely opposite idea, the first being quite set aside. It then often follows a negative proposition, = *but*, 1, 94: it indicates the antithesis after οὐδέ, 2, 754. 2) For annexing a different thought of such a character, that the force of the preceding clause is but partially removed. This takes place both after affirmative and negative clauses, and is translated by *but, however, still, yet*; and the antithesis is prepared by μέν

ἦτοι, γέ, etc. 1, 24, 16, 240. The antithesis also often consists in a hypothetical protasis, εἰ—ἀλλά, 1, 281; εἴπερ—ἀλλά, 8, 154; εἴπερ τε, —ἀλλά τε, 1, 82. 3) To mark an exception, after a negative clause. After οὐτως ἄλλος, ἀλλά is translated *than*, 21, 275. Od. 3, 377; also after οὐτις ἄλλος, Od. 8, 311 seq. cf. 12, 403 seq. 4) It stands at the beginning of a clause adverbially, to indicate the transition to a different thought; hence in exhortations, exclamations, etc. ἀλλ' ἄγε, ἀλλ' ἄγε δὴ, *but come on! but up now!* 5) It is often connected with other particles: ἀλλ' ἄρα, *but indeed*, after a negative; ἀλλὰ γάρ, *but certainly, still indeed* (prop. each particle retains its original signif., the first marking the antithesis, the second the reason; still the antithesis must often be supplied from the connexion); ἀλλ' οὐ γάρ, *but—not*, Od. 14, 334. 19, 591; ἀλλ' ἦτοι, *but yet* [at perfect]; *at videlicet*. Klotz]; ἀλλὰ καὶ ὥς, *but even thus*; ἀλλ' οὐδ' ὥς, *but not even thus*.

ἄλλεγεν, ἀλλέξαι, Ep. for ἀνέλεγεν, ἀναλέξαι from ἀναλέγω.

ἄλλῃ, adv. (prop. dat. sing. from ἄλλος), 1) *in another way, elsewhere*, 13, 49; *in another manner, φρονεῖν*, h. Ap. 469. 2) *away to some other place, elsewhere*; that my reward is going away, i. e. *to another*, 1, 120; τρέπειν τι, 5, 187. 3) *otherwise*, 15, 51.

ἄλληκτος, ov, Ep. for ἀληκτος, q. v.

ἄλλῃων (from ἄλλοι, ἄλλων, prop. ἄλλῶων), only in gen. dat. accus. of plur. and dual (the nom. is from the signif. impossible), *one another, mutually, reciprocally*. ἴδμεν δ' ἀλλήλων γενεήν, *we know each other's race*, 20, 203; ἀλλήλοισιν Ep. for ἀλλήλων as gen. 10, 65.

ἄλλογνώτος, ov (γινώσκω), *known to others, hence strange to us, foreign*, δῆμος, Od. 2, 366. †

ἄλλοδαπός, ἡ, ὅν (either lengthened from ἄλλος, or contracted with ἑδαφος [no Cf. Lexil. under ἐχθοδοπήσαι]), *from another land, strange, foreign*, Od. 14, 231. 2) Subst. *a stranger*. 3, 48.

ἄλλοειδής, ἐς (εἶδος), *of a different form, of different appearance*, Od. 13, 194. † (ἄλλοειδέα is to be read as trisyllabic.)

ἄλλοθεν, adv. (ἄλλος), *from another place, from a different place*, Od. 3, 318; often ἄλλοθεν ἄλλος, which, like the Latin *alius aliunde*, expresses a double clause, see ἄλλος; *one from one place, another from another*, 2, 75. Od. 9, 401.

ἄλλοθι, adv. (ἄλλος), *elsewhere*, sometimes with gen. ἄλλοθι γαίης, *elsewhere upon earth*, i. e. *in a strange land*, Od. 2, 131; πάτριος (elsewhere than in one's country=), *far from one's country*, *Od. 17, 318.

ἄλλόθροος, ov (θρόος), *sounding differently, speaking in a foreign tongue*, *Od. 1, 183. 3, 302.

ἄλλοιός, η, ov (ἄλλος), *of different quality, differently formed*, 4, 258; always

with the idea of comparison, ἄλλοιός μοι ἐφάνης ἢ ἐπαρίσθην, *thou appearest to me now a different person from what thou didst before*, Od. 16, 181.

ἄλλομαι, aor 1 ἤλαμην, only Batr. 252, comm. aor. 2 ἤλομην, of which only subj. ἄληται, Ep. ἄλεται (ἀλεται Wolf, cf. Spitz. on 11, 192), Ep. 2 and 3 sing. of sync. aor. 2 ἄλσο, ἄλτο, partic. ἄλμενος, 1) *to leap, ἐξ ὀχέων*, from the chariot, 11, εἰς ἵππους. 2) Spoken of any vehement motion, *to rush, to run*, ἐπὶ τινι, upon any one, 13, 611; *to fly*, spoken of an arrow, 4, 125.

ἄλλοπρόσβαλλος (πρός, ἄλλος), *turning from one to another, alternately with both parties, fickle, inconstant*, epith. of Arēs, 5, 831. 889. *11.

ἄλλος, η, ov, 1) *another*, with gen. ἄλλος Ἀχαιῶν; it seems to stand polemically with πλήσιος, ἑκαστος, 4, 81. 16, 697; ἄλλος μὲν, ἄλλος δέ, *the one, the other*. 2) οἱ ἄλλοι and ἄλλοι, *the rest*, 2, 1. 17, 280. τὰ ἄλλα, contr. τᾶλλα, better τᾶλλα (cf. Buttin. Gram. § 29. note 2), the rest, cætera, 1, 465. 3) *another, i. e. different*, not like the preceding, 13, 64. Od. 2, 93; with ἀλλά following, 21, 275; or εἰ μή, h. Cer. 78; hence 4) Post.= ἄλλότριος, *strange, foreign*, Od. 23, 274. 5) τὰ ἄλλα, and τὸ ἄλλο, *in other respects, besides*, 23, 454. 6) Hom. often connects ἄλλος with another case, or with an adv. of the same root, so that, like the Lat. *alius*, it contains a double clause: ἄλλος δ' ἄλλω ἔρεξε θεῶν, *one sacrificed to one, another to another of the immortal gods*, 2, 400. cf. 2, 804. Od. 14, 228. 7) Sometimes ἄλλος, like the French *autre*, is apparently superfluous, marking something diverse from the thing mentioned. It may often be translated, *on the other hand*, 21, 22. Od. 1, 132. 2, 412.

ἄλλοσε, adv. (ἄλλος), *to another place, in another place*, *Od. 23, 184. 204.

ἄλλοτε, adv. (ἄλλο), 1) *another time, once, formerly*. 2) Often ἄλλοτε—ἄλλοτε, or ὅτε μὲν—ἄλλοτε δέ, 11, 566; *at one time—at another, now—then, now—now*. 3) In connexion with ἄλλος: ἄλλοτε ἄλλω Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ, *Zeus gives good and evil now to one, now to another*, Od. 4, 237.

ἄλλότριος, η, ov (ἄλλος), 1) *strange, i. e. belonging to another, another, βίσιος, ἄλλοτρίων χαρίσασθαι*, to be liberal with others' property, Od. 17, 452; οἱ δ' ἦδη γναθμοῖσι γελοῖων ἄλλοτρίοισι, *they laughed now with strange jaws*, i. e. either *immoderately* (sparing their jaws in laughing as little as if they belonged to others), or with *distorted* countenance, i. e. with a *forced, unnatural* laugh, Od. 20, 347. 2) *strange, i. e. from another land, φῶς, a foreigner*, Od. 18, 218; = *hostile*, 5, 214. Od. 16, 102.

ἄλλοφος, ov, Ep. for ἄλοφος. ἄλλοφρονέω (φρονέω), prop. to be of another opinion, hence 1) *to be thinking of something else, to be in thought*, Od. 10, 374. 2) *to lose one's wits or*

one's senses, to be senseless, 23, 698, only partep.

ἄλλυδης, Ep. adv. (ἄλλος), to another place; with ἄλλος added, διὰ τ' ἔτρεσεν ἄλλυδης ἄλλος, they fled one to one place, another to another, 11, 486. 17, 729. ἄλλυδης ἄλλη, one in this way, another in that, Od. 5, 71. τοῦ κακοῦ τρέπεται χρῶς ἄλλυδης ἄλλη, the colour of the dastard changes now in this way, now in that, 13, 279.

ἀλλύσκειν, poet. for ἀνελύσκειν, iterat. imperf. fr. ἀναλύω.

ἄλλως, adv. (ἄλλος), 1) otherwise, in another manner, 5, 218; sometimes in a good sense, otherwise, i. e. better, 11, 391. 14, 53. 19, 401. Od. 8, 176. 20, 211. 2) otherwise (than we believe [than as it should be]), i. e. vainly, in vain, 23, 144. 3) without aim, without object, Od. 14, 124. 4) in another view, in other respects, for the rest, besides, ὃ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως, 9, 695. Od. 17, 577. 21, 87.

ἄλμα, atos, τό (ἄλλομαι), the act of leaping, springing, *Od. 8, 103. 129.

ἄλμη, ἡ (ἄλς), 1) salt water, brine, esply of the sea, Od. 5, 53. 2) the dirt from dried spray, *Od. 6, 137.

ἄλμυρός, ἡ, ὅν (ἄλμη), salt, briny; only with ὕδωρ, salt water, the briny flood, *Od. 4, 511.

ἀλογέω (λόγος), without care, to take no heed, to disregard, to despise, 15, 162.†

ἀλόθεν, adv. ἄλς, from the sea; ἐξ ἀλόθεν, from the sea, 21, 335.

ἀλοιῶν, poet. for ἀλοῶν (ἄλωη), to beat, to strike; with acc. γαῖαν χερσίν, 9, 568.†

ἀλοιφή, ἡ (ἀλείφω), what is used for anointing, fat, ointment, to make any thing supple, 17, 390; also oil for the human body, Od. 6, 220. 2) fat, esply hog's fat, connected with the flesh, 9, 208. Od. 8, 476.

Ἄλπη, ἡ, a town in Phthiōtis (Thessaly), near Larissa, under the dominion of Achilles, 2, 682 (otherwise unknown).

Ἄλος, ἡ, a town in Achaia Phthiotis (Thessaly) on mount Othrys, not far from Pharsālus, belonging to Achilles' realm, 2, 682. (Better Ἄλος, as Dem. Strab. from ἄλς, named from the salt-pits.)

ἀλοσύδνη, ἡ, one living in the sea, name of Thetis, 10, 607. 2) pr. n. appellation of Amphitritē, Od. 4, 404 (from ἄλς and ὕδνης, nourished from the sea; or poet. for ἀλοσύνη, from ἄλς and σύν=συνόμαι, with epenthetic δ, moving in the sea).

ἄλοφος, on, Ep. ἄλλοφος (λόφος), without crest, 10, 258.†

ἄλοχος, ἡ (λέχος), bed-fellow, wife. 2) concubine, 9, 338. Od. 4, 623.

ἄλῳ, Ep. for ἀλάον, imperf. pres from ἀλλομαι, Od.

ἄλῳνται, see ἀλάομαι, Od.

ἄλς, ἄλός, ὁ, salt, sing. only Ion. and poet. 9, 214; comm. plur. ἄλς; εἶδαρ ἄλεσσι μεμιγμένον, food seasoned with salt, Od. 11, 123. 23, 270. οὐδ' ἄλα δοίης, prov., thou wouldest not give even a grain of salt, i. e. not the smallest portion, Od.

17, 455. 2) ἡ ἄλς, poet. the briny deep, the sea, 1, 141; and often opposed to γῆ, Od. [The latter is the primary idea; cf. Od. 11, 122. 123. Am. Ed.]

ἄλσο, Ep. syncop. 2 sing. aor. 2 of ἄλλομαι.

ἄλσος, eos, τό (ἄλδω), a sacred grove, or wood, and mly a region consecrated to a deity, 2, 506.

Ἄλτης, ao and eo, ὁ, a king of the Leleges of Pedasus, father of Laothoē, 21, 85. 86. 21, 51.

ἄλτο, Ep. syncop. 3 sing. aor. 2 from ἄλλομαι.

Ἀλύβας, αντος, ἡ, a town of uncertain situation, according to Eustath. the later Melapontium, in Lower Italy, according to others=Ἀλύβη, Od. 24, 304.

Ἀλύβη, ἡ, a town on the Pontus Euxinus, whence silver comes, 2, 858. According to Strabo the later Chalybes dwelt here, from whom the Greeks first procured their metals.

ἀλυσκῶν, only pres. and imperf. poet. lengthened form fr. ἀλύσκειν, 1) to avoid, to flee; with accus. ὕβριν, Od. 17, 581. 2) Absol. to flee, νόσφιν πολέμοιο, from the war, 5, 253. 6, 443.

ἀλυσκάω, poet. form of ἀλύσκειν in the imperf. Od. 22, 330.†

ἀλύσκειν (ἀλένομαι), poet. form, fut. ἀλύξω, aor. ἤλυξα, to avoid, to escape, to shun; with accus. ὀλεθρον, to escape destruction, 10, 371; θάνατον, Od. 2, 353. ἤλυξα ἐταίρους, I had withdrawn myself from my companions, Od. 12, 335. 2) Absol. to fly, to escape, προτὶ ἄστυ, to the city, 10, 348. Od. 22, 460.

*ἀλύσσω (Ep. form from ἀλύω), to be beside oneself, only of dogs which have tasted blood, to be fierce, 22, 70.†

ἄλυτος, on (λύω), indissoluble, πέδαι, 13, 37; πείραρ, 13, 360; δεσμοί, Od. 8, 275.

ἄλνῳ, poet. (akin to ἄλη, to be beside oneself, α) from pain, to be greatly distressed, 5, 352. 24, 12. Od. 9, 398. δ) from joy: ἡ ἀλνέεις, ὅτι Ἴρον ἐνίκησας, art thou beside thyself, that thou hast conquered Irus, Od. 13, 333 (ῥ, once ῥ, Od. 9, 398).

ἀλφαῖνω, poet. ἡλφον, optat. ἀλφοί, prop. to find; in Hom. to gain, to procure, τινὶ τι, as μυρίον ὄνον, a prodigious price, Od. 15, 453; βίονον πολύν, Od. 17, 250. 20, 383: ἐκατόμβοιον, 21, 79.

Ἀλφειός, ὁ, Alpheus, a river in Elis, which rises in Arcadia, and flows into the Ionian sea near Pitane, now Aīleo, 2, 592. 2) the river-god, 5, 545. Od. 3, 489.

ἀλφεσίβοιος, ἡ, on (ἀλφεῖν, βούς), prop. cattle-feeding, epith. of virgins who have many suitors that bring cattle as presents (ἔδνα), to purchase them from their parents; hence much-wooded, 18, 593.†

Ἀλφηστῆς, οὐ, ὁ (ἀλφεῖν), the inventor, the finder; adj. in the Od. ἄνδρες ἀλφησταί, inventive, gainful men (accord. to Eustath. epith. of man, who thus distinguishes himself from the beasts; or better with Nietzsche on Od. 1, 349, indus-

trious, intent upon gain, and therefore also inventive), *Od. 1, 349, h. Ap. 458.

ἄλφι, τό, indeclin. poet. shorter form for ἄλφειτον, h. Cer. 208.

ἄλφειτον, τό (ἄλφειν), *uncooked or parched barley*, because this was the earliest general food, reduced by a hand-mill to meal or a coarse powder; hence sing. ἄλφειτον ἱεροῦ ἄκτῃ, the ground or crushed meal of the sacred barley [a periphrasis for ἄλφιστα or ἄρτον, Schol.], Od. 14, 429. 11, 631, and μυλῆφατον ἄλφ., Od. 2, 355. Oftener in the plur. ἄλφιστα, *barley-flour*, from which bread, cakes, porridge, etc. were prepared, 11, 631. Od. 10, 234. Also in sacrifices it was sprinkled on the flesh, Od. 2, 290.

ἄλφοι, see ἄλφαινω.

Ἄλφεύς, ἦος, ὁ (thresher, from ἄλωῃ), son of Poseidōn and Canacē, husband of Iphimedeia, father of the Aloiodes, Otus, and Ephialtes, 5, 386.

ἄλωῃ, ἡ (ἄλοῶν), poet. a *threshing-floor*, a level place in the field for threshing grain, 5, 499. 20, 496. 2) a cultivated piece of ground, sown with grain or planted with trees, *fruit-garden, vineyard, corn-field*, 9, 534. Od. 1, 193.

ἄλῳ, Ep. for ἄλῳ, 3 sing. subj. aor. 2, but ἄλῳ, Ep. for ἄλοῃ, 3 sing. optat. from ἄλίσκομαι.

ἄλῳμενος, partic. pres. from ἄλίσκομαι.

ἄλῳμεναι, Ep. for ἄλῳναι, see ἄλίσκομαι.

ἄλῳ, Ep. for ἄλῳ, see ἄλίσκομαι.

ἄμ, abbrev. for ἀνά, before β, π, φ: ἄμ πεδίον, ἄμ φόνον.

ἄμα, 1) adv. *at once*: with τὰ—καί, *at once—and; both—and*, 1, 417. 8, 64, &c. 2) prep. with dat. a) of time; *at the same time with; together with*, ἄμα δ' ἡελίῳ καταδύντι, together with the setting sun, 1, 592. b) of persons: *together with, in company with, along with*; ἄμα λαφῶ θωρηχθῆναι, to arm with the people. c) Of equality, or similarity, prop. *together with*; then, *like*. ἄμα πνοῆς ἀνέμοιο, like the blasts of wind (i. e. keeping pace with them), 16, 149. Od. 1, 98.

*Αμαζόνες, αἱ (from ἄ and μάζος, breastless), the *Amazons*, warlike women of mythic antiquity, who allowed no man among them, and amputated the right breast in infancy, to allow a freer use of the bow. Their abode, according to most poets, was on the river Thermōdon, in Cappadocia, or in Scythia, on the Palus Maeotis. According to 6, 186, they invaded Lycia, but were destroyed by Bellerophonῆς, and according to 3, 189, they also attacked Phrygia in the kingdom of Priam. Obscure traditions of armed Scythian women were probably the origin of this fable.

*Ἀμάθεια, ἡ (living in the downs, from ἄμαθος), daughter of Nereus and Doris, 13, 48.

ἄμαθος, ἡ, poet.=ψάμαθος, *sand, dust*, 5, 586.† Plur. the dunes on the sea-coast, h. in Ap. 439.

ἄμαθύνω (ἄμαθος), *to reduce to dust, to*

destroy, πόλιν, 9, 593. 2) *to conceal* [in the sand], κόνην, h. Merc. 140.

ἄμαιμακετος, ἡ, ον, *very great, monstrous, prodigious*, epith. of Chimæra, and of a mast, 6, 179. Od. 14, 311 (of uncertain derivation, comm. from α and μήκος, or, according to Passow, from ἀμαχος, μάιμαχος, with reduplic. *invincible*, cf. δαίδαλος.)

ἄμαλδύνω (ἄμαλός), aor. ἡμάλδυνα, prop. *to render soft*; hence *to destroy, to demolish*; τείχος, *to tear down a wall*, *7, 463. 12, 18.

ἄμαλλοδετήρ, ἦρος, ὁ (ἄμαλλα, δέω), the *sheaf-binder*, *18, 553, 554.

ἄμαλός, ἄ, ον, Ep. for ἀπαλός, *tender, weak*, 22, 310. Od. 20, 14.

ἄμαξα, ἡ, Ep. and Ion. for ἄμαξα (ἄγω), *wagon*, in distinction from the two-wheeled war-chariot, ἄρμα, 7, 426. Od. 9, 241. 2) The *Wagon*, a constellation in the northern sky, a name of the Great Bear in the heavens [compare the name Charles's Wain]; see Ἄρκτος, 18, 487. Od. 5, 273.

ἄμαξιτός, ἡ (ἄμαξα), sc. δόδος, a *wagon-road, a street*, 22, 146. th. Cer. 177.

ἄμαρῃ, ἡ, a *channel for water, a ditch*, 21, 259.†

ἄμαρτάνω, fut. ἄμαρτήσομαι, aor. ἡμαρτον, Ep. also ἡμβροτον (by metathesis, changing α into ο, with β epenthetic, and a change of the breathing,) 1) *to fail, to miss*, not to hit the mark, τινός, any one; spoken espy of missiles, 10, 372; hence 2) metaph. *to fail, to err, to deviate*; νοήματος ἐσθλοῦ, she swerved not from a noble mind, Od. 7, 292. οὐχ ἡμάρτανε μύθων, he mistook not the words, i. e. he always selected the right words, Od. 11, 511; also absol. *to fail, err, mistake*, 9, 501. Od. 21, 155. 3) *to fail of what one has, to lose, to be deprived of*, ὀπωπῆς, Od. 9, 512. 4) *to make a failure in any thing*; δῶρων, failed not to bring gifts, 24, 68.

ἄμαρτῇ or ἄμαρτῇ, adv. (ἄμα, ἄρτῳ), *together, at the same time*, 5, 656. Od. 22, 81. Others write ἄμαρτῇ or ὁμαρτῇ.

ἄμαρτοεπής, ἐς, Ep. (ἔπος), *missing the proper words, idly prating*, 13, 824.†

*ἄμαρνυγή, ἡ (μαίρω), poet. for μαρμαρυνγή, the *glimmering, flashing, gleaming of the eyes*, h. Merc. 45.

*Ἀμαρυνκεῖδης, ον, ὁ, son of Amarynceus = *Diores*, 2, 622. 4, 517.

*Ἀμαρυνκεύς, ἦος, ὁ (ἄμαρύνσω), son of Alector, a brave warrior who went from Thessaly to Elias, and aided Augeas against Heracles. As a reward, Augeas shared with him the throne. His funeral is mentioned 23, 631.

*ἄμαρύνσω, fut. ξω, *to shine, to gleam*, ἀπὸ βλεφάρων, h. Merc. 278. 415.

ἄματροχῶν, poet. (τρέχω), only partic. pres. ἄματροχῶν, Ep. for ἄματροχῶν, *running with*, Od. 15, 451.†

ἄματροχίη, ἡ, Ep. (τρέχω), the *running together of chariots* [a clash of chariots, Cp.], 23, 422.†

Ἀμαυρός, ἡ, ὄν, poet. (μαίρω), not shining, dark, indistinct, εἰδωλον, *Od. 4, 824, 835.

ἀμάχητι, adv. (μάχη), without battle, without contest, 21, 437.†

ἀμάω (ἄμα), aor. ἄμησα, Ep. for ἡμησα, aor. mid. ἀμυσάμενος, prop. to gather; hence 1) Act. to mow, to reap; absol. 18, 551; with accus. 24, 451. Od. 9, 135. 2) to collect for oneself; with accus. γάλα ἐν τάλάρουσι, the milk curd in baskets, Od. 9, 247.

ἀμβαίνω, ἀμβάλλω, and other words with ἄμβ; see ἀναβαίνω, ἀναβάλλω, etc.

ἀμβρατός, ὄν, poet. for ἀναβρατός.

ἀμβλήδην, see ἀναβλήδην.

ἀμβολάδην, adv. see ἀναβολάδην.

ἀμβροσίη, ἡ (prop. fem. from ἀμβρόσιος, sc. according to the ancients ἐδωδή), ambrosia, 1) the food of the gods, which was agreeable in taste, and secured immortality, Od. 5, 93, 199. 9, 359. 2) the oil of the gods, with which the immortals anointed themselves, 14, 170; cf. 172. 3) used as food for the horses of Hērē, 5, 777, and Od. 4, 445. Eidothea gives ambrosia to Menelaus to remove a disagreeable smell. According to Buttm. Lexil. 79, it is a subst. and signifies immortality, for the gods eat immortality, they anoint themselves with it, and it is also the food of their steeds.

ἀμβρόσιος, ἡ, ὄν, (βροτός) immortal, of divine nature, νύμφη, h. Merc. 230. 2) Spoken of what belongs to the gods; ambrosial, divine, as χαίται, πέδιλα, ἔλαιον, 1, 529. 3) Of what comes from the gods: divine, sacred, as νύξ, ὕπνος, 2, 19, 57.

ἀμβροτος, ὄν (βροτός) = ἀμβρόσιος, immortal, divine, θεός, 20, 358; and spoken of whatever belongs to the gods: ambrosial, ἄλμα, 5, 539; κρήδευον. Od. 5, 347. 2) divine, sacred, and generally excellent, lovely; spoken of whatever comes from the gods. νύξ, Od. 11, 330.

ἀμείγартος, ὄν (μεγαίρω), prop. not to be envied; hence 1) Spoken of things: sad, dreadful, severe, πόνος, 2, 420; αὐτῇ ἀνέμων, Od. 11, 400. 2) Of persons, as epith. of contempt; wicked, vile, miserable, Od. 17, 219 (cf. Buttm. Lexil. p. 407).

ἀμείβοντες, see ἀμείβω.

ἀμείβω, fut. ἀμείψω, fut. mid. ἀμείψομαι, aor. 1 ἡμειψάμην, I) Act. to alternate, to change, to exchange, a) Intrans. only in partec. οἱ ἀμείβοντες, the alternating, i. e. the rafters, 23, 712. b) Comm. trans. to change, to exchange; with accus. ἐντρα, 17, 192; τί τινος, one thing for another; τεύχεα χρύσεια χαλκῶν πρὸς τινα, to exchange golden weapons for brazen with any one, 6, 235; γόνυ γονός, one knee with the other, i. e. to walk slowly, 11, 547. II) Mid. to change for oneself, to exchange; hence 1) to interchange, to alternate; in partec. ἀμειβόμενος, alternating, 1, 604. 9, 471. ἀμειβεσθαι κατὰ οἶκους, to change by houses, i. e. to go from house to house, Od. 1, 875.

b) Often ἐπέεσσι, μύθοισι τινα, to alternate with words with any one, i. e. to reply. 2) Spoken of place: to exchange, to leave; with accus. ψυχὴ ἀμείβεται ἔρκος ὀδόντων, the soul passes over the wall of the teeth, i. e. the lips, 9, 409; and spoken of drink, which goes over the lips into the mouth, Od. 10, 328. 3) to requite, to compensate; δώροισι. to requite with presents, i. e. to make compensatory gifts, Od. 24, 285.

ἀμειλικτος, ὄν (μειλίσσω), not gentle, harsh, inextorable, δψ, *11, 137; also h. Cer. 260.

ἀμειλικχος, ὄν = ἀμειλικτος, Ἀΐδης, 9, 159; ἥτορ, v. 572.

ἀμεινων, ὄν, gen. ονος, irreg. compar. of ἀγαθός; spoken of persons: braver, more valiant; of things: better, more profitable, 1, 116 (prob. originally more pleasant, from a root related to the Latin posit. amans; see Kühner I. § 325. 2).

ἀμέλω, only pres and imperf. to milk, μῆλα, Od. 9, 238. Mid. οἷες ἀμελόμενα γάλα, sheep yielding milk, 4, 434.

ἀμελέω (μέλει), aor. ἀμέλησα, Ep. for ἡμέλ, to be free from trouble, to neglect, to forget, with gen. always with nez. κασιγνήτοιο, not to forget a brother, *8, 330 13, 419.

ἄμεναι, Ep. for ἀέμεναι, infin. pres. see *ΑΩ.

ἀμενηνός, ὄν (μένος), without power, weak, feeble, epith. of the wounded and dead, 5, 887. Od. 10, 521; of dreams, Od. 19, 562. h. Ven. 189.

ἀμενηνός (ἀμενηνός), aor. ἀμενήνωσα, to render weak, inefficient; with accus. αἰχμῇν, to make the lance inefficient, 13, 562.†

ἀμέρδω (fr. ἀμείρω, cf. κείρω, κέρδος), aor. act. ἡμερσα, Ep. ἀμερσα, aor. pass. ἀμέρθην, prop. to deprive of a share; but mly, to deprive, to bereave; with accus. of the person: τὸν ὁμοῖον ἀμέρσαι, to rob an equal, i. e. one having equal claims, 16, 53. δ) With accus. of the person and gen. of the thing: τινα ὀφθαλμῶν, to deprive any one of eyes, Od. 8, 64; pass. αἰῶνος, 22, 58; δαυτός, Od. 21, 290. 2) to blind, to obscure; with accus. αὐγῇ ἀμπερδεν ὅσσοι, the brightness blinded their eyes, 13, 340. καπνός ἀμέρδει καλά ἔντρα, the smoke injured the beautiful weapons, Od. 19, 18.

ἀμέτρητος, ὄν (μετρέω), immeasurable, prodigious, πόνος, *Od. 19, 512, 23, 249.

ἀμετροπείης, ἑς, immoderate in words, endlessly prating, loquacious, 2, 212.†

ἀμητήρ, ἥρος, ὁ (ἀμάω), mower, reaper, 11, 67.†

ἀμητος, ὁ (ἀμάω), the act of mowing or reaping, the harvest, 19, 223. †(α).

*ἀμηχανής, ἑς, poet. for ἀμήχανος, h. Merc. 447.

ἀμηχανιη, ἡ (ἀμήχανος), embarrassment, hesitation, perplexity, despair [inopia consilii], Od. 9, 295.†

ἀμήχανος, ὄν (μηχανή), without means, i. e. 1) helpless. unfortunate, at a loss

τινός, about any one, Od. 19, 363. 2) Pass. against which there is no expedient; spoken of things: *difficult, impossible*; *δνευροι*, inexplicable dreams, Od. 19, 560; *εργα*, deeds not to be averted, *irremediable evils* (Eustath. δεινά), 8, 130. b) Of persons: *not to be subdued, impracticable, unyielding, hard-hearted*, absol. 16, 29; but *ἀμῆχανός ἐστι παραρῆρη τοῖσι πιθέσθαι*, thou art not easily brought to obey exhortations, 13, 726.

Ἀμισώδαρος, ὁ, king of Caria, father of Atymnius, 16, 328.

ἀμυροχίτωνες, οἱ, poet. epith. of the Lycians, 16, 419†; either, *without a girdle* ['uncinctured,' Cp.], (from a priv. μίτρα and χιτών, those who wear no girdle under the cuirass, cf. μίτρα), or *having the girdle joined to the cuirass* (from a copulat. μίτ. and χιτ.).

ἀμυχθαλούς, εσσα, εν, poet. (μῖγνυμι), *inaccessible, inhospitable*, epith. of Lemnos, 24, 753. †h. Ap. 36 (prob. lengthened from ἀμικτος, and not from μῖγνυμι and ἄλς).

ἄμμε, ἄμμες, ἄμμι, Æol. and Ep. for ἡμᾶς, ἡμεῖς, etc.

ἀμμιζας, poet. for ἀναμμιζας.

ἀμμορία, ἡ, Ep. for ἀμορία (μόρος), *misfortune, misery*, Od. 20, 76.†

ἀμμορος, ον, Ep. for ἀμορος (μόρος), 1) *not participating, not enjoying*, with gen. λωστρών Ἀχαιοιο, excluded from bathing in the ocean; spoken of the Great Bear, which is always visible to the Greeks. 13, 489. Od. 5, 275. 2) From μόρος, i. q. μοῖρα, *unfortunate, miserable*, 6, 408. 24, 773.

ἄμνιον or ἄμνιον, τό (αἷμα), a vessel for receiving the blood of victims, a *sacrificial bowl*, Od. 3, 444.†

Ἀμνισός, ὁ, a haven in Crete, at the river Amnisus, north from Cnossus, founded by Minos, Od. 19, 188.

ἀμογητί, adv. (μογέω), *without trouble, easily*, 11, 637.†

*ἀμόγητος, ον (μογέω), *unwearied*, h. 7, 3.

ἀμόθεν, adv. Ep. (ἀμός, poet. = τίς) *from some place or other, from some part or other*. τὼν ἀμόθεν εἰπε καὶ ἡμῖν, begin where you please and tell to us also something of them, Od. 1, 10.† Schol. Τὼν περὶ τὸν Ὀδυσσεῖα ὁπότεν θέλει πράξων ἀπὸ τινος μέρους ἀρξαμένη διηγοῦ ἡμῖν.

ἀμοιβάς, ἄδος, ἡ, poet. fem. of ἀμοιβᾶος (ἀμοιβή), *reward for a change*. χλαῖνα, ἡ οἱ παρεέσκει (=παρέκειτ) ἀμοιβάς, a mantle which lay by him (was laid by) for a change, Od. 14, 521.† Others read παρεέσκειτ ἀμοιβάς, and explain it as accus. plur. of ἀμοιβή.

ἀμοιβή, ἡ (ἀμείβω), *return, recompense, compensation or indemnity, restitution, requital*; in a good and bad signif. χάριεσσα ἀμοιβή ἑκατόμβης, a gracious return for the hecatomb, Od. 3, 59. τίειν βοῶν ἀμοιβήν, to make restitution (compensation) for the cattle, Od. 12, 382. *Od.

ἀμοιβηδῆς, adv. Ep. (ἀμοιβή), *changing*

alternately, successively, 18, 506. Od. 18, 310.

ἀμοιβός, ὁ (ἀμείβω), *that exchanges with another that relieves him, a substitute*. οἱ ἤλθον ἀμοιβοί, who came to relieve others, 13, 793 †[in requital of former aid from Priam, Eustath.].

ἀμολγός, ὁ (ἀμέλγω = turgeo), *milking, milking-time*; with Hom. always νυκτός ἀμολγῶ, at the hour of milking. The milking-time of the night is twofold, one at evening, as 22, 317; the other in the morning, as Od. 4, 841; therefore: *evening and morning twilight*; and mly, *the darkness of the night*, 11, 173. Butt. in Lex. p. 89, with Eustath. 15, 324, with great probability regards ἀμολγός as an old Achaian word meaning ἀκμή, and translates it, *in the dead or depth of the night*. [D. makes μολγός with prothetic α related to μολύνειν, μελαινειν, p. 244.]

Ἀμοσῶν, ονος, ὁ (ἄμα, ὁπάων, companion); son of Polyæmon, a Trojan slain by Teucer, 8, 276.

ἄμός (al. ἀμός), ἡ, ὄν, Æol. and Ep. = ἡμέτερος, our. ἄμός, ἡ, ὄν is adopted by Spitzner on the authority of Apoll. de pron. and Etym. Mag. cf. Spitzner ad 6, 414.

ἄμοτον, adv. (from ἀμεναί, Ἄν), *insatiably, incessantly, restlessly, continually, unceasingly*, 4, 440 (μέμαα). 13, 46. Od. 6, 83 (τάνυσσθαι). [The ancients derived it from μότον, lint.]

ἄμπ. Ep. abbrev. for ἀναπ.; as ἀμπεῖρας for ἀναπεῖρας.

ἀμπελόεις, εσσα, εν (ἄμπελος), once ἀμπελόεις, as fem. 2, 561, *full of vines, abounding in grapes, vine-clad*; epith. of countries and towns, 3, 184.

ἄμπελος, ἡ, a vine, *Od. 9, 110. h. 6, 39.

ἀμπεπαλὼν, Ep. for ἀναμπεπαλὼν, see ἀναπαλῶν.

ἀμπερές, adv. only in tmesis, διὰ δ' ἀμπερές, Od. 21, 422; for διαμπερές, q. v. ἀμπεχω (ἀμφί, ἔχω), impf. ἀμπεχον, to embrace, to surround, to cover; only ἄμμη, ἡ οἱ νῶτα καὶ εὐρέας ἀμπεχεν ὤμους, the brine, which covered his back and broad shoulders, Od. 6, 225.†

ἀμπήδησε, see ἀναπηδᾶω.

ἀμπνεῦσαι, see ἀναπνέω.

ἀμπνυε, see ἀναπνέω.

ἀμπνύνθη, see ἀναπνέω.

ἀμπνυτο, see ἀναπνέω.

ἄμπνῆ, ὤκος, ἡ (ἀμπέχω), a head-band or fillet, a female ornament, 22, 469.†

ἄμνδῖς, adv. Æol. from ἄμα, together; spoken of time, Od. 12, 415. 2) together, in a crowd, of place, 10, 300; καθίζειν, to sit down together, Od. 4, 659.

Ἀμνδών, ὠνος, ἡ, a town in Pæonia, on the Axios, 2, 849.

Ἀμνδῶν, ονος, ὁ, 1) son of Cretheus and Tyro, brother of Æson, husband of Idomenê, father of Bias and Melampus; he is said to have founded Pylus in Messenia, Od. 11, 259. 2) 17, 348, the reading of Bothe for Ἀπισῶν e Cdd.

Ἀμύκλαι, αἱ, a town in Laconia, on the

Eurōtas, residence of Tyndareus, famed for the worship of Apollo, now *Slavo-Chorion*, 2, 584.

ἀμύμων [---], gen. ονος (μῶμος, censure, with a change of ω into υ; after *Æol. dial.*), *blameless, irreproachable*, an honorary epith. of persons in reference to birth, rank, or form, without regard to moral worth: *noble, high-born*, and thus even the adulterer Ægisthus is called, Od. 1, 29. δ) Spoken also of things, = *excellent, glorious*, οἶκος, μήτις, 10, 19; νῆσος, Od. 1, 232. 9, 414. 12, 261.

ἀμύντωρ, ορος, ὁ (ἀμύνω), *defender, helper, protector*, 13, 284. Od. 2, 326.

Ἀμύντωρ, ορος, ὁ, 1) son of Ormenus, 10, 266. 2) Probably another, 9, 447. 10, 266.

ἀμύνω (μύνω), ἀμυνῶ, aor. ἤμυνα, ἡμυνάμην, Ep. infin. pres. ἀμυνόμεναι for ἀμύνειν. 1) Act. *to avert, to ward off*; mly τί τινος, something from some one, λογιὸν Δαναοῖσιν, destruction from the Greeks, 1, 341; ἀσπεί νηλεὲς ἡμαρ, to remove the day of destruction from the city, 11, 588. δ) More rarely τί τινος; Κῆρδ' αὖ τινος, to repel the Fates from any one, 4, 11; Τρώας νῶν, the Trojans from the ships, 15, 731; also the gen. alone, νῆων, to defend the ships, 13, 109: περί τινος, to fight for any one, i. e. avenge him, 17, 182; sometimes without dat. of person, φόνον κακόν, 9, 599. 13, 783. Od. 22, 208; absol. 13, 312. 678. c) Offtenser the dat. stands alone: *to fight for any one, i. e. to help, to assist him*, 5, 486. 6, 262. 2) Mid. *to avert, to remove from oneself, with accus. νηλεὲς ἡμαρ*, 11, 484. b) *to defend oneself, to fight for oneself*, often absol. and with gen. τινός, and with περί τινος. *to fight for any one, to defend him*; νῆων, to defend the ships, 12, 179; σφῶν αὐτῶν, 12, 155, or περί πατρίδος, to fight for one's country, 12, 243.

ἀμύσσω, fut. ἀμύξω, *to scratch, to tear, to lacerate*; c. accus. στήθεα χερσίν, to tear the skin from the breast with the hands, i. e. nails, 19, 284; metaph. θυμὸν ἀμύξεις, thou wilt tear (distress) thy heart, spoken of one in anger, 1, 243. *11.

ἀμφαγαπάω (ἀγαπάω), poet. form, *to embrace with love, to treat with affection, to receive hospitably*; with accus. Od. 14, 381. 2) Mid. as depon. 16, 192; h. Cer. 291.

* ἀμφαγαπάω = ἀμφαγαπάζω; whence ἀμφαγάπησα, h. Cer. 439.

ἀμφαγερέσθαι, better ἀμφηγερέσθαι, q. v.

ἀμφαγεύρομαι (ἀγείρω), aor. 2 ἀμφαγέροντο, *to collect, to gather* (intrans.), τινά, about any one, 18, 37.†

ἀμφαδά, adv. see ἀμφαδός.

ἀμφαδίην, adv. see ἀμφάδιος.

ἀμφάδιος, η, ον, Ep. for ἀναφάδιος (ἀναφαίνω), *open, manifest, public, γάμος*, a real marriage, Od. 6, 288; comm. accus. ἀμφαδίην, as adv. publicly, *unconcealed*, 7, 196. 13, 356.

ἀμφαδός, ὄν, Ep. for ἀναφαδός (ἀνα-

φαίνω), *open, public, notorious*. ἀμφαδὰ ἔργα γένοιντο, the thing should be manifest [i. e. his secret be disclosed], Od. 19, 391; comm. neut. sing. ἀμφαδόν, as adv. in opposit. to λάθην, 7, 243; to δόλῳ, Od. 1, 296. 11, 120; to κρυφῆδόν, Od. 14, 330. 19, 299.

ἀμφαδίσσομαι (ἀίσσω), *to rush up from all sides*; spoken of the mane of horses with dat. ἀμφὶ δὲ χαίται ὦμοις αἰσσοῦνται, the mane floated about their shoulders, *6, 510. 15, 267, only in tmesis.

ἀμφαλείφω (ἀλείφω), infin. aor. ἀλείψαι, only in tmesis, *to anoint round about*, 24, 582.†

ἀμφαραβέω (ἀραβέω), aor. ἀράβησα, *to rattle, to resound round about*; spoken of arms, 21, 408.†

* ἀμφανεῖν, poet. for ἀναφανεῖν, see ἀναφαίνω.

ἀμφαστή, η, Ep. for ἀφαστή, *speechlessness*, comm. with ἐτών, prob. a pleonasm. Ἀθὴν δὲ μιν ἀμφαστή ἐπέων λάβε, for a long time speechlessness held him, 17, 695. Od. 4, 704.

ἀμφαυτέω (αὐτέω), *to resound all around*, only in tmesis, 12, 160.† (ῥ).

ἀμφαφᾶν (ἀφᾶν), partep. pres. ἀμφαφῶν, Ep. for ἀμφαφῶν, infin. pres. mid. ἀμφαφάσθαι for ἀμφαφᾶσθαι, *to handle all about, to feel all over*; with accus. λόχον, spoken of the Troj. horse, Od. 4, 277. 8, 196; τόξον, to handle the bow, Od. 19, 586. 2) Mid. as depon. ἡ μάλα δὴ μαλακώτερος ἀμφαφάσθαι, indeed, far easier is Hector now to handle, 22, 373.

ἀμφεποτάτο, see ἀμφιποτάομαι.

ἀμφέπω = ἀμφιέπω.

ἀμφέρχομαι, depon. (ἐρχομαι), aor. ἀμφήλυνθον, *to go around*, with accus. anything; metaph. only in Hom. με ἀμφήλυθε αὐτή, a cry surrounded me, Od. 6, 122, and κνίσσης αὐτῆς, the fume of the fat surrounded me, Od. 12, 369. *Od.

ἀμφέχευε, from ἀμφιχειράω.

ἀμφέχυν' for ἀμφέχυτο, see ἀμφιχέω.

ἀμφηκτής, ἐς (ἀκή), gen. ἐός, *sharp on both sides, double-edged*, epith. of the sword, 10, 256. Od. 16, 80.

ἀμφήλυθε, see ἀμφέρχομαι.

ἀμφημαί (ῆμαι), *to sit round about*, only in tmesis, ἀμφὶ δ' ἐταίροις εἶατο, 15, 10.†

ἀμφηρεφής, ἐς (ἐρέφω), gen. ἐός, *covered all around* (or, at both ends), well covered, epith. of the quiver, 1, 45.†

ἀμφήριστος, ὄν (ἐρίζω), *contested on both sides, undecided*. 2) *equal in fight*; ἀμφ. τιθέναι τινά, to place one upon an equality (in the race), 23, 382.†

ἀμφί, Α) Adv. *round about, around*, 4, 328. Od. 2, 153; it is often separated from the verb in compos. by a particle, and is to be taken in tmesis: ἀμφὶ περί, as adv. 21, 10. B) Prepos. with three cases; *round about, around, like περί*, except that ἀμφί, rather Ion. and poet., expresses prop. enclosing on two sides: 1) With gen. *about, on account of, for the sake of*, to indicate the object about which the action is performed. ἀμφὶ πίδακος μά-

χεσθαι, to fight for a fountain, 16, 825; metaph. ἀμφὶ φιλότῃτος αἰδεῖν, to sing about (of) love, Od. 8, 267. 2) With dat. a) Of place, *around*, *upon*, *about*, with the idea of *reund*: *τελαμών ἀμφὶ στήθεσσιν*, 2, 338. 3, 328. *ἤριπε δ' ἀμφ' αὐτῷ*, he sank upon it, 4, 493; also mly spoken of nearness in place, 12, 175. *τὴν κτεῖνε ἀμφ' ἐμοί*, at my side, near me, Od. 11, 422. Il. 9, 470. *ἀμφ' ὀβελοῖσιν κρέα πείρειν*, in the construct. praegn. to pierce the flesh with the spits, so that it is on them round about, 2, 427; in like manner, *στήσαι τρίποδα ἀμφὶ πυρὶ*, Od. 8, 434. *ἀμφ' ὀχέεσσι βαλεῖν κύκλα*, to put the wheels upon the chariots, 5, 722. b) Indicating the cause; *about*, *on account of*, *ἀμφὶ νέκυι μάχεσθαι*, 16, 565. *ἀμφὶ γυναικὶ ἄλγεα πάσχειν*, 3, 157. 3) With accus. a) Of place, with the idea of motion about, to, or into; *about*, *to*, *along*, *around in*; *ἀμφὶ ρέεθρα*, along the waves, 2, 461. *ἀμφὶ ἄστυ ἔρδεν ἱρά*, round about in the city, 11, 706. Of persons: *οἱ ἀμφ' Ἀτρείωνα βασιλῆς*, the princes about Atrides. 2, 445. cf. 5, 781. In Hom., however, the chief person is included in the sense; *οἱ ἀμφὶ Πρίαμον*, Priam and his followers, 8, 146. b) Indicating cause, *occupation*, about an object, *μνησασθαι ἀμφὶ τινα*, to mention about any one, h. 6, 1. In Hom. *ἀμφὶ* sometimes stands after the dependent cases. In composition with verbs it has the same signif. and sometimes also, *on both sides*.

ἀμφιάλος, *ον* (ἔλς), *surrounded by the sea, sea-girt*, epith. of Ithaca, *Od. 1, 386. 395.

Ἀμφιάλος, ὁ, a Phæacian, Od. 8, 114. 128.

Ἀμφιάραος, ὁ (from ἀμφὶ and ἀράομαι, prayed for by both sides), son of Oiclés or of Apollo, husband of Eriphylê, father of Alemaëon and Amphiliðchus, a noted prophet and king of Argos. He took part in the Calydonian chase, in the Argonautic expedition, and in the Theban war. Because, as prophet, he knew that he should perish before Thebes, he concealed himself; but was betrayed by his wife for a necklace. He was swallowed with his chariot, in the Theban war, by the earth. Subsequently he had a temple at Orôpus, Od. 15, 244.

ἀμφιάχω (ιάχω), partic. perf. *ἀμφι-αχύα*, *to cry round about, to scream*, v. a. 2, 316.†

ἀμφιβαίνω (βαίνω), perf. *ἀμφιβέβηκα*, 1) *to go around, to travel around*; with accus. *ἥελιος μέσον οὐρανὸν ἀμφιβέβηκε*, but when the sun had travelled round the midst of heaven, i. e. had reached the midst of heaven, 8, 68; spoken of gods: *Χρυσὴν*, to walk about Chrysê as tutelary god, i. e. to protect, 1, 37. Od. 9, 198. 2) *Mly to surround, to encircle*, espily in the perf. *νεφέλη μιν ἀμφιβέβηκεν*, Od. 12, 74; with dat. 16, 66; metaph. *πόνος φρένας ἀμφιβέβηκεν*, trouble has occupied thy heart, 6, 355.

ἀμφιβάλλω (βάλλω), aor. 2 *ἀμφέβαλον*, fut. mid. *ἀμφιβαλέσμαι*, Ep. for *ἀμφιβαλοῦμαι*, aor. 2 *ἀμφεβαλόμην*, 1) Act. *to cast about, to put on*, one thing upon another, *τί τινα: ὅμοιοι αἰγίδα*, to cast the ægis over the shoulders, 18, 204. b) Spoken of putting on clothing, it takes two accus., but in this case the prepos. is always separated from the verb; *φάρος τινα*, 24, 588; *χιτῶνά τινα*, Od. 3, 467; with dat. of person only in *ἀμφὶ δέ μοι ῥάκος βάλον*, Od. 14, 342; metaph. *κρατερὸν μένος ἀμφιβάλλειν*, to equip oneself with great strength, 17, 742. c) *to embrace, to clasp, to throw around*, in full *χειρας γούνασι*, throw the hands (arms) about any one's knees, Od. 7, 142; *ἀλλήλους*, 23, 97. *ὥς οἱ χεῖρες ἐχάνθανον ἀμφιβαλόντι*, as much as the hands of him grasping held, i. e. *as much as he could hold with both hands*, Od. 17, 344; hence mly, *to surround, to enclose*. 2) Mid. *to cast about oneself, to put on*, with reference to the subject, *τί τινα: ὅμοιοι ξίφος*, to hang the sword over one's shoulders, 2, 45; *πῆρην*, Od. 17, 197.

ἀμφίβασις, *ως, ἡ* (βαίνω), *the act of going around, of encircling* [spec. for a defence, as of a corpse, cf. Passow, s. v. and *ἀμφιβαίνω*], 5, 623.†

ἀμφίβιος, *ον* (βίος), *living both in water and on land, amphibious; νομή*, a double abode, Bâtr. 59.

ἀμφίβροτος, *η, ον* (βροτός), *encompassing the man, protecting the man*, always *ἀμφιβρότη ἀσπίς*, *2, 389. 11, 32.

ἀμφιβρύχω, see *βρυχάομαι*.

Ἀμφυγεία, *ἡ*, a town in Messenia, prob. the later *Ἀμφεία*, 2, 593. Steph. after Strab. in Elis.

ἀμφυγηθῶ (γῆθῶ), partic. perf. *ἀμφυγεγηθῶς*, *to rejoice around*, i. e. greatly, h. Ap. 273.

Ἀμφυγνῆεις, ὁ (γνύω), *lame in both feet, halting*, epith. of Hephestus, 1, 607. 14, 239.

ἀμφίγυνος, *ον*, Ep. (γύνω), prop. having limbs on both sides, epith. of the spear, probably furnished with iron at both ends for fighting and sticking in the earth. According to others, *double-cutting*, wounding with both ends, or to be handled with both hands, 13, 147. Od. 16, 474. [But *Herm.* (with *Död.*) supposes it a pike for cutting and thrusting, its head being furnished, at about the middle of each side, with a sharp curved blade.]

ἀμφιδάω, Ep. (δαίω), perf. *ἀμφιδέδρα*, *to kindle around*, in the perf. intrans. *to burn around*; only metaph. *πόλεμος ἄστυ ἀμφιδέδρε*, the contest burned around the city, *6, 329; *μάχη*, 12, 35.

Ἀμφιδάμας, *αντρός*, ὁ (from ἀμφὶ and δαμάω, subduing round about), a hero from Scandia in Cythêra, table-friend of Molus, 10, 269. 2) father of Clysonômus from Opus, 23, 87.

ἀμφίδαους, *εια, υ* (δασύς), *rough round about, roughly bordered*, epith. of the

ægis surrounded with tassels, *θύσανοι*. [Others, *woolly, shaggy all over, impenetrable*, cf. Schol. and Passow.] 15, 309.†
ἀμφιδινέω (δινέω), perf. pass. *ἀμφιδεδίνημαι*, to turn or put around, *κολεόν νεοπρίστον ἐλέφαντος ἀμφιδεδίγηται*, the scabbard is encompassed with polished ivory [rather a scabbard of polished ivory encloses it], Od. 8, 405; also spoken of metal: *ῥ περί χεῦμα κασσιτέρου ἀμφιδεδίγηται*, around which there runs a (casting=) plate of tin, 23, 562.

ἀμφιδρυφής, ἐς, poet. (δρύπτω), gen. ἐός, lacerated all around, *ἀλογος*, a wife who tears the skin from her cheeks from grief at the death of her husband, 2, 700.†

ἀμφιδρυφος, *ον*=*ἀμφιδρυφής*, 11, 393.†
ἀμφιδρυμος, *ον* (δρυω [the verb: rather from *δύω*, *two*: cf. *διδυμος*, *τρίδυμος*, *tergeminus*, &c. Lob. Path. 165]), *accessible all around, or having a double entrance*, epith. of a haven, Od. 4, 847.

ἀμφιελάνω (ἐλάνω), only in *τμήσις*, to draw or trace round about, *Ἰλ. τεῖχος πλῆει*, a wall about a city, Od. 6, 9.

ἀμφιέλισσος, *ον*, poet. (ἐλίσσω), *impelled onward on both sides, double-oared*, epith. of ships, 2, 165. It occurs only in the fem. *ἀμφιέλισσα*; for which reason, according to Rost Vollst. Lex., the Gramm. falsely assumed an adj. *ἀμφιέλισσος*, *η*, *ον*. Rost also prefers, after the use of the later Epic writers, the signif. *swaying from this side to that, unsteady*.

ἀμφιέννυμι (έννυμι), fut. *ἀμφιέσω*, aor. Ep. *ἀμφιέσα* (σσ), aor. mid. *ἀμφιέσάμην* (σσ), 1) Act. to put around, to put on, *εἵματα*, clothes (upon another), Od. 5, 167, 264. 2) Mid. to put upon oneself, anything, with accus. *χιτώνας*, Od. 23, 142, cf. 14, 178.

ἀμφιέπω and *ἀμφέπω* (έπω), only impf. poet. to be around anything, to surround; with accus. *τήν πρύμνην πῦρ ἀμφέπεν*, the flame surrounded the stern, 16, 124. Od. 8, 437. 2) to be engaged about anything, to prepare, to attend to; with accus. *τινά*, 5, 667; *βοδὸς κρέα*, to dress ox-flesh, 17, 776; *στίχας*, to arrange the ranks, 2, 525. The partic. is often absol. in the sense of an adv.: *earnestly, carefully, busily*, 19, 392. Od. 3, 118.

ἀμφιεύω (εύω), to sing round about, only in *τμήσις*, Od. 9, 389.†

ἀμφιζάνω (ιζάνω), to sit round about [to settle upon]; *χιτώνι*, upon his tunic, 18, 25.†

ἀμφιθαλής, ἐς, poet. (θάλλω), gen. ἐός, *blooming, flourishing on both sides*; spoken of a child whose parents are both living (a child of blooming parents, V.), 22, 496.†

Ἀμφιθέη, ἡ (on both sides of divine origin), mother of Anticlea, wife of Autolycus, and grandmother of Ulysses, Od. 19, 416.

ἀμφίθετος, *ον*, poet. (τίθημι), *that may be placed on either end*; *φιάλη*, either,

with Aristarchus, a goblet that can be placed on either end, or having handles on both sides; a double goblet, *23, 270, 616.

ἀμφιθέω (θέω), to run around; with accus. *μητέρα*, about the mother, Od. 10, 413.†

Ἀμφιθέη (θεός), daughter of Nereus and of Doris, 18, 42.

ἀμφικάλυπτα (καλύπτω), fut. *ἀμφικαλύψω*, *ἀμφικάλυψα*, 1) Act. to cover round about, to conceal; with accus. prim. spoken of clothes, 2, 262: of the arm: *σπῆρα*, 23, 91. *δομος ἀμφικάλυψέν με*, the house concealed me, received me, Od. 4, 618; *πόλις ἔππεν*, Od. 8, 511. 2) Metaph. *ἔρως φρένας ἀμφικάλυψε*, love obscured my mind, 3, 442. *θάνατός μιν ἀμφ.*, death embraced him, 5, 68. 2) to surround, to put around, to cover as with a veil; *τί τινα*, to put any thing around one, to cover him with it: *ράκος κεφαλῇ*, Od. 14, 349; *σάκος τινα*, to place a shield before any one (for protection), 8, 331; *ὄρος πόλει*, to put a mountain over the city, Od. 8, 569; *νύκτα μάχῃ*, to draw the veil of night around the battle, 5, 507.

ἀμφικεάζω (κεάζω), aor. *ἐκέασα*, Ep. *σσ*, to hew on all sides, to split; *τὸ μέλαν δρυός*, Od. 14, 12.†

Ἀμφικλος, ὁ (famed round about, fr. κλέος), a Trojan, slain by Achilles, 16, 313.

ἀμφικόμος, *ον* (κόμη), *having hair all around, thick leaved*, epith. of a tree, 17, 677.†

ἀμφικοναβέω, only by *τμήσις*, see *κοναβέω*.

ἀμφικύπελλος, *ον* (κύπελλον), always with *τὸ δέπας*, the double goblet, according to Aristot. Hist. An. 9, 40; a goblet which formed a cup on both ends, 1, 584; see Eustath. and Buttm. Lexil. p. 93.

ἀμφιλαχαίνω (λαχαίνω), to dig round about, *φυτόν*, Od. 24, 242.†

Ἀμφίλοχος, ὁ, son of Amphiarus and Eriphylē, a prophet of Argos, who took part in the expedition of the Epigoni against Thebes, and then in the Trojan war. After his return, he founded with Mopsus the town of Mallus in Cilicia, and was killed in a duel with Mopsus, Od. 15, 248.

ἀμφιλύκη, ἡ (from the obsol. *λύξ*, akin to *λευκός*), only in connexion with *νύξ*; *the twilight, the gray of the morning*, 7, 433.†

ἀμφιμαίομαι, depon. (*μαίομαι*), aor. impf. *ἀμφιμάσασθε*, to touch round about, to wipe off; *τραπέζας σπόγγοις*, Od. 20, 152.†

ἀμφιμάσασθε, see *ἀμφιμαίομαι*.
ἀμφιμάχομαι, depon. mid. (*μάχομαι*), to fight about a place, to assail; with accus. *Ἴλιον*, πόλιν, to attack, 6, 461, 9, 412. 2) With gen. to fight for any one, to defend him, *νέκνος*, 18, 20; *τείχεος*, 15, 391. *11.

Ἀμφίβραχος, ὁ (from μάχομαι, *fighting round about*), 1) son of Cteatus, grandson of Actor, leader of the Epeans from Elis, 2, 260. Hector slew him, 13, 187. 2) son of Nomlon, leader of the Carians, slain by Achilles, 2, 870.

Ἀμφιμέδων, οἶκτος, ὁ (from μέδων, *ruling round about*), son of Melaneus, suitor of Penelope, whom Telemachus slew, Od. 24, 103.

ἀμφιμέλας, αἶνα, ἀν (μέλας), *black round about*, always with φρένες, prob. from the nature of the diaphragm, which is situated in the inmost darkness of the body; *the darkly-enveloped diaphragm (the black diaphragm, heart)*. Others explain it, *angry, gloomy*, 1, 103. Od. 4, 661.

ἀμφιμέμικε, from the following.

ἀμφιμῦκάομαι, depon. (μυκάομαι), aor. ἀμφέμικον, perf. ἀμφιμέμικα, *to bellow all around, to low, to resound, to echo*. δάπεδον ἀμφιμέμικεν, Od. 10, 227; in tmesis spoken of the gates: *to creak*, 12, 460.

ἀμφινέμομαι, mid. (νέμω), prop. to pasture round about, *to dwell; to inhabit*; with accus. 2, 521. Od. 19, 132.

Ἀμφινόμη, ἡ (pasturing round about), daughter of Nereus and Doris, 13, 44.

Ἀμφινόμος, ὁ, son of Nisus from Dulichium, a suitor of Penelope, slain by Telemachus, Od. 16, 394.

Ἀμφίος, ὁ (from ἀμφί going about), 1) son of Selagus of Pæsus, an ally of the Trojans, slain by the Telamonian Ajax, 5, 612. 2) son of Merope, brother of Adrastus, leader of the Trojans, 2, 830 (with lengthened ι).

ἀμφιζέω (ζέω), aor. ἀμφέξεσα, *to scrape round about, to polish*, Od. 23, 196 †

ἀμφιτέλομαι, depon. mid. poet. (τέλω), *to move around any one, to surround him*; with dat. αὐδὴ ἀκούοντες ἀμφιτέλεται, the song resounded around the hearers, Od. 1, 352. †

ἀμφιπένομαι, depon. mid. (πένομαι), *to be occupied about any one; with accus.* Od. 15, 467; hence comm. in a good signif. *to tend* [e. g. a wounded man], *to take care of, to wait upon*, 4, 220 [to take charge of]; in a bad sense *to assail, to fall upon* [of dogs setting to work to devour a corpse], 23, 184.

ἀμφιπεριστέφω (στέφω), *to wreath round*; only in mid. with dat. metaph. χάρις οὐκ ἀμφιπεριστέφεται ἐπέεσσιν, grace is not entwined with his words, i. e. his words are not crowned with grace, Od. 8, 175. †

ἀμφιπεριστροφάω, poet. (στροφάω a collateral form of στέφω), *to turn round about*; with accus. ἵππους, *to drive the horses about, or round and round*, 8, 348. †

Ἀμφιπεριφθινύθω, poet. (φθινύθω), *to perish round about, to dry up (of bark)*, h. Ven. 272.

ἀμφιπεσοῦσα, see ἀμφιπίπτω.

ἀμφιπίπτω, poet. (πίπτω), aor. 2 ἀμφέπεσον, *to fall round = to fall or throw*

oneself upon, to embrace, τινά, any one; of a wife who in anguish throws herself upon her dead husband, Od. 8, 523. †

ἀμφιπολεύω (ἀμφίπολος), *to be occupied about an object, to support, to attend to, to tend, to take care of; to wait upon*; with accus. ὄρχατον (an orchard), Od. 24, 244; βίον, *to protect my life* [spoken by Penelopé of Ulysses], Od. 18, 254. 19, 127. 2) Intrans. *to be about any one, to serve him*, Od. 20, 78. *Od.

ἀμφίπολος, ἡ (πέλω), prop. an adj. *busied about any one; with Hom. always subst. fem. handmaid, maiden, female companion*, in distinction from a female slave; also ἀμφίπολος ταμὴν, 24, 302.

ἀμφιπονέομαι, Ep. = ἀμφιπένομαι, fut. ἀμφιπονήσομαι, *to be busy about any one*, τινά, 23, 681; spoken of things, *to take care or charge of*, τί, 23, 159; τάφον, Od. 20, 307.

ἀμφιστάομαι, depon. mid. (σταόμαι), poet. form, *to fly round about*; with accus. τέκνα, *to flutter round the young*, 2, 315. †

ἀμφίρρυτος, η, ον, Ep. ἀμφίρρυτος (ρέω), *having a current all around, sea-girt*, epith. of islands, *Od. 1, 50. 98. only in Ep. form.

ἀμφίς (ἀμφί), poet. I) Adv. 1) *about, round about, on both sides*. βαθὺς δέ τε Τάρταρος ἀμφίς, 8, 481. ἀμφίς εἶναι, *to be (stand, dwell, &c.) about (a person)*, *to dwell*, 9, 464. 24, 488. ἀμφίς ἔχειν, *to clasp about, spoken of bonds*, Od. 8, 340. 2) *upon, on both sides*. ζυγὸν ἀμφίς ἔχειν, *to have the yoke on both sides, to have it on*, Od. 3, 486. ὀλίγη ἦν ἀμφίς ἀουρα, a little ground was on both sides (of the armies), i. e. between, 3, 115. 3) *apart*. γαῖαν καὶ οὐρανὸν ἀμφίς ἔχειν, *to hold earth and heaven apart*, Od. 1, 54. τὸν πῆν ζυγὸν ἀμφίς ἐέργει, them (the cattle) the yoke keeps apart, 13, 706. ἀμφίς ἀγῆναι, *to break in two*, 11, 559. 4) *separate, remote*. ἀμφίς εἶναι, Od. 19, 221; hence often = *each for himself*, Od. 22, 57. ἀμφίς φρονεῖν, φράζεσθαι, *to think differently, to be of different sentiments*, 2, 13. II) Prepos. like ἀμφί, comm. after its dependent case, 1) With gen. *about*. ἀρματος ἀμφίς ἰδεῖν, *to look over a chariot* [i. e. to see whether it is fit for use], 2, 384. b) *far from*. ἀμφίς φυλόπιδος, Od. 16, 267. ἀμφίς ὁδοῦ, *out of the road*, Od. 19, 221. 2) With dat. ἄξονι ἀμφίς, *about the axle-tree*, 5, 723. 3) With accus. Κρόνον ἀμφίς, *about Cronos (Saturn)*, 14, 203. εἰρεσθαι ἀμφίς ἕκαστα, *to ask about every thing, i. e. each thing separately, one thing after another*, Od. 19, 46.

ἀμφιστεφανόω (στέφανος), *to wreath around, like winding a garland*; pass. *to be wound round, like a garland*; trop. ὄμιλος ἀμφιστεφανόωντο, the crowd had collected in a circle, h. Ven. 120.

ἀμφιστεφής, ἐς, *placed about in a*

circle, 11, 40, an old reading for ἀμφιστρέφης, q. v.

[ἀμφιστέφω, 18, 205, explained by Dammi as a case of tmesis; see στρέφω.]

ἀμφιστήμι (ιστήμι), aor. 2 ἀφέστην, trans. to place around. 2) Intrans. in mid. and aor. 2 act. to stand around; absol. 18, 233. 24, 712; with accus. ἀμφίστασθαι ἄστυ, to invest the city, 18, 233. Od. 8, 5. (Hom. only intrans.)

ἀμφιστρατάομαι (στρατός), to invest with an army, to beleague; with accus. πόλιν, 11, 713.†

ἀμφιστρέφης, ἐς, poet. (στρέφω), gen. εὖς, turned to different sides [of the three heads of a dragon, Schol. ἀλλήλαις περιπλεγμέναι =] interlaced, interwined, 11, 40.†

ἀμφιτίθημι (τίθημι), aor. 1 ἀφέθηκα, aor. 2 mid. ἀφεθέμην, aor. pass. part. ἀμφιτεθείς, 1) Act. to place around, to put around or on; κεφαλῇ κυνῆν, to put a helmet on the head; hence pass. κυνῆ ἀμφιτεθείσα, 10, 271. 2) Mid. to put upon oneself; with accus. ξίφος, Od. 21, 431.

ἀμφιτρέμω (τρέμω), to tremble all over, 21, 507. †in tmesis.

Ἀμφιτρύτη, ἡ (according to Herm. *Amfractua*, broken in every part), daughter of Nereus, [and accord. to later mythology] wife of Poseidōn, who ruled with him the Mediterranean sea. She bore to him Tritōn, Od. 5, 422. 12, 60.

Ἀμφιτύων, ὤων (molesting all around, from τύω), son of Alcæus and Hipponoe, husband of Alcmenê, father of Iphiclê and foster father of Heraclês. He reigned first in Tiryns and later in Thebes, 5, 392. (i. comm. without position.)

*ἀμφιτρομέω, Ep. = ἀμφιτρέμω, to tremble all over, to be very much afraid, τινός, on account of any one, Od. 4, 820.†

*ἀμφιφαίλω, Ep. form for ἀμφιφαίνω, to shine about, τινά, h. Ap. 202.

ἀμφίφαλος, ὢν (φάλος), furnished with knobs or studs round about, according to the comm. explanation; accord. to Kôppen, having a strong crest; or accord. to Buttm. Lexil. 523, whose φάλος stretched from the crest backwards as well as forwards; epith. of the helmet, *5, 743. 7, 41; see φάλος.

ἀμφιφοβέω (φοβέω), aor. pass. ἀμφοβήθη, to terrify all round. 2) Pass. to be terrified all round, to fly from, τινά, 16, 290.†

ἀμφιφορεὺς, ἦος, ὁ (φέρω), a large vessel which is carried by both sides, a two-handled vase for wine, honey, Od. 2, 290. 2) an urn, 23, 99.

ἀμφιφράζεσθαι, mid. (φράζω), to consider on both sides, to weigh well, 18, 254.†

ἀμφιφαίνω (φαίνω), aor. 2 ἀμφέχων, to gawn around, to swallow with greediness, τινά, 23, 79.†

ἀμφιχέω (χέω), aor. 1 act. Ep. ἀμφέχενα, Ep. syncop. aor. 2 mid. ἀμφεχόμεν (3 sing. ἀμφέχοντο), aor. 1 pass. ἀμφεχύθη. 1) Act. prop. to pour around; metaph. to spread around; ἡέρα τινί, obscurity, mist

around any one, 17, 270. 2) Mid. and aor. 1 pass. to be diffused or shed round, to be poured about, to surround; with accus. trop. θεῖν μιν ἀμφέχοντο δαμόη, a divine voice sounded around him, 2, 41. τὴν ἄχος ἀμφεχύθη, distress poured itself over her, Od. 4, 716. 2) Spoken of persons, to embrace; with accus. Od. 16, 214; absol. Od. 22, 498.

ἀμφιχυθείς, see ἀμφιχέω.

ἀμφιχυτός, ὢν, (χέω) poured around; τεῖχος, a wall cast up all around, an earth mound, 20, 145.

Ἀμφίων, ἰωνος (part. ἀμφίων walking around), 1) son of Jasius and Persephōnê (according to Eustath.), father of Chloris, king of Orchomenus in Boeotia, Od. 11, 285. 2) son of Zeus and Antiope, brother of Zethus, distinguished for his skill in song and in performing on the harp. When he was surrounding Thebes with a wall, the stones joined themselves together at the sound of his lyre. His wife Niobê bore him several children, Od. 11, 262. Homer distinguishes the two, though later tradition often confounds them, cf. O. Müller, Gesch. hell. Stämme I. S. 231. 3) a leader of the Epeans, 13, 692.

ἀμφότερος, ἡ, ὢν (ἀμφω), both. Of the sing in Hom. only the neut. as adv. ἀμφότερον βασιλεὺς τ' ἀγαθὸς κρατερὸς τ' αἰχμητής, both at once, a good king and a brave spearman, 3, 179; often in the dual and plur. 5, 156, 17, 395.

*Ἀμφοτερός, ὁ, a Trojan slain by Patrocles, 16, 415.

ἀμφοτέρωθεν, adv. from both sides, on both sides, 5, 726. Od. 7, 113.

ἀμφοτέρωσθε, adv. towards both sides, in both directions, γεγωνέμεν, *8, 223.

ἀμφοῦδς, adv. (prob. from ἀμφίς and οὐδας), from the ground; κάρη ἀείρειν, to raise the head from the ground, Od. 17, 237.†

ἀμφράσσαιτο, see ἀναφράζομαι.

ἀμφω, τῷ, τῶ, gen. ἀμφων, both; spoken of single persons, and also of two parties, as 2, 124. Hom. has only the nom. and accus. Sometimes indecl. h. Cer. 15.

ἀμφωτος, ὢν (οὐς), two-eared, two-handled, ἀλειπον. Od. 22, 10.†

ἀμψεν, Ep. for ἀμῶσιν, see ἀμῶς.

ἀμώμητος, ὢν (μωμήτομαι), irreproachable, blameless, 12, 109.†

ἄν, a particle, Ep. and enclit. κέ, before a vowel κέν (κέ is prop. only a dialectic variation of ἄν, and in use generally agrees with it, although it does not indicate the conditional relation so distinctly, and hence admits a more frequent use.—These particles indicate a conditional proposition or sentence, i. e. they show that the predicate of the sentence is not true absolutely, but is to be considered as depending upon certain circumstances or conditions. The English language has no word perfectly equivalent to ἄν (though it may sometimes be trans-

lated by *perhaps, possibly*, Lat. *forte*), but expresses its meaning by the mood of the verb (*may, can, might, could*, etc. write). It cannot therefore stand in sentences which express an unconditional affirmation, but only in the following cases: I) With the indicat. 1) With the indicat. pres. and perf. *αν* cannot stand, because that which is represented as actually passing or past can be subjected to no condition. The same, according to Herm. de partic. *αν* holds true of *κε*; and the passages in which *κε* is connected with these tenses are changed by him, e. g. τῷ καὶ *κε* τις εὐχεται ἀνὴρ—λιπέσθαι, where, according to Cod. Vrat., *τέ* is to be read for *κε*, 14, 484; δῶρον δ', ὅ τι *κε* μοι δοῦναι φίλον ἦτορ ἀνάγει, where we must read ἀνάγη, Od. 1, 316; τὰδε κ' αὐτὸς ὀΐεται, where Herm. reads γ' αὐτὸς, Od. 3, 255; ὅτε κέν ποτ'—ζώνωνται τε νέοι, καὶ ἐπενύονται ἄεθλα, Od. 24, 87, where we must with Thiersch, Gr. Gram. § 322, 11, read ὅτε περ, or take ζώνωνται as subjunct. and read ἐπενύονται. According to Rost, however, *κε* may accompany the indicat. pres. wherever the discourse relates to things which are to be derived from others as natural consequences, as 14, 484. Od. 3, 255. 2) With the fut. indicat. we frequently find the Ep. *κε* (rarely *αν*), when the proposition expressed in the fut. is dependent upon a condition; εἰ δ' Ὀδυσσεὺς ἔλθοι—αἰψά κε—βίας ἀποτίσεται ἀνδρῶν, Od. 17, 540. cf. 22, 66. Commonly, however, the conditional clause is wanting; εἰρεαι, ὀππόθεν εἰμέν' ἐγὼ δέ κε τοι καταλέξω, I will (if thou wilt hear) tell thee, Od. 3, 80, cf. 4, 176. 7, 278. 22, 42. 3) It stands with the indicat. of the histor. tenses (impf. plupf. and aor.), a) to indicate that the proposition would prove true, or would have proved true, only on a certain condition; but as that condition has not been, or cannot be fulfilled, so the proposition has not proved, or will not prove true; καὶ νύ κ' ἐπὶ πλείονας Λυκίων κτάνε—Ὀδυσσεύς, εἰ μὴ ἄρ' ὀξὺ νόησε Ἐκτωρ, and now would Ulysses have slain still more Lycians, if Hector had not immediately observed it, 5, 679. The condition is often wanting, and must be supplied from the context. ἡ τέ κεν ἤη λαῖνον ἔσσο χιτῶνα, indeed, thou wouldst be already clothed with a tunic of stone, 3, 56. b) To denote repetition in past time, the action being represented by *αν* as conditional, viz. as repeated only in certain cases. In Hom., however, this use is exceedingly rare, Od. 2, 104 (19, 149. 24, 139); ἔνθα κ' ἐν ἡματίῃ θφαίνεσκεν μέγαν ἱστόν, she was wont to weave (because we believed her, cf. v. 103), where Wolf needlessly reads καὶ. μάλιστα δέ κ' αὐτὸς ἀνέγνω, 13, 734, chiefly himself is wont to experience it, where some take κ' as καὶ abbrev. and Herm. de part. *αν*, for δέ κ' proposes δέ γ'. Likewise οἷ κε τάχιστα ἐκριναν, Od. 18, 263, where Herm. would

read οἷ τε. A peculiar case is Od. 4, 546. ἡ γὰρ μιν ζῶν γε κίχῃσται ἢ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος. Nitzsch on this passage says: This aor. with *κεν* is to be compared with no other sentence of this form; ἡ κεν are closely connected, and the whole is equivalent to κίχῃσται εἰ δὲ μή, κτεῖνεν, or otherwise Orestes has slain him, cf. Rost, Gram. p. 587, and Thiersch, § 353, 1. II) With the subjunct. *αν* serves to define more closely the idea expressed by it. The subj. expresses a *supposed notion* (*res cogitata*), but with reference to a future decision; the *αν* indicates the external circumstances and relations upon which the decision depends. 1) In the Epic language the subjunct. with *αν* stands instead of the fut. indicat.; with a certain difference, however, the indicat. fut. representing the future event as already decided; the subjunct. on the other hand representing the future event as one which it is possible may sooner or later occur. τάχ' *αν* ποτε θυμὸν ὀλόσση, he will, it is probable, soon lose his life, 1, 205. οὐκ *αν* τοι χραίσμῃ κίθαρις, thy harp would not [I deem] then avail thee, 3, 54. 2) In dependent clauses, in connexion with conjunctions and pronouns, to represent the event as conditional, i. e. as depending upon circumstances; ὅφρα ἴδῃτ' αἱ κ' ὕμιν ὑπέροχῃ χεῖρα Κρονίων, whether—would protect you, 4, 249. In like manner, εἰ κε, ἡ κε; ἐπεὶ κε, ἐπεὶ *αν*; ὅτε κεν, ὅτ' *αν*, ὁπότε κεν, etc., ὅς *αν* or κε, οἷος *αν*; comp. the several conjunctions and the relative. III) With the optative, *αν* expresses the fact that the supposition expressed by this mood is conditional; εἰ καὶ ἐγὼ σε βάλοιμι—αἰψά κε—εὖχος ἐμοὶ δοῖης, thou wouldst confer renown upon me, 16, 625; hence it stands, 1) To express an undetermined possibility. κείνοισι δ' *αν* οὐτως—μαχέοιτο, no one would be able to contend, 1, 271. 2) The *αν* with the optat. often stands as a softer mode of expressing a command or entreaty, 2, 250, and with οὐ in the question οὐκ *αν* ἐρύσαιο; couldst thou not hold him back? instead of hold him back, restrain him, 5, 456. 3) In interrogative sentences, where the optative can be generally translated by *can* or *could*. On the optat. with *αν* in dependent clauses, e. g. with relative pronouns, see under the relative and conjunctions. IV) *αν* with the infin. and partecp. expresses also a condition, which will be clearly seen by resolving these forms of the verb into clauses expressed by the finite verb, 9, 684. V) Repetition of *αν* and κε. Hom. never repeats *αν*, but he unites 1) *αν* with κε to give greater stress to the condition, 11, 187. 13, 127. In other cases the reading is doubtful, as Od. 6, 259, where Nitzsch would read καὶ for κεν. 2) The repetition of κε is rare, Od. 4, 733. VI) *αν* is properly short; however, it seems long in 8, 21. 406.

ἀν, 1) Post. abbrev. for ἀνά (better ἀν), before ν, τ; becomes before labials ἀμ, before palatals ἀν. 2) Post. abbrev. for ἀνα, i. e. ἀνέστη, he arose, 3, 268. cf. ἀνα.

ἀνά, abbrev. ἀν, ἀμ, ἀν, 1) Preposition. *up, upon, on*, opposed to κατά, comm. with accus. Ep. also with gen. and dat. 1) With gen. only in the phrase ἀνά νηὸς βαίνειν, to go on shipboard, Od. 2, 416. 9, 177. 15, 284; where, however, according to Rost, Gr. p. 495, it is better to assume a tmesis, so that the gen. appears to depend upon ἀναβαίνειν. 2) With dat., *on, upon, ἀνά σκήπτρῳ*, upon the sceptre, 1, 15. ἀνά ὤμῳ, Od. 11, 128. ἀνά χερσίν, on the hands, h. Cer. 286. 3) With accus. α) Of place: to indicate a direction to a higher object, *up, upon; τιθέναι τι ἀνά μυρίκην*, 10, 466, ἀναβαίνειν ἀνά ῥωγὰς, to ascend the steps, Od. 22, 143; to denote extension, *through, throughout, along*. ἀνά νῦκτα, along the back, 13, 547. ἀνά δῶμα, through the house, 4, 670; in like manner, ἀνά στρατόν, μάχην, ὁμιλον: ἀνά στόμα ἔχειν, to have in the mouth, 2, 250. φρονεῖν ἀνά θυμόν, to revolve in the mind, 2, 36. πᾶσαν ἀν' ἰθύν, in every undertaking, Od. 4, 434. ἀν' ἰθύν, upwards, Od. 8, 377. β) Of time, only ἀνά νύκτα, through the night, 14, 80. γ) Of number, *to, up to*. ἀνά εικοσι μέτρα χεῖν, Od. 9, 209. II) Adv. *thereon, thereupon*. ἀνά βότρυες ἦσαν, grapes were thereon, 18, 562. It stands pleonastically with a verb compounded with ἀνά, 23, 709. In composition it has the same signification, and besides it indicates direction towards the point of starting, *back again* [the Lat. *re-* denoting repetition, e. g. ἀναφράζομαι].

ἀνα is 1) A prepos. with retracted accent, and stands as interj. for ἀνάσθηθι: *up then*; comm. ἄλλ' ἀνα, 6, 331. 2) A vocat. from ἀναξ, only in the construct. ὦ ἀνα, Ζεῦ ἀνα.

ἀναβαίνω, Ep. ἀμβαίνω (βαίνω), aor. 1 ἀνέβησα, aor. 2 ἀνέβην, aor. 1 mid. ἀνεβησάμην (once partep. ἀναβησάμενοι, transit. Od. 15, 475), 1) Trans. in aor. 1 act. *to lead up, to cause to ascend*=τινά, any one (into a ship, to put a person on board, &c. 1, 144), once in the mid. *νῶ ἀναβησάμενοι*, after they had put us on board, Od. 15, 475. II) Intrans. in the aor. 2 act. *to ascend, to go up*; with accus. οὐρανόν, to mount to heaven, 1, 497; ὑπερώια, to ascend to the upper apartments, Od. 23, 1; more frequently with εἰς, ἐπ' τ; once with dat. νεκροῖς, to pass over the dead bodies, 10, 493; most generally, α) *to ascend the ship (go on board, embark)*, often with the omission of νῆα (twice with gen. νηός, Od. 2, 416. 9, 177; see ἀνά). β) *to ascend upon land, to land*, Od. 14, 353. γ) *to put to sea, to go from the shore to sea, to sail away*, ἀπὸ Κρήτης, Od. 14, 252; espily ἐς Τροίην, to sail from Greece to Troy, Od. 1, 210. δ) Metaph. φάτις ἀνθρώπων ἀναβαίνει, fame spreads among men, Od. 6, 29.

ἀναβάλλω, Ep. ἀμβάλλω (βάλλω), 1) prop. *to throw up*. 2) *to throw back, hence to put off, to delay*, ἀέθλον, Od. 19, 584. II) Mid. *to lift oneself, hence to begin*; with infinit. αἰδεῖν, to begin to sing, Od. 1, 155. 8, 256 (according to the old Gramm. from the strong elevation of the voice). 2) *to put off, defer, delay* (with reference to the subject). μηδ' ἐτι ἔργον ἀμβαλλώμεθα, let us no longer delay our work, 2, 436.

ἀνάβατος, ov, Ep. ἀμβατος (ἀναβαίνω), *that may be ascended, easy of ascent*, 6, 434. Od. 11, 316.

ἀναβέβρυχε, 3 sing. perf., the pres. does not occur, 17, 54.† in connex. with ὕδωρ: *the water gushes or spouts forth*. Some Gramm. assume in the pres. ἀναβρύχω or ἀναβρούζω; others, as Buttm. Lex. 206, trace it by comparison with ὑπόβρυχα (under water) to ἀναβρέχω, whence the reading ἀναβέβροχεν; others again to the root βρυχάομαι, from which occurs the perf. βέβρυχα, but with ὕ.

Ἀναβησιεύω, δ (that travels by ship), a Phæacian, Od. 8, 113.

ἀναβληθῆν, Ep. ἀμβληθῆν (ἀναβάλλομαι 1), *rising with a sudden impulse, vehemently*, γοῶν, 22, 476.† [to lament with vehement outcry, Passow; *alte petitis suspiriis*, Heyne; cf. ἀναβολάδην].

ἀνάβλησις, ιος, ἡ (βάλλω), a *delaying, procrastination*, κακοῦ, *2, 380. 24, 655.

ἀναβολάδην, Ep. ἀμβολάδην (ἀναβάλλω), *throwing up, boiling up*. λέβης ζεῖ ἀμβολάδην, the cauldron boils bubbling up, 21, 364.†

ἀναβράχω (βράχω), only Ep. aor. ἀνέβραχον, *to rattle, to crash, to creak*; spoken of arms, 19, 13; of doors, Od. 21, 48.

ἀναβρόχω, occurring only in the optat. aor. 1 ἀναβρόξειε, and in the partep. aor. 2 pass. ἀναβροχέν, *to swallow up again, to absorb*; of Charybdis: ὅτε ἀναβρόξειε θαλάσσης ὕδωρ, when she swallows up again the sea-water, Od. 12, 240; and ὕδωρ ἀπολέσκει ἀναβροχέν, the water being absorbed and swallowed up again, disappeared, Od. 11, 586. cf. Buttm. Lex. 201. *Od.

ἀναβρύχω, see ἀναβέβρυχε. ἀναγινώσκω (γινώσκω), only aor. 2 ἀνέγνω, *to know accurately, to perceive clearly*, with accus. τινά, Od. 4, 250. γόνον, Od. 1, 216. II. 13, 734; σήματα, Od. 19, 250. 23, 206; absol. *to perceive clearly*, 13, 734.

ἀναγκαίη, ἡ (prop. fem. from ἀναγκαῖος), Ep. *compulsion, necessity*, dat. ἀναγκαίῃ, by force, 4, 300. Od. 19, 73.

ἀναγκαῖος, αἶν, αἶον (ἀνάγκη), *compulsory, urgent, coercive, necessary*; μῦθος, a compulsory word, i. e. a decree, an authoritative sentence, Od. 17, 399. ἡμαρ ἀναγκαῖον, the day of force, of slavery, 16, 836, =δούλιον ἡμαρ. 2) *of necessity, or compulsion, by compulsion*, πολεμιστάς, Od. 24, 499.

ἀνάγκη, ἡ (ἀνάγω), *force, compulsion*,

violence, necessity, often in the dat. *ἀνάγκη*, from necessity, on compulsion, forced, *ἀεῖδεν, πολεμίζειν*; also act. with *violence, vehemently*; *ἰσχεῖν, κελεύειν, ὑπ' ἀνάγκης*, by force, Od. 19, 156.

ἀναγνάπτω (γνάπτω), aor. 1 *ἀνέγναμψα*, aor. 1 pass. *ἀνεγνώμην*, to bend back; *δεσμόν*, to loose the bond, Od. 14, 348; pass. *αἰχμή ἀνεγνώμην*, the point was bent back, 3, 348, 7, 259.

ἀνάγω (ἀγω) fut. *ἀνάξω*, aor. 2 act. *ἀνήγαγον*, 1) to lead up, to lead to a high place, from the sea-coast into the country, *τινά*, Od. 4, 534, or into the high seas, thus often spoken of the voyage to Troy; to take any one to sea, *γυναῖκα ἐξ ἀπῆς γαίης*, 3, 48; *Ἑλένην*, 6, 292; *λαὸν ἐνθάδε* (to Troy), 9, 338; also mly of sea-voyages, 13, 627. 2) to conduct home, *γυναῖκα δόμονδε*, Od. 3, 272; often, mly, to conduct to, to bring, spoken of persons and things: *δῶρα*, to bring presents, 8, 203; *τινά ἐς μέσον*, Od. 18, 89. 2) Mid. prop. to conduct oneself up, to put out to sea, to sail away. *τοὶ δ' ἀνάγοντο*, they sailed back, 1, 478. Od. 19, 202.

ἀναδέρομαι, see *ἀνατρέχω*.

ἀναδέρκω, Ep. (δέρκω), aor. 2 *ἀνέδρακον*, to look up, to look upwards; *ὀφθαλμοῖσιν*, to open the eyes again, 14, 486.†

ἀναδέσμη, ἡ (δέω), a fillet, a head-band, of females, 22, 469.†

ἀναδέχομαι, depon. mid. (δέχομαι), aor. 1 *ἀνεδέξαμην*, aor. sync. *ἀνεδέγμην*, to take up, *σάκος*, 5, 619. 2) to take upon oneself, to bear, to endure, *δίζυν*, Od. 17, 563.

**ἀναδίδωμι* (δίδωμι), aor. 1 *ἀνέδωκα*, to proffer, to present, to give, with accus. h. Merc. 111.

**ἀναδύνω* (δύνω)=*ἀναδύομαι*, Batr. 90. *ἀναδύνω* (δύνω), only mid. and aor. 2 *ἀνέδυν*, infin. *ἀναδύναι*, aor. 1 mid. *ἀνεδύσαμην* [*ἀνεδύσαστο* or *ἀνεδύσατο*, Buttm. § 96. note 9], intrans. to emerge, to come forth out of; with gen. *ἁλός*, from the sea, 1, 359; and with accus. *κύμα*, v. 496, to emerge from the wave. 2) to withdraw [towards the interior of a crowd]; *ἐς ὄμιλον*, to retreat into the crowd, 7, 218; and with accus. *πόλεμον*, to avoid the war, 13, 225; absol. Od. 9, 377. (*ἀνδύεται* poet. for *ἀναδύεται*.)

ἀνάδενος, *ον* (ἐδνον), 1) *ungifted*, i e for whom the bridegroom presents no gifts to the parents, 9, 146. 2) *without dowry*, with whom the bridegroom receives nothing from the parents, 13, 366. This explanation is, however, justly rejected by Spitzner on 9, 146. *11.

ἀναείρω (αἶρω), aor. 1 *ἀνάειρα* Ep. for *ἀνήειρα*, 1) to raise, to lift up; with accus. *χεῖρας ἀθανάτοισι*, to lift up the hands to the gods, 7, 130; *τινά*=to throw a man, spoken of wrestlers striving to lift up and throw each other. 2) to lift, to bear away (as a prize), *δύω τάλαντα*, 23, 614; *κρητήρα*, 23, 582.

ἀναθλέω, Ep. (θλή), fut. *ἀναθλήσω*, to become verdant again, to bloom, bud or sprout out again, 1, 236.†

**ἀνάθημα*, τό (τίθημι), that which is put up, espily a votive offering to a deity which is put up in a temple [not Homeric]. 2) any present of value; hence, ornament, decoration. Thus H. calls dancing and singing *ἀναθήματα δαίτος*, embellishments of the feast or table [*'entlivening sequel of the banquet's joys'*, Cp., Od. 1, 152, 21, 430.

ἀναθρόσκω (θρόσκω), to spring or leap up, to bound off. *ὑψι ἀναθρόσκειν*, to bound up into the air, spoken of a descending rock, 13, 140.†

ἀναιδείη, ἡ (ἀναιδής), shamelessness, impudence, effrontery. *ἀναιδείην ἐπαιμένος*, clothed in impudence, 1, 149. *ἐπιβῆναι ἀναιδείης*, to have given oneself up to wantonness [*'to have overpassed the bounds of modesty'*, Cp.], Od. 22, 424.

ἀναιδής, ἐς (αἰδέομαι), shameless, impudent, as the suitors of Penelope. 2) *ungovernable, dreadful*, as *κυδομός*, 5, 593; *λάας*, the terrible or monstrous stone, 14, 521. Od. 11, 597.

ἀναίμων, *ον* (αἶμα), gen. *ονος*, bloodless, without blood, spoken of the gods, 5, 342.† *ἀναιμωτί*, adv. without bloodshed, 17, 363. Od. 18, 149.

ἀναινομαι, aor. 1 *ἤννηναμι*, Ep. *ἀνηνάμην*, (fm *ἀνά* and *αἶνος*, Döb.) [according to Buttm. r. *ἀν* or *ἀνα* (=no) with termin. *αἶνω*], to deny, to refuse, to reject; with accus. *δῶρα*, to spurn gifts, 9, 679; *ἔργον ἀεικές*, a shameful act, Od. 3, 265; *δοῖον*, Od. 4, 651, 10, 18; *τινά*, to reject any one, Od. 8, 212; with infin. to deny, *ὅ δ' ἀναινετο μηδὲν εἰσέσθαι*, said that he had not received any thing, 18, 500, also to refuse to do [*λοιγὸν εἰμύναί*], cf. 450; absol. 7, 93, 9, 510.

ἀναίρῶ (αἶρῶ), aor. 2 *ἀνείλον*, and its partcp. *ἀνελών*, fut. mid. *ἀναρήσομαι*, aor. 2 *ἀνελόμην*, Ep. *ἀνελ.*, 1) to lift up, to take away, to remove; *βοῦν ἀπὸ χθονός*, to lift an ox from the earth, Od. 3, 453; *ἀέθλια*, to bear off prizes, 23, 736; *πολλά*, to receive much, said of a beggar, Od. 18, 16. 2) Mid. oftener, to take up for oneself, to receive, to bear away; *κούρην*, to take a child in the arms, 16, 8; *οὔλοχύτας*, to take the sacred barley, 2, 410; *ἐπιφροσύνας*, to assume reason, to become prudent, Od. 19, 22. [*εἰ σ' ἀνελόμην*=if I were to take you (hire you), of a day-labourer, Od. 18, 357.]

ἀναίσσω (αἰσσω), aor. 1 *ἀνήϊξα*, to leap up, to rise suddenly from a sitting posture, 3, 216. Od. 1, 410. *πηγαὶ ἀναΐσσουσιν*, the fountains gush forth, 22, 148; once with accus. *ἄρμα*, to leap (upon=) into the chariot, 24, 440.

ἀναίτιος, *ον* (αἰτία), without guilt, blameless. *ἀναίτιον αἰτιάσθαι*, to impeach a guiltless individual, 11, 653. Od. 20, 135.

ἀνακαίω (καίω), to kindle, πυρ, *Od. 7, 13, 9, 251.

**ἀνακεκλόμεναι*, see *ἀνακέλομαι*.

**ἀνακέλομαι*, poet. (κέλομαι), aor. 2 with redupl. *ἀνεκεκλόμην*, to call upon, to invoke, *τινά*, h. Pan. 18, 5.

ἀνακεράννυμι (κεράω), aor. ἀνέκερασα, Ep. σσ, *to mix again; κρητήρα οἶνον*, to mix the mingling vessel again full of wine, Od. 3, 390† [*to mingle wine again in the replenished bowl*, cf. 339].

ἀνακρίω (κρῖνω), *to spout or bubble up; to gush forth*, of sweat [oozing forth] and blood, *7, 262. 13, 705.

ἀνακλίνω (κλινω), aor. 1 ἀνέκλινα, partic. ἀγκλίνας Ep. for ἀνακλίνας, aor. 1 pass. ἀνεκλίνθην, 1) *to incline, to lean back, to cause to rest; τόξον ποτὶ γαίῃ*, to let the bow rest (against=) upon the earth, 4, 113. The Schol. refers the action of ἀγκ. in 4, 113, to the subject, ἐπήρτισεν ἑαυτόν. Am. Ed.] πρὸς τι, Od. 18, 103; pass. aor. to lean oneself back, spoken of persons rowing and of persons sleeping. ἀνακλινθεὶς πέσεν ὑπτιος, leaning back he sank supine, Od. 9, 371. 2) *to lean back = to push back, to open*, opposed to ἐπὶ-θεῖναι; θύρην, to open the door, Od. 22, 156; so also νέφος, 5, 571; λόχον [i. e. the wooden horse, filled with concealed warriors], Od. 11, 525.

*ἀνακλύω (κλύω), *to wash, or dash up*, Ep. 3.

ἀνακοντίζω (ἀκοντίζω), *to spout out, to dart forth, to gush out*, spoken of blood, 5, 113.†

ἀνακόπτω (κόπτω), *to strike (dash or drive) back, to undo, ὀχῆας, the bolts*, Od. 21, 47.†

ἀνακράζω (κράζω), aor. 2 ἀνέκραγον, *to cry out, to speak (my thoughts) aloud, to prate garrulously*, Od. 14, 467.†

ἀνακρεμάννυμι (κρεμάννυμι), aor. 1 ἀνεκρεμάσα, partic. ἀγκρεμάσας, *to hang up; τι πασσάλῳ*, to hang up any thing upon a hook or peg, Od. 1, 440. h. Ap. 8.

*ἀνακτορίη, ἡ (ἀνάκτωρ), *rule, command, the direction of steeds*, h. Ap. 234. ἀνακτόριος, ἡ, ἰων (ἀνάκτωρ), *belonging to the master*, Od. 15, 397.†

ἀνακυμβαλίζω (κύμβαλον), *to be overturned with a rattling noise*. διφροὶ ἀνακυμβαλίζον, the o'ertumbled chariots rang [Cp.], 16, 379.†

ἀναλέγω and ἀλλέγω (λέγω), aor. 1 ἀνέλεξα, infin. ἀλλέξαι, Ep. for ἀναλέξαι, *to gather, to collect*, ἔντεα, 11, 755; ὄστέα, 21, 321. *II.

ἀναλκείη, ἡ (ἀλκή), *feebleness, weakness, cowardice*, always in the plur. 6, 74, *II.

ἀναλκίς, ἰδος, ὁ ἡ (ἀλκή), *powerless, weak, cowardly*, comm. connected with ἀπτόλεμος, accus. ἀνάλκιδα and ἀναλκιν once, Od. 3, 375.

ἀνάλτος, ὄν (ἀλθω) [ἀλθω = αὐξάνω; whence ἀλτόν = τὸ πολὺ. Hes. Cf. adultus, Lob. Techn. 74], *not to be satiated, insatiable, γαστήρ*, Od. 17, 228. 18, 114. *Od.

ἀναλύω and ἄλλω (λύω), Ep. iterative impf. ἄλλυσκεν, aor. 1 ἀνέλυσα, *to loose, to unravel; ἰστόν*, to unravel or undo the web, Od. 2, 109. 19, 150; τινὰ ἐκ δεσμῶν, to deliver any one from bonds, Od. 12, 100; πρυμνήσια, Od. 9, 178. 2) Mid. *to*

loose for oneself; τινὰ ἐς φάος, to bring any one to the light, h. Merc. 258. (v elsewhere short in the pres., but in Od. 2, 110, long through the accent.)

ἀναμαίω (μαίωμαι), *to rage through; with accus. πῶρ ἀναμαίμαι ἄγκας*, the fire rages through the valleys, 20, 490.†

ἀναμάσσω (μάσσω), fut. ἔω, prop. *to rub on, to anoint*, hence δ (viz. μέγα ἔργον) σὴ κεφαλῇ ἀναμάξεις, according to Damm: facinus, quod capiti tuo allines ut maculam mortiferam, i. e. which thou shalt expiate with thy head, Od. 19, 92.† Eustath. derives the metaph. from the wiping of the sword upon the head of a slain warrior, to show that he deserved death. Several modern annotators, however, suppose that the word ἀναμάσσειν properly signifies, *to wipe off, to cleanse*, and thus stands simply for *to expiate*, as in English, *to wash away a crime* (according to Bothe), or in French, *se laver d'un crime* (Dugas Montbel).

ἀναμένω, poet. ἀναμίνω (μένω), aor. 1 ἀνέμεινα, *to expect, to await*, τί, Ἢὼ δῖαν, Od. 19, 342.†

ἀναμετρέω (μετρέω), *to re-measure, to measure back; Χάρυβδιν*, to measure back my course again to Charybdis, Od. 12, 428.†

*ἀναμηλόω (μηλόω), partic. aor. ἀναμηλώσας, prop. *to examine with the probe; according to Ruhnken's coniec. for ἀναπηλήσας*, h. Merc. 41.

ἀναμίννυμι, poet. ἀναμίσγω (μίσγω), aor. 1 ἀνέμιξα, partic. ἀμμίξας, *to mix up, to mingle together; κρὶ λευκόν*, to mix therewith white barley, Od. 4, 41; τί τι, 24, 529. Od. 10, 536.

ἀναμνησέσκω (μνησέσκω), aor. 1 ἀνέμνησα, *to remind, τινά τι*, any one of any thing, Od. 3, 211.†

ἀναμίνω (μίνω), poet. for ἀναμένω, *to await, with the accus. 2) Absolut. to wait, to persist*, *16, 363.

ἀναμίσγω = ἀναμίννυμι, Od. ἀναμορμύρω (μορμύρω), Ep. iterative impf. ἀνεμορμύρεσκε, *to roar, to rebellow*, spoken of Charybdis, Od. 12, 238.†

ἀνανέομαι, Ep. ἀννέομαι, depon. mid. (νέομαι), *to rise, to ascend*, spoken of the sun, Od. 10, 192.†

ἀνανεύω (νεύω), aor. ἀνένευσα, prop. *to throw the head up and move it back*, the token amongst the Greeks of refusal, opposed to κατανεύω; hence, *to refuse by a nod, to deny, to refuse*, absol. 6, 311; with accus. 16, 250; with infin. 16, 252; ὀφρῶσι, *to shake my brows [Cp.]*, to forbid by a sign with the eye-brows, Od. 9, 468.

*ἀνανέω (νέω), aor. ἀνένευσα, *to swim up, to recover, like emerge*, Batr. 223. ἀναντα, adv. *upwards, up hill*, 23, 116.†

ἀναξ, ακτος, ὁ (from ἀνά, ἄς περίξ from περί, dat. plur. Ep. ἀνάκτεριν, 15, 557; voc. ἀνα, spoken only of gods. 1) Prop. every ruler, master, lord, the master of a family, οἶκος, Od. 1, 397; master of slaves, 24, 734. Od. 4, 87. 10, 559. 2) espily, *sovereign, king*. a) Spoken of all

gods; esp. of Apollo, 1, 36. 75. *b*) Of *carilily princes and kings*, prop. the chief of a nation (cf. βασιλεύς). Thus Hom. calls all heroes; but Agamemnon, as commander-in-chief, he calls ἀναξ ἀνδρῶν, 11. once spoken of Orsilochus, ἀναξ ἀνδρῶσιν, 5, 546. [But also Euphētēs, 15, 532; Eumēius, 23, 288 (Am. Ed.).] *c*) Of other noble and principal men, as Tiresias, Od. 11, 143; of the sons of kings, Od. 17, 186.

ἀναξήραϊνω (ξηραίνω), aor. 1 ἀνεξήρανα, whence Ep. subj. ἀνεξήραν for ἀνεξηρήνη, *to dry up*, δλωήν, a seed-plot (garden, orchard), 21, 347.†

ἀνοίγασκον, see ἀνοίγω.

ἀναπάλλω (πάλλω), partic. aor. 2 ἀμπεπαλῶν, Ep. for ἀναπεπαλῶν, Ep. aor. sync. 3 sing. ἀνέπαλτο, 1) *to swing upward or backward*; often ἔγχοσ ἀμπεπαλῶν προτε, prop. having swung back the spear (to give it more force), he hurled it; *he hurled the uplifted spear*, 3, 355 and often. 2) Pass. mid. together with the Ep. aor. sync. mid. *to leap up*, *to spring up*, ἀναπάλλεται ἰχθύς, 23, 692; of Achilles, *to leap up* (for joy), 20, 424; spoken of a wounded horse, ἀλγίστος ἀνέπαλτο, he sprang up for pain, 8, 85. That the form ἀνέπαλτο belongs to ἀναπάλλω, and not to ἀνεβάλλομαι, is proved by Spitzner in Excurs. XVI. §. 11.

ἀναπαύω (παύω), aor. 1 ἀνέπαυσα, *to cause to cease*, *to let rest*, τινά τινος, any one from a thing; ἔργων, from labour, 17, 550.†

*ἀναπέιθω (πέιθω), aor. ἀνέπεισα, *to persuade*, *to prevail upon*; with accus. Batr. 122.

ἀναπείρω, Ep. ἀμπείρω (πείρω), aor. 1 partic. ἀμπείρας, *to pierce with a spit*, *to transpire or transfix*, *to spit*, σπλάγχχνα, the entrails, 2, 426.†

ἀναπεπταμένος, η, ον, see ἀναπεπταίνυμι. ἀναπεπταίνυμι (πετάω), aor. 1 ἀνεπέτασα, Ep. σσ, perf. pass. ἀναπεπταμαι, *to spread out*, *to unfold*, *to expand*, ἱστία, the sails, 1, 480. Od. 4, 783; pass. said of folding-doors: ἀναπεπταμένους ἔχον, they held open the folding-doors, 12, 122.

ἀναπηδάω (πεδάω), aor. 1 ἀνεπήδησα, Ep. ἀμπήδησα, *to leap up*, *to stand up*, ἐκ λόγου, from ambuscade, 11, 379.†

*ἀναπηλέω = ἀναπάλλω, aor. partic. ἀναπηλήσας, *to swing upwards*, Hom. h. in Merc. 41, where Wolf after Ruhnken has ἀναμηλῶσας, q. v.

ἀναπιμπλημι (πιμπλημι), fut. ἀναπλήσω, aor. 1 ἀνέπλησα, *to fill to the brim*, *to fill up*; metaph. μοῖραν βότοιο, to fill the measure of life, 4, 170; πότιμον, 11, 263; κακὰ πολλά, prop. to fill up the measure of evils, i. e. to suffer many evils, 15, 132; οἴνον, 8, 34; ἀλγέα, Od. 5, 302; κήδεα, Od. 5, 207.

ἀναπλέω (πλέω), infin. fut. ἀναπλεύσειν, *to sail up*, *to sail out*; στεινωπόν, we sailed up the strait, Od. 12, 234; out of port into the open sea, esp. spoken of the voyage to Troy, ἐς Τροίην, 11, 22.

ἀνάπνευσις, ιος, ἡ, *respiration*, the re-

covering breath, respite (breathing-time). πολέμοιο, rest from war, *11, 801.

ἀναπνέω (πνέω), aor. 1 ἀνέπνευσα, infin. ἀμπνεύσας, Ep. for ἀναπνεύσαι, imper. aor. syncop. 2 ἀμπνευ, aor. 1 pass. ἀμπνύνθη, and aor. syncop. mid. ἀμπνύτο, Ep. for ἀνέπνυτο, *to respire*, *to take breath*, *to rest*, *to recover oneself*; κακότητος from suffering, 11, 382; πόνοιο, 15, 235. In like signif. the aor. 1 pass. and aor. sync. mid. ὁ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν, he breathed again, and opened his eyes, 14, 436. ὅτε δὴ δ' ἀμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρεθ, when he breathed again, and life returned to his breast, Od. 5, 438. cf. 11, 359.

ἀνάποινος, ον (ποινή), *without ransom*, *unransomed*, 1, 99.†

ἀναπρήθω (πρήθω), aor. ἀνέπρησα, prop. *to light up*; *to cause to blaze up*; *to burst out* [orig. = *to spirit*, *to fizz*, Buttm.]; in Hom. only δάκρυα, to shed a flood of tears (cf. Buttm. Lex. p. 484), 9, 433. Od. 2, 81. Others: *to shed hot tears*. Dd. considers it a syncopated form of ἀναπεράω, p. 8.

ἀνάπτω (άπτω), aor. ἀνήψα, perf. pass. and imperat. ἀνήψθω, *to hang up*, *to attach*, *to affix*; πεύρατα, to attach the ropes to the mast, Od. 9, 137; ἐξ αὐτοῦ sc. ἱστοῦ, which according to the Schol. is to be supplied from ἱστοπέδη, Od. 12, 51. 162; ἀγάλματα, to hang up, suspend, votive offerings (in a temple) Od. 3, 274. Metaph. μῶμον, to impute fault, blame, Od. 2, 84. *Od.

ἀνάπνυτος, ον (ἀναπνυνόμεναι), *sought out*, *known*, Od. 11, 274.†

ἀναρπάζω (άρπάζω), aor. 1 ἀνήρπασα, partic. ἀναρπάξας, *to snatch up*, *to bear away upwards*, *to pull out*, ἔγχος, 22, 276; hence, *to hurry away*; τινά ἀπὸ μάχης, to drag a man out of the battle, 16, 438; spoken esp. of a tempest, Od. 4, 515. 5, 419.

ἀναρρήγνυμι (ρήγνυμι), aor. 1 ἀνέρρηξα, *to tear up*, *to tear in pieces*, with accus. βοὸς βοεῖην, the skin of the ox; spoken of a lion which seizes an ox, 18, 582; γαῖαν, 20, 63. 2) *to break through*, *to destroy*, τείχος, 7, 461. *Il.

ἀναρρίπτω = ἀναρρίπτω, only pres. and impf. Od. 13, 78.†

ἀναρρίπτω, also ἀναρρίπτέω (ρίπτω), aor. ἀνέρριψα, *to throw up*, *to cast upward*; ἀλα πηδῶ, to fling up the brine with the oar (to indicate hard rowing), Od. 7, 328; and without πηδῶ, Od. 10, 30.

ἀναρροιβδέω (ροιβδέω), aor. ἀνέρροιβδησα, *to swallow up again*, *to absorb again*. Χάρυβδις ἀναρροιβδεῖ ὕδωρ, Charybdis sucks back again the water, *Od. 12, 104. 236.

ἀνάρσιος, ον (ἄρω), not fitting, irreconcilable; hence, hostile, inimical, 24, 365. Od. 10, 459.

ἀναρχος, ον (ἄρχω), *without leader*, *Il. 2, 703. 726.

*ἀνασείω, poet. ἀνασσεῖω (σεῖω), *to brandish aloft*, δοῦρα, h. in Ap. 403.

ἀνασείω (σεύω), Ep. syncop. aor. mid. ἀνέσσυτο, *to spring up*; αἷμα ἀνέσσυτο, the blood spouted up, 11, 458.†

ἀνασπῶ (σπῶ), aor. mid. ἀνεσπᾶσάμην, *to draw up*. Mid. *to draw up for oneself, to draw out*; ἐχθος ἐκ χροός, *to draw out the spear from the body*, 13, 274.†

ἀνασσα, ἡ (ἀναξ), *queen, mistress*, only three times; spoken of Dēmētēr, 14, 326; of Athēnē, Od. 3, 380; and of a mortal, Od. 6, 149.

ἀνάσσω (ἀναξ), fut. ἀνάξω, infin. aor. 1 mid. ἀνάξασθαι, 1) *to rule, to reign, to be sovereign*; spoken both of men and gods, comm. with dat 1, 180; less often with gen. Τενέδου, Ἀργείων, 1, 38; with prep. μετ' ἀθανάτοισιν, *to rule among the immortals*, 4, 61; — ἐν Βουδεῖω, *to reign in Budēum, to have the royal power*, 16, 572; with gen. and dat. together: Τρώεσσι τμῆς τῆς Πριάμου, *to rule the Trojans with the power of Priam*, 20, 180. Od. 24, 30. Pass. *to be ruled*, τινί, by any one, Od. 4, 177; once in the mid. τρις ἀνάξασθαι γένε' ἀνδρῶν, *to reign through three generations*, Od. 3, 245. The accus. does not depend upon ἀνάξασθαι, but is accus. denoting the length of time, cf. Nitzsch ad loc.

ἀνασταδόν, adv. (ἴστημι), *standing upright*, *9, 671, 23, 469.

ἀναστεναχίζω = ἀναστενάχω, poet. *to groan aloud, νεῖοθεν ἐκ κραδῆς*, deeply from the breast, 10, 9.† ed. Wolf, where others read ἀνεστονάχιζε.

ἀναστενάχω (στενάχω), *to sigh out, to groan aloud, to lament*, τινά, for any one, 23, 211. Mid. *to sigh aloud*; intrans. *18, 315.

ἀναστοναχίζω = ἀναστεναχίζω, the earlier reading, cf. Spitzner Excurs. III.

ἀναστρέφω (στρέφω), aor. 1 ἀνέστρεψα, prop. *to turn about, to turn around, to overturn*, 23, 436. 2) Mid. *to turn oneself around, to ramble about, versari*. γαίαν ἀναστρέφομαι, *I tarry, or dwell, in a land*, Od. 13, 326.

ἀναστρωφάω, poet. form of ἀναστρέφω, e. g. τόξον πάντη, *to turn the bow in every direction*, Od. 21, 394.†

(ἀνασχεῖω), assumed pres. for the Ep. aor. 2 ἀνέσχεθον, see ἀνέχω.

ἀνεσχεῖν, see ἀνέχω.

ἀνάσχεο, for ἀνάσχου, see ἀνέχω.

ἀνάσχετος, on, Ep. ἀνοσχετος (ἀνέχω), *that may be endured, to be borne, tolerable*, Od. 2, 63.†

ἀνασχών, see ἀνέχω.

ἀνατέλλω (τέλλω), aor. 1 ἀνέτειλα, *to cause to come up*; ἀμβροσίην ἵπποις, *to cause ambrosia to spring up for the steeds*, 5, 777.†

ἀνατίθηναι (τίθηναι), fut. ἀναθήσω, *to place or set up, to hang up*; only metaph. ἐλεγχέην τινί, *to make a charge upon or against any one*, 22, 100.†

ἀνὰ τλημι (ΤΑΛΩ), pres. obsolete aor. 2 ἀνέτην, *to take upon oneself, to bear, to endure*, κῆδεα, Od. 14, 47; φάρμακον, *to*

endure the magic draught, viz. to withstand its strength, *Od. 10, 327; πολλά, h. 14, 6.

ἀνατολή, ἡ (ἀνατέλλω), poet. ἀντολή, *the rising of the sun*; in the plur. Od. 12, 4.†

ἀνατρέπω (τρέπω), *to overturn*; only in the mid. aor. 2 ἀντραπόμην, *to fall over, to fall backwards*, *6, 64, 14, 447.

ἀνατρέχω (τρέχω), aor. 2 ἀνέδραμον, perf. ἀναδέδρομα, 1) *to run up, to spring up, to rise up*; ἐγκέφαλος παρ' αὐλὸν ἀνέδραμεν ἐξ ὤτειλης, the brain gushed from the wound upon the haft-hole (of the spear), i. e. the socket of the spearhead (L. and S.), 17, 297 [see also αὐλός]; πυκναὶ σμῶδυνγες ἀνέδραμον, frequent weals rose up from blows, 23, 717; τροπ. ἀναδέδρομε πέτρῃ, the rock runs up, rises up, Od. 6, 412, 10, 4; and spoken of Achilles: ἀνέδραμεν ἐπρεῖ ἴσος, he ran up (shot up) like a shoot, 18, 56. 2) *to run back, with ἀπίσω, ὀπίσω*, 5, 599; ὄκ ἀπέλεθρον, 11, 354.

ἀναυδός, on (αὐδή), *without voice, speechless*, *Od. 5, 466, 10, 378.

ἀναφαίνω (φαίνω), aor. 1 ἀνέφηνα, 1) *to cause to shine, to make bright or clear*. ἀμοιβηδὺς δ' ἀνέφαινον δμῶαι, the maids kindled the fire by turns (viz. to produce light), Od. 18, 310; comm. metaph. *to cause to appear, to disclose, to discover, to show*, θεοπροπίας, divine mysteries, 1, 87, ποδῶν ἀρετήν, 20, 411; τινά, *to discover any one, to make him known*, Od. 4, 254; ἐπεσβολίας, *to show loquacity*, Od. 4, 159. II) Mid. and pass. *to shine forth, to show oneself*. ἀναφαίνεται ἀστήρ ἐκ νεφέων, a constellation, a star, shines forth from the clouds, 11, 62; also metaph. ὀλεθρὸς ἀναφ., *destruction appears*, 11, 174; πατρὶς ἀνoura, Od. 10, 29.

ἀναφανδῶ, adv. = ἀναφανδόν, *Od. 3, 221.

ἀναφανδόν (ἀναφαίνω), *visibly, openly*, *16, 178.

ἀναφέρω (φέρω), aor. 1 ἀνένευκα, aor. mid. ἀνενεύκαμην, 1) *to bring up, to fetch up*; Κέρβερον ἐξ Ἀΐδαο, Od. 11, 625. 2) Mid. *to fetch up from oneself*, sc. breath. ἀδινῶς ἀνενεύκατο, he drew a deep breath, a deep sigh, 19, 314 (according to the Schol. he groaned out deeply; who supplies the ellipsis with στεναγμόν), cf. Buttm. Lex. p. 105.

ἀναφλύω (φλύω), *to gush up, to bubble up, to boil, as boiling water*, 21, 361.†

ἀναφράζομαι (φράζομαι), aor. 1 ἀνεφρασάμην, optat. ἀμφράσσαιτο, Ep. for ἀνεφρ., *to observe again, or to recognise*, οὐλήν, the scar, Od. 19, 391.†

ἀναχάζομαι, mid. (χάζομαι), aor. 1 ἀνεχασάμην, partep. Ep. ἀναχασσάμενος, *to retreat, to retire*, Od. 7, 280, 11, 97; in the II. mly. out of the battle; comm. with ἀψ, ὀπίσω, 11, 461.

ἀναχωρέω (χωρέω), fut. ἴσω, *to give way, to retire*, often absol. with ἀψ, 3, 35, 4, 305; πόλινδε, 10, 210; ἐκ μεγάρου, Od. 17, 461. ἀνεχώρησαν μεγάρου μυκόνδε,

they withdrew to a recess of the palace, Od. 22, 270.

ἀναψύχω (ψύχω), aor. 1 pass. ἀνεψύχην, to revive by a cool breeze, to refresh, ἀνθρώπους, the men (by Zephyrus), Od. 4, 568; φίλον ἦτορ, to refresh themselves, 13, 84; ἔλκος, to cool a (chafed and burning) wound, 5, 795. Pass. to be refreshed, to revive. ἀνεψυχθεν φίλον ἦτορ, 10, 575.

ἀνδάνω, Ion. and poet. imperf. ἦνδανον and ἤνδανον, aor. 2 ἄδον for ἔαδον, and εὐαδον with the digamma, perf. 2 ἔαδε, to please, to gratify, to be agreeable; with dat. of the pers. ἄδε Ἑκτορι μῦθος, the word pleased Hector, 12, 80, 18, 510. Od. 3, 150; with two datives, 1, 24; with infin. οὐδ' Αἴαντι ἦνδανε θυμῷ ἑστάμεν, it pleased not Ajax in his heart [θυμῷ, local dat.] to stand, 15, 674; ἱαδὼς μῦθος, a pleasing, agreeable address, 9, 173. Od. 18, 422.

ἀνδιχα, adv. (ἀνά and δίχα), in two parts, in twain, asunder; καίειν, to split asunder, 16, 412; δάσασθαι, 18, 511.

ἀνδράγρια, τὰ (ἀνὴρ, ἄγρια), spoils taken from an enemy slain, βροτόεντ', the gory spoils [Cp.], 14, 509.†

Ἀνδραμονίδης, ov, ὁ, son of Andræmon = Thoas, 7, 168.

Ἀνδραῖων, onos, ὁ, husband of Gorgô daughter of Ceneus, and father of Thoas, who after Ceneus reigned in Calydon in Ætolia, 2, 638.

ἀνδραχάς, adv. (ἀνὴρ), i. q. κατ' ἄνδρας, man by man. Od. 13, 14.†

ἀνδραπόδεσσι, metaplastic dat. plur. from ἀνδράποδον.

ἀνδράποδον, τό, a slave; only in dat. ἀνδράποδεσι, as if from ἀνδράπους, 7, 475.† cf. Thiersch, Gram. § 197, 60. [According to Doederl. from ἀνὴρ and ἀποδόσθαι to sell, al. ἀνὴρ, πούς.]

ἀνδραχθής, ἐς (ἀνὴρ, ἄχθος), poet. gen. εὖς, man-burdening, as heavy as a man can carry: χερμαδία, huge stones [a strong man's burden each, Cp.], Od. 10, 121.†

ἀνδρεφόντης, ov, ὁ (φονεύω), man-slaying, epith. of Arês, *2, 651.

ἀνδρεσσι, Ep. for ἀνδράσι.

ἀνδρόκιμτος, ov (κίμνω), made or wrought by men: τύμβος, 11, 371.†

ἀνδροκτασίη, ἡ, Ep. (κτείνω), homicide, slaughter, carnage, esp. in battle; comm. in the plur. the slaughter of a single man, 23, 86.

Ἀνδρομάχη, daughter of Eëtiôn, king of the Cilician Thebæ, wife of Hector, 6, 422. Her father and seven brothers were slain by Achilles. She was tenderly attached to her husband. According to a later tradition, she became, after Hector's death, the wife of Neoptolemus.

ἀνδρόμεος, ἐπ, εον (ἀνὴρ), belonging to a man, manly, human; κρέας, αἷμα, χρώς, human flesh, blood, skin; ὄμιλος, the crowd of men, 11, 538.

ἀνδρότης, ἡ, a false reading for δδρότης.

ἀνδροφάγος, ov (φαγέιν), man-devouring, cannibal, epith. of Polyphëmus, Od. 10, 200.†

ἀνδροφόνος, ov, poet. (φονεύω), man-slaying, epith. of Arês and Hector, 4, 441. 1, 242; φάρμακον, a destructive drug, a deadly poison, Od. 1, 261.

ἀνδύεται, poet. for ἀναδύεται.

ἀνεγείρω (ἐγείρω), aor. 1 ἀνέγειρα, to awaken, τινὰ ἐξ ὕπνου, any one from sleep, 10, 138. Trop. to arouse, to cheer, τινὰ μελιχίους ἐπέεσσιν, any one with soothing words, Od. 10, 172.

ἀνέγων, see ἀναγινώσκω.

ἀνεδέγμεθα, see ἀναδέχομαι.

ἀνέδραμον, see ἀνατρέχω.

ἀνέργω, Ep. for ἀνείργω (είργω), imperf. ἀνέργων, to press back, to restrain, φάλαγγας, μάχην. *3, 77. 7, 55; with εξοπίσω, h. Merc. 211.

ἀνέζω, a pres. assumed by the Gramm. for the aor. forms ἀνέσαντες and ἀνέσαιμι; but see ἀνείσα.

ἀνέμι (εἰμι), partic. ἀνιών, imperf. ἀνίῳν 1) to ascend, to arise, ἐς περιωπήν, Od. 10, 146. ἡελίου ἀνιόντος, the sun arising, 8, 536. Od. 1, 24 [here = the east]. 2) to return, ἐκ πολέμου, 6, 480; ἐξ Αἰθιοπῶν, Od. 5, 282; to return home by ship, Od. 10, 332. 3) Mly ἐς τινά, to approach any one, admire at, to ask a favour, 22, 492.

ἀνείμων, ov (εἶμα), gen. onos, without clothing, destitute of clothing. Od. 3, 348.†

ἀνείρομαι (εἰσομαι), poet. for ἀνέρομαι, only pres. and imperf. to ask, to inquire, to interrogate; with accus. of person, also with double accus. ὃ μ' ἀνείρει, ἡδὲ μεταλλᾷς, about which thou questionest me and inquirest, 3, 177.

ἀνείσα (εἶσα), a defective aor. 1, of which only the 1 sing. optat. ἀνέσαιμι and partic. ἀνέσαντες occur: to place upon. ἐς δίφρον ἀνέσαντες ἄγον, they placed him upon the chariot and bore him, 13, 657. εἰ κείνω γε—εἰς εὐνὴν ἀνέσαιμι, if I could but bring them to the marriage-bed, 14, 209. (The Gramm. derive these forms from the obsol. pres. ἀνέζω. Eustath. ad Il. 14, 209, explains both by ἀναθεῖναι; hence with Thiersch, Gram. § 226. Anm., it must be derived from the defective aor. εἶσα. The derivation of the aor. ἀνέσαιμι from ἀνίημι, according to Buttm., Gram. § 108, 4, is inadmissible, as no where else does an aor. 1 optat. of this form occur. [See, however, Krüger Zweiter Theil, § 38, 1, 6. p. 97, and under εἶσα.]

ἀνεκτός, ὄν (ἐχω), to be borne, sufferable, endurable; in H. mly with negat. ἔργα, οὐδ' ἐπὶ ἀνεκτά, 1, 573. Od. 20, 223. οὐκέτ' ἀνεκτῶς, no longer tolerable, 8, 355.

ἀνελθών, partic. aor. 2 from ἀνέρχομαι. ἀνέλκω (ἐλκω), to draw upward, to draw up: τόξον πῆχυν, to draw up the curve of the bow, in order to shoot [cf. τόξον], 11, 375, 13, 583; but also νευρὴν, to draw the bow-string, Od. 21, 128, 150; σταθμόν, 12, 434. 2) Mid. to draw out for oneself; τρίχας, to tear one's hair, 22, 77; ἔγχος, to draw forth the lance from the body of an enemy, Od. 22, 97.

ἄνελών, see ἀναιρέω.
 ἄνεμος, ὁ (ἄημι), a blowing, a breeze, wind. H. mentions only four winds: Eurus, Notus, Zephyrus, and Boreas, Od. 5, 295.

ἀνεμοσκεπής, ἐς, poet. (σκέπας), gen. ἐός, guarding against the wind, warding off the wind, epith. of the mantle, 16, 224.†
 ἀνεμοτρεφής, ἐς, poet. (τρέφω), gen. ἐός, nourished by wind, storm-nursed. It occurs twice: κύμα, a wave excited by the wind, 15, 625; ἔγχος, a spear whose handle is taken from a tree which has been exposed to the wind, and thus become firm in fibre, 11, 256.

Ἀνεμώλεια, ἡ, see Ἀνεμώρεια.
 ἀνεμώλιος, ἰον (ἄνεμος), windy; only trop. useless, idle, unprofitable, vain. ἀνεμώλια βάλλειν, to prate idle words, 4, 355. Od. 4, 837.

Ἀνεμώρεια, ἡ, later Ἀνεμώλεια, a town in Phocis near Delphi, that derived its name from the strong winds which swept it from Parnassus, 2, 521.

ἀνευεῖκατο, see ἀναφέρω.
 ἀνέπαλτο, see ἀναπάλλω.

ἀνερείπωμα, depon. mid. (ἐρείπω [ut—σπάλλειν, ad casum dare, ἀνασπάλλειν, resurgere, eodem modo ἐρείψαι est dejicere, ἀνερείψαι, sustollere, et in altum levare. Lob. Tech. 44]), aor. 1 ἀνερείψαμην, to snatch up, to bear away, upwards, to carry off; with accus. spoken espy of the Harpies and of a tempest, Od. 1, 241. 4, 727; once of the gods, 20, 234 (to assume a pres. ἀνερείπτω is not necessary, cf. Buttin., Gr. Gram. p. 131).

ἀνερούω (ἐρούω), to draw up, to hoist, ιστία, the sails, Od. 9, 77, in tmesis.

ἀνέρχομαι (ἐρχομαι), aor. 2 ἀνῆλυθον, to go up, to ascend, ἐς σκοπὴν, a watch-tower, a place of observation, Od. 10, 97; trop. spoken of a young tree: to grow up, to shoot up, Od. 6, 163. 167. 2) to come back, to return, with which ἄψ and αὖθις stand, 4, 392. 6, 187.

ἀνερωτάω (ἐρωτάω), imperf. ἀνθρωτών, to question, to ask again, Od. 4, 251.†

ἀνέσαιμι, see ἀνείσα.
 ἀνέσαν, see ἀνίημι.
 ἀνέσαντες, see ἀνείσα.
 ἀνέσει, Ep. for ἀνίσει, see ἀνίημι.
 ἀνέσσυτο, see ἀνασύνω.
 ἀνεστios, ον (ἔστια), without a hearth, without a home, 9, 63.†

ἄνευ, adv. with gen. without, apart from; spoken of persons and things. ἄνευ θεοῦ, without god, without the will or influence of a god, Od. 2, 372. ἄνευ ἐμθέην, without my wish and knowledge, 15, 232. 2) fur from, remote from. ἄνευ δῆλιν, far from the enemy, 16, 239.

ἀνευθε, and before a vowel ἀνευθεν (ἀνευ), far, remote, far off, absol. often with particp. ὦν, οὔσα, ὄν, far-distant; κίων, going away, 1, 35; according to Plat. ἀποχωρῶν. 2) With gen. (like ἄνευ, without, apart, from). ἀνευθε θεοῦ, without god, without divine co-operation, 5, 185. ἀνευθεν ἐμείο, 16, 80. b) remote,

far from. ἀνευθε πατρός τε φίλων τε, 21, 78. Od. 10, 554.

ἀνέφελος, ον (νεφέλη), unclouded, cloudless, Od. 6, 44.† (ἀ)

ἀνέχω (ἐχω), 3 sing. indicat. pres. ἀνέχῃσι, Od. 19, 111; fut. ἀνέξω, aor. 2 ἀνέσχον, poet. ἀνέσχεθον, fut. mid. ἀνέξομαι and ἀνασχήσομαι, Ep. infin. ἀνέσχησθαι, aor. 2 mid. ἀνέσχόμεν, Ep. imperat. ἀνέσχεο and ἀνάσχεο. 1) Act. to hold up, to raise, to lift up, with accus. κεφαλῇν, Od. 17, 291; often χεῖρας θεοῖς ἀνέχ., to raise the hands to the gods in prayer; once to lift the hands for a pugilistic combat, Od. 18, 89; comm. the mid. σκῆπτρον θεοῖσι, to raise the sceptre to the gods (in swearing), 7, 412, hence trop. to maintain; εὐδικίας, to maintain righteousness, justice, Od. 19, 111. 2) to hold back, to check, to restrain, ἱππονος, 23, 426. 3) Intrans. to project, to arise, emerge. αἰχμὴ ἀνέσχευ, the spear's head projected, 17, 310; to emerge from the water, Od. 5, 320. II) Mid. 1) Prop. to hold oneself up, to keep erect, not to fall, espy spoken of the wounded, 5, 285; hence metaph. a) to bear, to endure, comm. with accus. κῆδεα, κακά, once with gen. δουλοσύνης ἀνέχεσθαι, to endure slavery, Od. 22, 423; in the dependent clause stands for the most part a particp. as with verbs of suffering: οὐκ ἀνέξομαι σε ἄλγος ἔχοντα for ἔχει, I will not suffer thee to endure, etc. 5, 895. παρὰ σοῖς ἀνεχόμεν ἡμενος, I could bear to sit by thee, Od. 4, 595. ξείνους ἀνέχεσθαι, to suffer strangers among, Od. 7, 32; hence, to receive hospitably, Od. 17, 13. b) Absol. to hold out, to restrain oneself; often τέλῃσι καὶ ἀνάσχεο, bear up and command thyself, 1, 586. 5, 382. 2) to hold up, to elevate, like ἀνέχειν (when the discourse relates to things belonging to us), with accus. σκῆπτρον, the sceptre, to swear, 10, 321; δούρατα, to raise the spear for hurling, 11, 593. 12, 138; χεῖρας, to raise the hands to smite oneself for grief, 22, 34; and for joy, Od. 18, 100. The particp. pres. ἀνασχόμενος stands often absol. to rise, to raise oneself (for striking), where from the preceding something may be sometimes supplied, as ξίφος, 3, 362. It is not necessary, however, with Eustath., to supply χεῖρα at 23, 666. Od. 14, 25. 18, 95. (In Od. 24, 8. ἀνὰ τ' ἀλλήλησιν ἔχονται, ἀνά is a prepos. with the dat.: they hold one by another, i. e. hang together.

ἀνεψιός, ὁ, a sister's son; and mly a kinsman by blood, a cousin, *9, 464 (with a lengthened 15, 554).

ἀνέω, obsol. theme of ἀνίημι.
 ἄνεω, usually written ἀνεω, as if from an obsol. adj. ἀναυος, ἀναός, ἀνεως (from ἄω, αἰώ), and regarded as a nom. plur. Att. decl. noiseless, still, silent: but its use with the sing. (and with reference to a fem. noun) in Od. 23, 93, ἡ δ' ἀνεω δὴν ἦστο is against this supposition. It occurs usually only with the plur. ἐγέ-

νεσθε, ἐγένοντο, ἦσαν. According to Buttm. Lex. p. 107, it is, as even Aristarchus supposed, an adv. like οὕτω, and should therefore be written *ἄνεω* without *ε*.

ἀνήγαγον, see ἀνάγω.

ἀνήη, Ep. for ἀνῆ, see ἀνέμι.

ἀνῆκεστος, ον (ἀπέομαι), not to be healed, incurable, intolerable, χόλος, ἄλγος, *5, 394. 15, 217.

ἀνηκουστέω (ἀκούω), aor. ἀνηκούστησα, not to hearken to, not to obey, τυρός, any one, *15, 230.

ἀνήμελκτος, ον, poet. (ἀμέλω), unmilked, Od. 9, 439.†

ἀνήνοθε, Ep. (ἌΝΕΘΩ), 3 sing. perf. 2, which occurs partly in the signif. of the present to mark a concluded action, and partly in narration as a preterite, to issue forth, to spring up. αἱμ' ἐτι θερμὸν ἀνήνοθεν ἐξ ὤτειλῆς, the blood still warm gushed from the wound, 11, 266; and κνίσση ἀνήνοθεν, the smoke of the fat rolls upward, Od. 17, 270. (It is comm. referred to ἀνθέω, see Thiersch, Gram. § 232, 20, but, according to Buttm. Lex. p. 134, the theme is ἀνω, ἀνέω, lengthened by redupl.)

ἀνήνυστος, ον (ἀνύω), not to be accomplished, unaccomplished, ἔργον, Od. 16, 111.

ἀνήνωρ, οπος, ὁ (ἀνῆρ), not a man, unmanly, cowardly, *Od. 10, 340, 341.

ἀνῆρ, gen. ἀνέρος and ἀνδρός, dat. pl. ἀνδράσι and ἀνδρεσσι, a man, as opposed to a woman, 17, 435; also with the idea of bravery, ἀνέρες ἔστε, φίλοι, be men, 5, 529, cf. ἀναξ ἀνδρῶν. 2) man, in opposition to a god, πατὴρ ἀνδρῶν τε θεῶν τε. 3) man, in opposition to a youth; and, 4) a husband, 19, 291. Od. 11, 327. Very common is the junction of this word with another subst. or adj. as ἀνὴρ βασιλεύς, ἀνὴρ ἥρως, ἀνὴρ Ἀργεῖος, by which the expression becomes more honorable. (a is prop. short, but in the arsis and in the triasyllabic cases always long.)

ἀνήποτος, ον (ἀπόω), unploughed, uncultivated, *Od. 9, 109, 123.

ἀνήφθω, see ἀνάπτω.

Ἀνθεα, ἡ, a town in Messenia, according to Strab. the later *Thuria*, 9, 151.

Ἀνθεμίδης, ον, ὁ, Ep. for Ἀνθεμωνιάδης, son of Anthemion, 4, 488.

Ἀνθεμίων, υνος, ὁ, father of Simoeisus in Troy, 4, 473.

ἀνθεμός, εως, εν (ἀνθεμον), flowery, blooming, epith. of meadows, 2, 467. 2) adorned with flowers; in connexion with λῆβης, κρητῆρ, metal vessels probably adorned with figures of flowers. Others understand it as meaning *enamelled*, 23, 885. Od. 3, 440.

*Ἀνθεμον, τό, poet. = ἄνθος, flower, blossom; prop. ornament, decoration, h. 5, 9.

ἀνθερεών, ὦνος, ὁ (prob. from ἀνθέω), the chin. χειρὶ ὑπ' ἀνθερεώνος εἰλεῖν, to take hold of the chin with the hand (the sign of supplication), *1, 501.

ἀνθέρειξ, ικος, ὁ (ἀθήρ), the beard on the ear of corn; an ear of corn, 20, 227.†

ἀνθέω, aor. 1 ἤνθησα, infin. ἀνθῆσαι, to shoot up, to grow up; in this prob. prim. signif. it is found in Od. 11, 320. th. Ap. 139.

Ἀνθηδών, ονος, ἡ, a town in Boeotia, on the coast, with a port, 2, 508.

ἀνθινός, ἡ, ὄν (ἄνθος), of flowers, flowery. εἶδαρ ἀνθινον, food from flowers, Od. 9, 84.† Thus Hom. calls the fruit of the lotus, which the Lotophagi ate; prob. merely a poet. designation of a vegetable diet formed from blossoms; others explain it metaph. delicate.

ἀνθίστημι (ἵστημι), aor. 2 ἀντέστην, trans. to place opposite. 2) Intrans. aor. 2 and mid. to oppose oneself to, to resist, τυνί, any one, 20, 70; absol. 16, 305. *11.

ἄνθος, εος, τό (ἀνά), prop. the shooting bud, τέρεν' ἄνθεα, Od. 9, 449; comm. a blossom, a flower, 2, 89. 9, 542; trop. ἡβης ἄνθος, the bloom of youth, 13, 484; κούρηιον, h. Cer. 108.

ἀνθρακίη, ἡ (ἄνθραξ [which Lob. thinks may be related to αἶθω: he compares *candeo*, *carbo*]), a heap of coals, 9, 213.†

ἄνθρωπος, ὁ, man, as a race, and as an individual, in distinction from gods and brutes; also the dead are called *ἄνθρωποι*, Od. 4, 565.

ἌΝΘΩ, assumed theme of ἀνήνοθε.

ἀνιάζω (ἄνία), trans. to excite disgust, to weary, with accus. 23, 721; to distress, to afflict, Od. 19, 323. 2) Intrans. to be displeased, to be weary, to be tired, of a thing, Od. 4, 460. 598; then to be grieved, to grieve oneself, with dat. κρεάτεσσιν, about his possessions, 18, 800. (ε either long or short in H.)

ἀνιάω (ἄνία), Ion. and Ep. ἀνιήσω, partic. aor. pass. ἀνιηθείς = ἀνιάζω, to weary, to vex, with accus. Od. 2, 115. Pass. to be burdened. οὐ γάρ τις τοι ἀνιάται παρῶντι, no one is burdened by thy presence, Od. 15, 335; espily and often, ἀνιηθείς, absol. dejected, disgusted, troubled. [*Ἡ μὴν καὶ πόρος ἔστιν ἀνιηθ. κ.τ.λ. (1) nimirum laboribus fungimur, ut moleste ferentes redire velimus. Lehrs. The toil is undoubtedly one for returning home, from weariness and disgust; or (as Felton translates it) truly the labour is such that one might justly wish to return, being worn out by the long-continued fatigue of the war, 2, 291. (2) N. presses the aor. partic. *perpresso diuturnae mansionis arumnas tum demum reverti*: i. e. not to return home till they had endured (borne to the end) the hardships of so protracted a stay: but had they not endured them already during the nine years?] (ε always long in Hom.)

ἀνιδρωτί, adv. (ἰδρώ), without sweat, without toil, 15, 228.

ἄνιη, ἡ, Ion. for ἄνία, grief, trouble, pest, plague. δαιτὸς ἀνιη, the plague of the feast, Od. 17, 446 ἀπηκτος ἀνιη, a desperate evil [that woe without a

cure.' Cp.] : thus Scylla is called, *Od. 12, 221. (ι always long.)

ἀνιηθείς, see ἀνιάω.

ἀνιημι (ἵημι), fut. ἀνιήσω, once ἀνέσει, Od. 18, 265, aor. 1 ἀνῆκα and ἀνέηκα, aor. 2 only 3 plur. ἀνεσαν, subj. ἀνῆη for ἀνῆ, optat. ἀνέειν, partic. plur. ἀνέειντες. 1) Act. to send up, to let ascend. ἄητας Ὀκεανὸς ἀνιήσιν, Oceanus sends up the blasts of Zephyr, Od. 4, 568; ὕδωρ, to cast up water, opposed to ἀναοιβδεῖν, spoken of Charybdis, Od. 12, 105. (Here also have been cited ἀνέσαντες, ἀνέσαιμι, to place upon, see ἀνείσα.) 2) Comm. to let loose, hence a) to let go, to leave. ὕπνος ἀνῆκεν ἐμέ, sleep left me. 2, 71. δεσμῶν τινα ἀν., to free any one from bonds, Od. 8, 359; to liberate, as opposed to ἀλῶναι, Od. 18, 265; according to others, to send home. b) to loosen, to open, πόλεις, the gates, 21, 537 (i. e. by undoing the bars of the gates which secured them on the inside). c) Esply, to let loose upon any one, to send upon, to set upon. σοὶ δ' ἐπὶ τοῦτον ἀνῆκεν Ἀθήνη, tibi hunc immisit, 5, 405; and ἄφρονα, τοῦτον, v. 761; hence mly to excite, to urge, to incite, Ζεὺς—ἀνῆκεν, 16, 691; τοῖσιν (for them, for their aid) Θρασύμειδα δῖον ἀνῆκεν, 17, 705; often with infin. Μοῦσα αὐδὸν ἀνῆκεν αἰεῖν, the muse excited the bard to sing, Od. 8, 73. 75 δ' ἐνθάδε θυμὸς ἀνῆκεν ἀνασχέιν, 6, 236. 76, 25. II) Mid. to loosen for oneself, to open; with accus. κόλπον, to bare the bosom, 22, 80; αἶγας, to draw the skin from the goats, to flay them, Od. 2, 300. (ι short, but used long if the metre requires it.)

ἀνιηρός, ἡ, ὅν (ἀνία), burdensome, troublesome, sad; πτωχός, a troublesome beggar; compar. ἀνιηρότερος, Od. 2, 190.

ἀνιητόπους, ποδός, ὃ, ἡ (νίπτω, πούς), with unwashed feet, 16, 235. † epith. of the Σελλοί, the priests of Zeus at Dodona, to indicate their rough mode of life; as they probably lived like a kind of monks, destitute of every convenience.

ἀνιητος, ὅν (νίπτω), unwashed, 6, 266. †

ἀνίστημι (ἵστημι), fut. ἀναστήσω, Ep. ἀνστήσω, aor. 1 ἀνέστησα, imper. ἀνστησον, Ep. for ἀνάστησον, aor. 2 ἀνέστην; dual ἀνστήτην, Ep. for ἀνεστήτην, partic. ὀνόστας, for ἀνοστής. I) Trans. in the pres. imperf. and aor. 1 act. to cause to rise, with accus. of the person sitting, to chase away, to scatter, 1, 191; γέροντα χειρός, to raise the old man by the hand, 24, 515; to wake out of sleep, κήρυκα, the herald, 24, 689; to wake to life the dead, 24, 551, 756; from an abode, i. e. to cause to emigrate, Od. 6, 7; metaph. to excite, to instigate, esply to combat, τινί, against any one, 7, 116, 10, 176. II) Intrans. in the aor. 2 perf. act. and mid. to get up, to arise, from a seat, in order to speak, τινί, to any one, 1, 58. v. 205; ἐξ ἐδέων, 1, 533; from an encampment, 10, 55. 2) to rise from rest for combat, 2, 694; τινί, against any one, 23, 635. Od. 18, 334; to

arise again, spoken of the wounded and dead, 15, 287. 21, 56.

ἀνίσχω (ἵσχω), a form of ἀνέχω, to lift up, χεῖρας θεοῖσι, 8, 347; mid. to command oneself, to endure, 7, 110.

ἀνιχνεύω (ἵχνευω), to trace out, to track, 20, 192. †

ἀννεῖται, poet. for ἀνανεῖται, see ἀνανέομαι. Od.

ἀνξηραίνω, poet. for ἀναξηραίνω.

ἀνοήμων, ὅν (νοήμων), without reason, senseless, imprudent, *Od. 2, 270. 17, 273. ἀνόητος, ὅν (νοέω), unobserved, unperceived [not to be comprehended, wonderful], h. Merc. 80.

ἀνοίγνυμι, poet. ἀνοίγω and ἀναοίγω (οἰγνυμι), imperf. ἀνέωγεν and ἀνώγεν, and Ep. iterative ἀναοίγεσκον, 24, 455; to open, to unlock, to undo, θύρας, the doors, Od.; κληῖδα, to open, thrust back, the bolt, 24, 455, see κλεις; ἀπὸ χηλοῦ πῶμα, to remove the cover from a chest, 16, 221.

ἀνόλεθρος, ὅν (ὀλεθρος), not destroyed, snatched from destruction, unslain, 13, 761. †

ἀνομαι, see ἄνω.

ἀνοος, ὅν (νόος), thoughtless, senseless, devoid of mind, 21, 441. †

ἀνοπαῖα, ὁ ἀνόπατα according to Aristarchus, Od. 1, 320; ὄρνις ὡς ἀνοπαῖα διέπτατο, an ancient word about whose meaning the Gramm. are at variance. Most probably ἀνοπαῖα is an adverb, = ἀνωφερές, she flew away upwards; as Empedocles, according to Eustathius, employed it (καρπαλίμως δ' ἀνόπαιον). Herodian likewise explains it as an adverb, for ἀοράτως, invisibly (from α and ὄπω = ὀπτομαι). Others, as Aristarchus, write ἀνόπατα, and regard it as a kind of eagle, like the sea-eagle; others again write ἀν' ὄπατα, from ὄπατον, the aperture for smoke; hence Voss, 'quick through the aperture for smoke she flew.' So also Nitzsch.

ἀνορούω (δρούω), aor. 1 ἀνόρουσα, without augm. to arise suddenly, to spring up, to ascend, ἐκ θρόνων and ἐξ ὕπνου, from the seats, from sleep; ἐς δίφρον, to spring upon the chariot, 11, 273; and spoken of the sun: Ἥλιος ἀνόρουσεν ἐς οὐρανόν, the sun mounted quickly up the sky, Od. 3, 1.

ἀνόστιμος, ὅν (νόστιμος), without return, who cannot return; ἀνόστιμον τιθέναι, to prevent a person's return, Od. 4, 182. †

ἀνοστος, ὅν (νόστος), without return, not returning, Od. 24, 528. †

ἀνουςος, ὅν (νούςος), without sickness, in health, well, Od. 14, 255. †

ἀνούτατος, ὅν (οὐτάω), not wounded, distinguished from ἀβλήτος; esply not wounded with the sword, uncloven, 4, 540. †

ἀνουτηγί, adv. unwounded, 22, 371. †

ἀνοστής, ἀνοστησον, ἀνοστήσων, ἀνοστήτην, abbrev. Ep. for ἀνοστής, etc. from ἀνίστημι.

ἀνστρέφειαν, poet. for ἀναστρέφειαν, II. ἀνοχθεῖν, ἀνοχέω, poet. for ἀνασχεθεῖν, ἀνάσχω, from ἀνέχω.

ἀνοχτος, poet. for ἀνάσχετος. Od.

ἄντα (ἀντί), 1) *against, opposite, face to face*, esply with μάχεσθαι στή ἄντα σχομένη, she stood, with her face turned towards him, Od. 6, 141; metaph. θεοῖσι ἄντα ἔωκει, he resembled the gods, face to face, i. e. plainly, 24, 630. ἄντα τιτυσκομένους, *straight before him at the object*, Od. 21, 48. II) Prep. with gen. *opposite, before*. Ἠλίδος ἄντα, opposite Elis, 2, 626. ἀντ' Ἄλαντος εἰσάτο, against Ajax, 15, 415. ἄντα παρειῶν σχέσθαι κρήδεμνα, to hold a veil before the cheeks, Od. 1, 834. ἄντα σθέν, *before thee*, in thy presence, Od. 4, 115. b) Esply in a hostile sense, *against*; ἄντα Διὸς πολεμίζειν, to fight against Zeus, 8, 428. cf. v. 424.

ἀντάξιος, ὃν (ἄξιος), prop. standing in equipoise, *equal in worth, equivalent*; with the gen. ἱστῶς ἀνὴρ πολλῶν ἀντάξιον ἔλλων. *worth as much as many others*, 11, 514; hence the neut. οὐκ ἐμοὶ ψυχῆς ἀντάξιον, not an equivalent to me for life, 9, 401. *II.

*ἀνταποδίδωμι (δίδωμι), aor. 2 ἀνταποδοῦναι, *to give again, to give back, to restore*, Batr. 187.

ἀντάω (ἄντα), imperf. ἦντεον, fut. ἀντήσω, aor. ἦντησα. The pres. ἀντάω does not occur in H. = ἀντίω, 1) With gen. *to meet any one* (designedly), 16, 423; spoken of things: *to happen upon, to engage in, to partake of*; ἀσμάχης, δαίτης, ὀπωπῆς, to meet the sight, to see, Od. 3, 97. 2) With dat. *to meet any one* (by chance), to fall in with any one, 6, 339; absol. 4, 375.

*Ἀντεία, ἡ, Αντίε, daughter of king Iobates in Lycia, wife of Proetus; in the tragic poets *Sitenobota*, 6, 160.

ἀντίχω (ἔχω), imper. aor. 2 mid. ἀντίσχεσθε, *to hold against, to hold before; mid. to hold before oneself, τί τινος, something against any thing*; τραπέζας ἰών, to oppose the table to the arrows, Od. 22, 74. †

ἄντην, adv. (ἀντί [Lob. thinks it an adverbial acc., like πέραν, fm ἀντη: which Hermann reads in Soph. El. 175 in the sense of a prayer]), 1) *opposite, against*. ἄντην ἰστασθαι, to place oneself in opposition, 11, 590. 2) *directly forwards, ex adverso*; ἔρχεσθαι, to go forward, 8, 399. ἄντην βαλλόμενος, hit, wounded in the breast, 12, 152. 3) *in the face of, openly, visibly*. ἄντην εἰσιδεῖν, to look in the face. ἄντην ἀγαπᾶν, to love visibly, 24, 464. ὁμοιωθῆμεναι ἄντην, visibly to compare, to vie, with any one, 1, 187. Od. 3, 120. In the last phrase some give it the signif. *placed before*, i. e. in direct comparison with others [as Passow, with reason]; θεῶ ἐναλίγκιος ἄντην, very similar, Qd. 2, 5.

*Ἀντηνορίδης, αὐ, ὁ, son of Antenor, 3, 123.

*Ἀντήνωρ, ὀρος, ὁ (contending with a man, conf. ἀντιάνειρα), son of Æsytas

and Cleomestra, husband of Theano, father of Agēnor, Acamas, etc.; one of the wisest of the Trojan princes, who adviaed in vain the surrender of Helen and the restoration of her effects. According to a later tradition, he emigrated, after the destruction of Troy, to Italy, and built there Padua, 3, 184. 7, 347.

ἀντί, prepos. with gen. 1) Of place: *opposite, against*. ἀντί ὀφθαλμοῖν, before the eyes, Od. 4, 115. Wolf, however, has ἄντα, as in 15, 415, and in other places ἀντί for ἀντία, cf. 8, 233. 21, 481. 2) Commonly spoken of an equivalent, a comparison: *in place of, instead, for*. ἀντί πολλῶν λαῶν ἔστιν ἀνὴρ, one man is equal to many, 9, 116. ἀντί κασιγνήτου ξείνος τέτυκται, a guest is instead of, i. e. equal to, like a brother, Od. 8, 546. τῶνδ' ἀντί, 23, 650; separated from the word governed, 21, 75.

ἀντία, adv. prop. neut. plur. from ἀντίος.

ἀντιάνειρα, ἡ (ἀνὴρ), fem occurring only in the nom. and accus. plur.: *man-like, masculine*, epith. of the Amazons, *II. (Masc. ἀντιάνωρ is not used.)

ἀντιῶν, Ep. ἀντιῶ, for ἀντιῶ (ἀντί), aor. 1 ἦντιάσα; poet. form ἀντάω and ἀντομαι, *to go against, to meet*. 1) With gen. of the person: *to meet any one*, chiefly from design, both with a good intention, as Od. 24, 56, and with a bad: *to go against in battle, to attack*, 7, 231. δ) Spoken of things. πολέμοιο, μάχης, to go against the war, i. e. battle, to engage in it, 13, 215. 20, 125; of the gods: *to accept, to receive, to enjoy*, the gods being regarded as present and participating; ἐκατόμβης, ἱρῶν, to accept of a hecatomb, of victims, 1, 67. Od. 1, 25. 3, 436. 2) With the dat. *to meet any one by accident, to fall in with*, Od. 18, 147; ἐμῶ μένει, 6, 127. 3) With accus. *to go to, in order to prepare*; ἐμὸν λέχος ἀντιῶσα, preparing my couch, only 1, 31. II) Mid. as depon. *to take part*, with gen. γάμον, in the wedding, 24, 62.

ἀντιβίην, adv. (βίη), prop. accus. fem. from ἀντίβιος, *contending against, face to face, in a hostile manner*; ἐρίεν τινί, to contend perversely with any one, 1, 278; ἐπέρχεσθαι τινί, to rush upon any one, 5, 220. *II.

ἀντίβιος, ἡ, ὃν (βίος), prop. using force against any one, *contentious, hostile*; only dat. ἀντίβιον ἐπέσσω, II. and Od. The neut. ἀντίβιον as adv. *against*; μάχεσθαι τινί, to fight against any one, 3, 435.

ἀντιβόλῳ (ἀντιβολή), aor. ἀντεβόλησα, 11, 809, *to go against, to approach*. a) With gen. of the thing: *purposely to approach, to take part in*; μάχης, τάφου, the battle, the funeral splennity, 4, 342. Od. 4, 547. b) With the dat. *to meet by chance, to fall in with*; comm. spoken of the pers. 7, 114; rarely of things; φόνου, to be present at the slaughter, Od. 11, 416. 24, 87. (Buttm. Lex. p. 122, rejects ἀντεβόλησα.)

ἀντίθεος, ἡ, ον (θεός), *godlike, divine, mly distinguished*, comm. epith. of heroes, in reference to descent, strength, and physical advantages; also of the companions of Ulysses, Od. 4, 571; sometimes of nations, 12, 408. Od. 6, 241; rarely of women. ἀντιθέη ἄλοχος, Od. 11, 117. 13, 378; of Polyphemus, Od. 1, 70; and of the suitors, Od. 14, 18.

ἀντίθυρος, ον (θύρα), *opposite the door*; hence, κατ' ἀντίθυρον κλισίης, Od. 16, 159. †

Ἀντίκλεια, ἡ, daughter of Autolycus, wife of Laertes, mother of Ulysses and Ctīmēnē; she died from grief for her absent son, 11, 85. 15, 362.

Ἀντίκλος, ὁ, a Greek who was with Ulysses in the wooden horse before Troy, Od. 4, 286.

ἀντικρύν, adv. (prob. from ἀντικρούω), 1) *directly opposite, against*; like ἄντην, e. g. μάχεσθαι, 5, 130. 819; ἀπόφηναι, to say face to face, to one's face, openly, 7, 362; with gen. 8, 301. 2) *directly through, straight forward*; ἀντικρὺν δι' ὤμων, straight through the shoulder, 4, 481; hence also *throughout, entirely*, διαμᾶν, 3, 359. (ἀντικρὺς is not Homeric, *v* is origin. *anceps*, but in H. always long, except 5, 130.)

Ἀντίλοχος, ὁ (opposing the ambuscade), eldest son of Nestor and Eurydyce; according to Od. 3, 452 (of Anaxibia, Apd.). He accompanied his father to Troy, distinguished himself by brave deeds, and was beloved by Achilles, 23, 556. At the funeral games of Patroclus he received, in chariot-racing, the second prize; in running, the last, 18, 623 sqq. He was killed before Troy by Memnon, king of the Æthiopians, Od. 4, 188.

Ἀντίμαχος, ὁ (fighting against), a Trojan, father of Hippolochus, Pisander, and Hippomachus, who insisted most strenuously that Helen should not be surrendered, 11, 122 sqq.

Ἀντίνοος, ὁ, son of Eupithēs, the most impudent among the suitors. He hurled the stool at Ulysses, excited Irus against him, and was slain by him, Od. 4, 660. 18, 46. 22, 15 sqq.

ἀντίον, adv. see ἀντίος.

Ἀντίοπη, ἡ, daughter of Asōpus, mother of Amphion and Zethus, Od. 11, 260. According to Apd. daughter of Nycteus.

ἀντίος, ἡ, ον (ἀντί), *against, opposite, towards*, in both a good and bad signif. ἀντίος ἔστη, he stood opposite, i. e. before him; ἦλθεν, he came towards, 11, 6). Comm. with gen. δοῖς τοῦτ' ἀντίος ἔλθοι, whoever should come towards it, 5, 301; rarely with dat. 7, 20. 20, 22. 2) The neut. sing. ἀντίον, and plur. ἀντία, often stand as adv., 1) *towards, against, before*, with gen. ἀντίον ἵεναι τινός, to go against any one, 5, 256; ἀντί Ἀλεξάνδρου, 3, 425; ἀντία (before) δεσποίνης φάσθαι, Od. 15, 377. 2) In a hostile signif. *against*. ἀντίον εἰπεῖν, to contradict, 1, 230. στήμεναι ἀντία τινός, to withstand any one, 22, 253. μάχεσθαι ἀντία τινός,

20, 88. Od. 1, 79, with gen. (In ἀντίον αὐδᾶν τινά, to speak against, i. e. to answer any one, the accus. depends upon αὐδᾶν; in like manner with εἰπεῖν.)

ἀντίω, Ep. for ἀντίω, see ἀντία.

ἀντιπεράσιος, ἡ, ον (ἀντιπεράς), *lying opposite, esply beyond the sea*. τὰ ἀντιπεραία, the opposite coast, 2, 635. †

ἀντιλαχέσθαι, see ἀντέχω.

Ἀντίτομος, ον (τέμνω), *cut against*; the neut. τὸ ἀντίτομον, an antidote, chiefly from roots, h. Cer. 229.

ἀντιτορέω (τορέω), aor. 1 ἀντετόρησα, *to perforate, to pierce through*; spoken of a spear: with gen. χροός, 5, 337. 2) *to break through*, with accus. δόμον, 10, 267. h. Merc. 178. (ἀντιτορήσων is the reading of Herm. for αὐτοπεπήσων ὥς, v. 86; ὁδόν, to accomplish the way.)

ἀντίτος, ον, poet. for ἀνάτιτος (τίω), *requited again*. ἀντίτα ἔργα, deeds of recompense or vengeance, Od. 17, 51. τότε ἀντίτα ἔργα γένοιντο παιδὸς ἐμοῦ, then would there be deeds of vengeance for my son, 24, 213.

Ἀντιφάτης, αὐ, ὁ, in the accus. Ἀντιφάτη, Od. 10, 116. [1] a Trojan slain by Leonteus, 12, 191. 2) son of Melampus, father of Oicles, Od. 15, 242. 3) king of the savage, gigantic Læstrygones, who devoured one of the scouts of Ulysses. According to the Schol. a son of Poseidōn, Od. 10, 11: sqq.

ἀντιπερίζω (φέρω), *to put oneself against, to compare oneself, τινί, with any one*, *21, 357; τί, in any thing, 488.

ἀντιφέρω (φέρω), only in the mid. *to put oneself against, to oppose oneself*; absol. μάχη, 5, 701. Od. 16, 238; prop. τινί, 11, and Od. by a common Græcism. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι, it is hard to oppose Olympian [Zeus], 1, 589; with accus. of the thing and dat. of the pers. μένος τινί, one's strength to any one, i. e. to measure strength with any one, 21, 482.

Ἀντίφονος (reciprocally slaying), a younger son of Priam, 24, 250.

Ἀντίφος, ὁ, 1) son of Priam and Hecuba, whom, together with Isus, Achilles bore off, and liberated for a ransom, 4, 490. Agamemnon slew him, 11, 101. 2, son of Pylæmēnes and the nymph Gygæa, a Mæonian and ally of the Trojans, 2, 864. 3) son of Thessalus, leader of the Greeks from Nisyrus and the Calydnian islands, 2, 678. 4) a friend of Ulysses of Ithaca, Od. 17, 68. [5] son of Ægyptius in Ithaca. He accompanied Ulysses to Troy, and was devoured by the Cyclops, Od. 2, 19 seq.]

ἀντλος, ὁ, *the bilge-water in a ship's hold*; also, *the ship's hold itself*, Od. 12, 411. 15, 479.

ἀντολή, ἡ, see ἀνατολή.

ἀντομαι, poet form fr. ἀντάω, only in the mid. pres. and imperf.; prop. *to meet*; ἀλλήλοισιν ἐν πολέμῳ, to meet one another in battle, 15, 698. Τρῶν διπλῶς ἦν τε τοῦ θώρηξ, the double cuirass met, i. e.

was fastened together [the edges of the cuirass met, so as to lie double one over the other, Döderl.]; according to others, stood in the way, 4, 133. 2) *Mly, to meet, to fall in with*, 2, 595; and with dat. 11, 237.

ἀντρον, τό, a cave, grotto, cavern, *Od. 9, 216, and often.

Ἀντρῶν ὄνος, ὁ (*Αντρων, h. Cer. 491), a town in Thessaly on Ἄετα, prob. a place full of caves. 2, 697.

ἀντροῦς, ὄνος, ἡ, prop. any curve or circle; hence, 1) *the rim or margin of the shield*, a metallic hoop covered with leather, 6, 118; also *the shield itself*, 14, 412. 2) *the seat-rim*, a margin which extended around upon the two semicircles of the chariot-seat, and terminated in a knob to which the reins were fastened, 5, 262. H. mentions two ἀντροῦς, 20, 500. 5, 728; either because the chariot-seat consisted of two semicircles, or because a rim extended around above and below. 3) *a circle*, the path of the planets, h. 7, 8.

ἀνυσσις, ιος, ἡ (ἀνύω), *accomplishment, fulfilment, end, completion*. ἀνυσσις δ' οὐκ ἔσσεσθαι αὐτῶν, there will be no accomplishment of them, i. e. they will not attain it, 2, 347. οὐκ ἀνυσσὶν τινα δέχομεν, we shall find no end, i. e. we shall effect nothing, Od. 4, 544.

ἀνύω (ἀνῶ), fut. ἀνύσω, aor. 1 ἤνυσσα, fut. mid. ἀνύσομαι, Ep. σσ, 1) *to accomplish, to bring to an end; with accus., a) ἔργον, to finish a work*, Od. 5, 243. b) *to make way*. ὅσσον τε νηὺς ἤνυσεν, as much as a ship traversed, sc. ὁδοῦ, Od. 4, 357. cf. 15, 294. c) *to destroy, to consume*, spoken of fire, Od. 24, 71. 2) *With partic. [and negat.] to achieve nothing*. οὐκ ἀνύω φθονέουσα, by envious resistance I effect nothing, 4, 56. In Od. 16, 373, οὐ γὰρ δὴν ἀνύσσεσθαι τάδε ἔργα, the Schol. explain the fut. mid. by ἀνυσσέσθαι, I do not think these things will be effected. Passow regards it as mid., in which case we must supply ἡμᾶς (a and v always short).

ἀνῶ (ᾶ), imperf. ἤνον, akin to ἀνύω, *to finish, to accomplish; δδόν, to accomplish a journey*, Od. 3, 496. Pass. *to be accomplished*, spoken of time; νύξ ἀνεται, the night is coming to an end, 10, 251. (Related to the adv. ἄνω, and theme of ἀνύω; a long, except 18, 473.)

ἄνω, adv. (ἀνά), up, upwards, above, over, Od. 11, 596; spoken of the cardinal points: northward, 24, 544.

ἀνωγα, Ep. old perf. without augm. with the signif. of a pres., *I command, bid, order, incite, prompt*; often in connexion with ἐποτρύνω, κέλομαι, very often θυμὸς ἀνώγει or ἀνώγε με, my mind prompts me, i. e. I desire, with accus. of the pers. and infin. pres. or aor., 2, 280; with dat. only, 10, 531. 16, 339. 20, 139. Of this perf. occur only: ἀνωγας, ἀνωγε, ἀνωγμεν, subj. ἀνώγη, optat. ἀνώγοις, imper. ἀνώγε (comm. ἀνώγη, ἀνώγετω and ἀνώχθω), ἀνώγετε and ἀνώχετε, infin.

ἀνωγέμεν for ἀνωγέμαι, plupf. ἠνώγετ, ἠνώγει, ἠνώγεον. This perf. passes over into the flexion of the pres.; hence, 3 pres. ἀνώγει, ἀνώγετον [a pres. ἀνώγω defended by Spitzn. ad 18, 90]; 8 perf. ἀνωγε or ἀνωγεν, imperf. ἤνωγον and ἀνωγον, hence fut. ἀνώξω, aor. 1 ἠνώξα, Od. 10, 531. (Buttm. Lex. p. 135, assigns it to an old theme ἄγω, related to ἀγγέλλω; according to others, an old perf. from ἀνάσσω.)

ἀνώγεν, see ἀνοίγνμι.

(ἀνωγέω), obsol. pres. from which is derived the imperf. ἠνώγεον, 7, 394, for which Bentley reads ἠνωγον: Sptz. ἠνώγεω.

ἀνώγω, Ep. fut. ἀνώξω, *to command, to bid*, a new pres. formed from ἀνωγα, q. v. ἀνωθέω (ώθεω), aor. part. ἀνώσας, *to push up or off*, sc. ναῦν, impelling the ship from land into the high sea, Od. 15, 552.†

ἀνωϊστή, adv. (οἶομαι), *unexpectedly*, Od. 4, 92.†

ἀνώϊστος, ον (οἶομαι), *unexpected, unapprehended, unsuspected*, 21, 39. †Epigr. 14, 1.

ἀνώνυμος, ον (ὄνομα), *nameless, unnamed*, Od. 8, 552.†

ἀνώομαι=ἀνύομαι, a senseless reading in h. Ap. 209, for which μνωόμενος has been proposed, and for which Herm. proposes ἀγαίόμενος.

ἀνωχθι, ἀνωχε, see ἀνωγα.

ἄξασθε, ἄξαντο, see ἄγω.

ἄξετε, see ἄγω.

ἄξινη, ἡ (perhaps from ἄγνμι), *an axe, the battle-axe*, of which the Hom. heroes made use only in exigencies, 13, 612. 15, 711. (†)

ἄξιος, ιη, ιον (ἄγω), prop. *equipoinderant*; hence, 1) *of equal value*; with gen. λέβης βοῶς ἄξιος, a cauldron equal in value to an ox, 23, 885. οὐδ' ἐνὸς ἄξιοι εἰμεν Ἑκτορος, we are not equal to the single Hector, 8, 234. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς, viz. δῶρον, it will be to thee worth a recompense, i. e. will bring thee a like present, Od. 1, 318. 2) absol. *worthy, suitable, agreeable*. ἄξια ἀποινα, suitable ransom, 6, 46; ὄνος, Od. 15, 429. Ἀξίος, ὁ, a river in Macedonia, which flows into the Thermaic gulf, now Vistritza, 2, 849.

ἄξυλος, ον (ξύλον), *without wood*. 2) *not deprived of wood*; ὕλη, an uncut, dense forest, 11, 155.†

Ἀξυλος, ὁ, son of Teuthras from Arisbe in Thrace, slain by Diomedes, 6, 12. (v is here long.)

ἄξων, ονος, ἡ (ἄγω), *the axle-tree* in a chariot, of iron, brass, or ash-wood; also the entire *wheel*: ὑπὸ δ' ἄξιοι φῶτες ἐπιπτον, the men fell under the wheels, *16, 378.

* αἰοιδή, ἡ, later contr. ᾠδή h. Cer. (δεῖδω), 1) *song*, primarily, the gift of song, the art of song, 2, 595. Od. 1, 328. b) the act of *singing*, which was comm. accompanied by the harp, Od. 1, 421. 17, 605.

2) *song, poem* which was sung. *στονόςσα αοιδή*, an elegy, 24, 721. 3) the subject of the song: *story, report, tradition*, Od. 8, 580. 24, 200.

αοιδιάω (αοιδή), Ep. form fr. *αἰδω*, to sing, *Od. 5, 61. 10, 227.

αοιδίμος, ον (αοιδή), sung, celebrated in song; in a good sense, h. Ap. 299; in a bad sense, hence *infamous*, 6, 358.†

αοιδός, ὁ (αἰδω), a singer and poet, a bard; prop. an adj., hence *αοιδός ἀνὴρ*. The Epic minstrel, in the heroic age, was highly honoured, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife, Od. 3, 267. He was, like the *μάντις*, inspired by a deity, and hence holy and inviolable; he was *αὐτοῖδι-δακτος*: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

ἀολλής, ἔς (related to *εἴλω* and *ἔλλω*), gathered together, all together, crowded; always in the plur. οἱ δ' ἅμα *ἀσπώθησαν* ἀολλέες, they all disappeared together, Od. 10, 259; spoken espy of armies: ἀολλέες *ὑπήμειναν*, in thick array they maintained their ground, 5, 498.

ἀολλίζω (ἀολλής), aor. *ἀόλλισα*, aor. 1 pass. *ἀολλίστην*, to bring together, to assemble; with accus. 6, 287. Pass. to be assembled, to assemble, 16, 588. *11.

ἀορ, ἀορος, τό (αἰρω), prop. any weapon which one bears: the sword, which was suspended from a belt; with *ὄξύ*, 21, 173. Od. 11, 24; *τανύρκες*, 14, 385. cf. *ξίφος*. (α in the dissyllabic cases is always long; in the trisyllabic, long in the arsis and short in the thesis.)

ἀορες, οί, only in accus. plur. ἀορας, Od. 17, 222.† of doubtful signification. This word is mentioned among several presents. Eustath. and Apollod. explain it to mean *women* [*γυναῖκας*], considering it a metathesis for *ορας*; others explain it to mean *tripods, or cauldrons, λέβητες* (with handles for hanging). Prob. it is, with Hesych., to be regarded as only a heterogeneous form for *ἀορα, swords*; as some of the Gramm. also read; cf. Thiersch, Gram. § 197, 60.

ἀορτήρ, ἦρος, ὁ (αἰρω), prop. a belt of any kind from which something hangs, but espy a sword-belt = *τελαμών*, the band from which the sword was suspended, 11, 31. Od. 11, 609. 2) a *thong* from which the wallet hung, Od. 17, 198.

ἀοσσητήρ, ἦρος, ὁ (ἀοσσέω), a helper, deliverer, defender, protector, 15, 254. Od. 4, 165.

ἀουτος, ον (οὐτάω), unwounded, uninjured, 18, 536.†

ἀπαγγέλλω (ἀγγέλλω), iterat. impf. *ἀπαγγέλλσκον*, aor. 1 *ἀπήγγελλα*, to bear a message, to announce, to relate, *τινί τι*, any thing to any one; with *πάλιν*, to report, to bring back information, Od. 9, 95.

ἀπάγγω (ἀγγω), to throttle, to strangle, with accus. Od. 19, 230.†

ἀπάγω (ἀγω), fut. *ἀπάξω*, aor. 2 *ἀπήγαγον*, to bear away, to carry away, to lead away, to conduct, with accus. Od. 4, 289; often with *οἶκαδε*, Od. 16, 370; with *ἀδρις, πατρίδα γαίαν*, to take back, to convey home, 15, 706; *υἶόν εἰς Ὀπδέντα*, 18, 326. 2) to bring, *βοῦς*, Od. 18, 278.

ἀπαίρω (αἰρώ), Ep. for *ἀπαίρω*, to lift up, to bear away. 2) to take oneself away, to go away, to depart, with gen. *πόλιος*, from the city, 21, 563.†

ἀπαί, poet. for ἀπό.
ἀπαίνυμαι, depon. (*αἰνυμαι*), Ep. impf. *ἀποαίνυτο*, to take away, to take; with accus. *τεύχεα, κῦδος*, 11; *νόστον*, Od. 12, 419. *τί τινος, ἤμισυ τ' ἀρετῆς ἀποαίνυνται* *Ζεὺς ἀνέρος*, Zeus takes half of the strength from a man, Od. 17, 322.

Ἀπαισός, ἡ (Παισός, ἡ, 5, 612), a town in Asia Minor, 2, 828.

ἀπαίσσω (αἰσσω), aor. partec. *ἀπαίτας*, to spring or leap down, to hasten down; with gen. *κρημνοῦ*, from the rock, 21, 234.†

ἀπαιτίζω (αἰτίζω), poet. form of *ἀπαίτω*, to demand back, to reclaim, *χρήματα*, Od. 2, 78.†

ἀπάλαλκε, ἀπαλάλκοι, see *ἀπαλέξω*.
ἀπάλαμος, ον, poet. (*παλάμη*), for *ἀπαλαμος*, prop. without a hand, hence *helpless, awkward*; *ἀνὴρ*, an irresolute man, 5, 597.†

ἀπαλέξω (ἀλέξω), fut. *ἐξήσω*, aor. 1 optat. *ἀπαλεξήσμαι* and Ep. aor. 2 *ἀπάλαλκον*; to ward off, to repel, to hold back, *τινά*, Od. 4, 766; *τινά τινος*, any one from another, 24, 371; with the gen. of the thing, *κακότητος*, to hold back any one from destruction, to spare him, 17, 364; *κύνας κεφαλῆς*, 22, 348.

ἀπάλθωμαι, Ep. (ἀλθέω), fut. *ἀπαλθήσομαι*, to heal entirely, *ἔλκεα*, wounds, *8, 405. 419.

ἀπαλοιάω (δλοάω), Ep. aor. 1 *ἀπηλοίησα*, prop. to thresh out, then to beat in pieces, to crush; with accus. *ὄστρα*, 4, 522.†

ἀπαλός, ἡ, ὄν (prob. from *ἄπτω*), soft to the touch, tender; spoken chiefly of parts of the human body, *δειρή, αὐχὴν, ἦτρον*, 11, 115. Neut. as adv. *ἀπαλὸν γελᾶν*, to laugh gently, Od. 14, 465.

ἀπαλοτρεφής, ἔς (τρέφω), gen. *έως*, well-nursed, well-fattened, *σῖαλος*, 21, 363.†

**ἀπαλόχρως, ὁ, ἡ (χρῶς)*, accus. plur. *ἀπαλόχροας*, having tender skin, h. Ven. 14.

ἀπαρᾶω (ἀμάω), aor. 1 *ἀπήμησα*, to mow down, to cut off; with acc. Od. 21, 301. *τιν* tmesis.

**ἀπαμβλίνω (ἀμβλίνω)*, perf. pass. *ἀπήμβλυναι, to blunt*. Pass. to become blunt, to perish, Ep. 12, 4.

ἀπαμβροτεῖν, see *ἀφαιμαρτάνω*.
ἀπαμειβομαι (ἀμείβω), to reply, to answer; chiefly in partic. *ἀπαμειβόμενος προσέφη*, 11. and Od.; *τινά*, Od. 400. 11, 347.

ἀπαμύνω (ἀμύνω), aor. ἀπημύνα, to ward off, to hold back, to avert, τί τινα, any thing from any one; λουγὸν ἡμῖν, to avert destruction from us, I, 67; κακὸν ἡμῶν Αἰτωλοῖσιν, 9, 597. 2) Mid. a) to defend oneself; πόλις ἥ ἀπαμυνάμεσθα, in which we may defend ourselves, 15, 738. b) to repel from oneself, τινά, 24, 369. Od. 16, 72.

ἀπανάνομαι, dep. mid. (ἀναίνομαι), aor. 1 ἀπηνηνάμην, to deny utterly, to refuse, to reject, 7, 183; with acc. Od. 10, 297.

ἀπάνευθε, only before a vowel ἀπάνευθεν (ἀνευθε), 1) Adv. far off or away; apart, ἀπάνευθε κίων, going away, 1, 35 [Nügelbach shows that κίων is to be taken as aor., 'having withdrawn.' ἀποχωρήσας Plat.]; φεύγειν, 9, 478. 2) As prep. with gen. far from, away from, ἀπάνευθε νῶν, 1, 45; τοκίων, Od. 9, 36; metaph. ἀπάνευθε θεῶν, without the knowledge or agst the will of the gods, 1, 549.

ἀπάντη or ἀπάντη, adv. (ἀπας), in every direction, Il.: κύκλῳ ἀπάντη, all around; on every side, Od. 8, 278.

ἀπανύω (ἀνύω), aor. 1 ἀπήνυσσα, to finish entirely; οἶκαδε, sc. τὴν ὁδόν, to accomplish the journey home, Od. 7, 326.†

ἀπαξ, adv. once, *Od. 12, 22 [once for all, at once, Od. 12, 350].

ἀπαράσσω (ἀράσσω), aor. 1 ἀπήραξα, to smite off (κάρη, 14, 497), to strike off or down, with the spear or sword; with accus. τρυφάλειαν, 13, 577; δόρυ ἀντικρῦ, 16, 116; χαμάζε, to the earth, 14, 497. *11.

ἀπαρέσκω (ἀρέσκω), only in the mid. to conciliate entirely, to gain over again. οὐ νειμεσητὸν βασιλῆα ἀνδρ' ἀπαρέσσασθαι, it cannot be a just subject of censure, to conciliate again a royal personage, when one has been the first to act with passion [or, injustice], 19, 183.† Thus the ancients explained this clause, in harmony with the position of Achilles and Agamemnon (Sch. ἀπαρέσσασθαι, τουτέστι τῆς βλάβης ἀπαλλάξασθαι καὶ ἐξιλῆσθαι). So Damm and Voss. Heyne, considering this opposed to both the sense of the passage and the meaning of ἀπαρέσσασθαι=to be displeased, angry, as it occurs in later writers, refers βασιλῆα ἀνδρὰ to Achilles: "one must not take it ill if a royal personage is displeased." So Passow and Bothe. But (1) the testimony of Eustath. and the Schol. is adverse to this view; (2) ἀπό in composition often indicates only a strengthening, cf. ἀπειρεῖν, 9, 309; and (3) the apodosis, "we cannot censure a royal personage who is insulted, if he is angry at the insult," does not accord with the protasis, which exhorts Agamemnon to greater moderation. [Surely moderation is recommended, if the want of it justly offends.]

ἀπαρχομαι, dep. mid. (ἀρχω), aor. 1 ἀπηρξάμην, to begin, to commence; used only of the sacred act preceding a sacrifice, which consisted in cutting off some of the hairs from the forehead of the victim and casting them into the fire; hence

τρίχας ἀπαρχεσθαι, to cut off the hair, and commence the sacrifice, by throwing it into the fire ['to give the forelock to the flames,' Cp.], 19, 254. Od. 14, 422; and absol. ἀπαρχόμενος, beginning the sacrifice, Od. 3, 446.

ἅπας, ἅπασα, ἅπᾶν (πᾶς), entire, all, whole, plur. all together. οἶκος ἅπας, the whole house, Od. 4, 616.

ἅσπετος, ον (πάσμαι), that has not eaten, fasting, 19, 346. b) With gen. ἐδντος ἡδὲ ποτήτος, without taking meat (and=) or drink, Od. 4, 788.

ἀπατάω (ἀπάτη), fut. ἀπατήσω, aor. Ep. ἀπάτησα, to deceive, to mislead, to cheat, to defraud, τινά, any one, 9, 344. Od. 4, 348.

ἀπάτερεθε, before a vowel ἀπάτερεθεν, adv. (ἀτερ), separated, apart. 2) Prep. with gen. far from, far away from, 5, 445. *11.

ἀπάτη, ἡ (ἀπαφεῖν [cf. ἀπαφίσκω]), deceit, deception, fraud, mly in a bad sense, connect. with κακή, 2, 114; also without a bad signif. an artifice, plur. Od. 13, 294.

ἀπατήλιος, ον (ἀπάτη), deceitful, deceptive, wily: -ια βάζει [fallacia loquitur], *Od. 14, 127. 157; εἰδώς, practised in deceit, in wiles.

ἀπατήλιος, ον=ἀπατήλιος, 1, 526.† and h. 7, 13.

ἀπατιμάω (ἀτιμάω), aor. ἀπητίμησα, to dishonour, to insult grossly, τινά, 13, 113.† (ἀπατιμάω), Ep. in the pres. obsol. impf. sing. ἀπητιμῶν, as, a, as aor. (ἀπητιματο, Od. 4, 646, is an anomalous reading) and partic. aor. 1 ἀπιτιμάς, to take away, to seize and bear away, to despoil, to rob. a) With double accus. τινά θυμόν, to take away a man's life; in like manner νεύεα. b) With dat. of the pers. τινί τι, 17, 236. Od. 3, 192. Note.—That it is construed with gen. of pers. seems to be doubtful: 1, 430, τὴν βα βίη ἀέκοντος ἀπητιμῶν, whom they took away by violence against his will. Here the gen. is absol. or dependent upon βίῃ (by violence offered one unwilling, cf. Od. 4, 646); and in Od. 18, 273, it is governed by ὄλον. [Cf. however the passages cited by Spitzner ad Il. 15, 186; also Od. 19, 405, and 19, 89; δὲ Ἀχαιῶν γέρας αὐτὸς ἀπητιμῶν. Am. Ed.] The aor. originally prob. sounded ἀπῖφραν (as ἀπῖφραν); partic. ἀπῖφρας, hence ἀπιτιμάς; and the pres. ἀπῖφράω, ἀπατιμάω. According to Butt. (Lex. p. 144) it is related to εἰρεῖν: according to others to αἰρέω. [So Lob., "non multum abest, quin ἀπατιμῶν τι νῶς latino auferre præmium ab alio, auferre aliquid inuitum, par et simile esse putem." Lob. Techn. 136.]

(ἀπαφίσκω), obsol. pres., whence comes ἀπαφίσκω, q. v.

ἀπαφίσκω, Ep. (ἈΦΩ [cf. ἀκαχίζομαι fm ἀχομαι, Lucas, and as to the meaning the Lat. palpare. Hence the notion is that of stroking down. To this ἀπάτη, -άω are related]), aor. ἤπαφον, infin. ἀπαφεῖν,

mid. 3 sing aor. optat. ἀπάφοιτο. 1) *to deceive, to cheat, to delude*, τινά, any one, Od. 11, 217. 2) Mid. same signif. with act. μή τις με βροτῶν ἀπάφοι' ἐπέεσσιν, lest some one of mortals should deceive me with words, *Od. 23, 216.

ἀπέειπε, see ἀπέειπον.

ἀπέργε, see ἀποέργω.

ἀπειλέω (related to the Dor. ἀπellaí [Doric name for the popular assembly; whence ἀπελλάζειν. Of the same family as ηπ-ύω, ἔπ-ος, ὄψ, Butt., p. 177]), fut. ἀπειλήσω, prop. *to speak loud, to boast*, cf. 8, 150; hence 1) Mly in a bad sense, *to threaten, to menace*, τινί τι, any thing to any one; and instead of the accus. the infin. 1, 161. Od. 11, 313; ἀπειλᾶς, to utter threats, 16, 201. 2) In a good signif. *to boast, to vaunt oneself*, Od. 8, 383. δ) *to vow, to promise*, 23, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Cf. Thiersch, § 221, 83. Butt., § 105, note 16.)

ἀπειλό, ἡ, always plur. [in H.] *boasting* (as the verb), *threatening*, 9, 244. Od. 13, 126. δ) *vaunting*, a boastful promise, in a good sense, 20, 83.

ἀπειλητήρ, ἦρος, ὁ, *a boaster, a threatener*, 7, 96.†

ἀπειμι (εἰμι), fut. ἀπέσομαι, poet. σσ, impf. ἀπην, Ep. ἀπέν, plur. ἀπεσαν, *to be absent, to be distant*; absol. with gen. τινός, from any one, 17, 278. Od. 19, 169.

ἀπειμι (εἰμι), imper. ἀπιθι, particp. ἀπιών, *to go forth, to go away, to depart*, chiefly in the particp. The pres. in the signif. of the fut. Od. 17, 593.

ἀπέειπον (εἰπεῖν), a defect. aor. 2, a supplement to ἀπόδημι; 3 sing. Ep. ἀπέειπε and ἀπέειπε, subj. ἀποείπω, optat. ἀποείποιμι, imper. ἀπέειπε and ἀπόειπε, infin. ἀποειπεῖν, ἀπειπεῖμεν. 1) In H. only, *to speak out, to utter, to announce*, κρατερῶς, 9, 432; with accus. μῦθον, ἀγγελίην, 7, 416. 9, 309; ἐφημοσύνην, Od. 16, 340. 2) *to refuse, to deny, τί, any thing*, 1, 515; hence also 3) *to denounce*, Od. 1, 91; and *to renounce*, μῆνιν, anger, 19, 35 (ἀπόειπε with gen. 3, 406, where now stands, accord. to Aristarchus correctly, ἀπόεικε, q. v.).

Ἀπειραΐη, ἡ, the *Apiræan*, γονῆς, Od. 7, 8. Eustath. derives it as Dor. from Ἑπειρος from the continent, or from Epirus, but against the quantity of the first syllable; cf. Ἀπειρήθεν.

ἀπειρέσιος, ον, and ἀπειρείσιος, poet. lengthened for ἀπειρος, *boundless, unbounded*, γαῖα. 2) Mly *infinite, immeasurably great or numerous*, ἀπώρα, 1, 13; διζύς, ἀνθρώπων.

Ἀπειρήθεν, adv. either *from the continent*, or *from Epirus*, Od. 7, 9; cf. Nitzsch in loc. The poet. intends perhaps by ἡ ἀπειρος or Ἀπειρή the unbounded region towards the north.

ἀπειρήτος, η, ον, Ion. and Ep. for ἀπειράτος (πειράω), 1) *unattempted, untried, unessayed*, spoken of things, πόνος,

17, 41; cf. ἀδήριτος. 2) *unproved, untried*, said of persons, where one has no knowledge, Od. 2, 170; hence *unexperienced, unacquainted with*, φιλότητος, h. Ven. 133.

ἀπείριτος, ον, poet. for ἀπειρέσιος, *boundless*, πόντος, Od. 10, 195. *h. Ven. 120.

ἀπείρων, ονος, ὁ ἡ (πειρας), *illimitable, immeasurable*, γαῖα, δῆμος, δεσμοί, Od. 8, 340; ὕπνος, an infinitely long sleep, 24, 776. Od. 7, 286.

ἀπεκλανθάνω (λανθάνω), imper. aor. mid. ἀπεκλελάθεσθε; *to cause to forget entirely*. 2) Mid. *to forget entirely*; with gen. θάμβευσ, forget astonishment, i. e. cease to wonder, Od. 24, 394.†

ἀπέλεθος, ον (πέλεθρον), prop. not to be measured by a πέλεθρον (=πλέθρον), *immeasurable*, ἱς, Il. Od. 9, 538. Neut. as adv. ἀπέλεθρον, immeasurably far, to a great distance, 11, 354.

ἀπεμέω (ἐμέω), aor. 1 ἀπέμεσα, Ep. σσ, to expectorate, to vomit forth, with accus. αἷμα, 14, 437.†

ἀπεμνήσαντο, see ἀπομνησῶ.

ἀπεναρίζω, poet. (ἐναρίζω), prop. to despoil a corpse of arms; but mly *to despoil* with double accus. ἔντρα τινά, *12, 195. 15, 343; only in tmesis.

ἀπένεικα, see ἀποφέρω.

ἀπέπλω, see ἀποπλώω.

ἀπειρείσιος, ον=ἀπειρέσιος, poet.

ἀπερύκω (ἐρύκω), fut. ἀπερύξω, *to restrain, to keep back, to repel*; with accus. 4, 542. Od. 13, 105.

ἀπέρχομαι (έρχομαι), aor. 2 ἀπῆλθον, perf. ἀπελήλυθα, *to go away, to depart*; with prep. and with gen. alone, πάτρης, οἴκου, 24, 766. Od. 2, 136.

ἀπερωεύς, ἑως, ὁ (ἐρωεύς), one who restrains, *a hinderer, a baffler*, ἐμῶν μενέων, 8, 361.†

ἀπερώω (ἐρώω), aor. ἀπερώησα, prop. *to flow back*, but mly *to hasten away, to retire*; with gen. πολέμου, *to retire from the conflict*, 17, 723.†

ἀπεσαν, see ἀπειμι.

ἀπευθής, ἐς (πεύθομαι), 1) Pass. of which one has heard nothing, *unknown, unascertainable*, Od. 3, 88. 2) Act. that has heard nothing, *ignorant, uninformed*, Od. 3, 184.

ἀπεχθαίρω (ἐχθαίρω), aor. 1 ἀπέχθηρα, 1) *to hate bitterly*, with accus. 3, 415. 2) Trans. *to render odious, to make disgusting*, ὕπνον καὶ ἐδωδήν τινι, Od. 4, 105.

ἀπεχθάνομαι, mid. (ἐχθάνομαι), aor. 2 ἀπηχθόμην, *to become odious, to be hated*, τινί, 6, 140. 24, 27. (The pres. ἀπεχθάνει, Od. 2, 202. has likewise an intrans. signif.; ἀπηχθόμην is aor. A pres. ἀπέχθομαι is not known to H. Cf. Butt., Gram. § 114. Rost. p. 288.

ἀπέχω (έχω), fut. ἀφέξω and ἀποσχίσω, Od. 19, 572; aor. 2 ἀπεσχον, fut. mid. ἀφέξομαι, aor. 2 mid. ἀποσχόμην. 1) Act. *to repel, remove, avert*. α) τί τινας, something from any thing, χείρας λοιμοῖο, 1, 97; νῆα νήσων, Od. 15, 33. δ) *to avert*,

τί τι; πᾶσαν ἀεκεῖν χρότ, every indignity from the body, i. e. to protect it against, 24, 19; χείρας μνηστήρων, Od. 20, 263. II) Mid. to *restrain oneself*, to *abstain* from a thing; with gen. πολέμου, from the war. 8, 35; ἀλλήλων, 14, 206; βοῶν, Od. 12, 321; to *spare any one*, Od. 19, 489. δ) With accus. and gen. χείρας κακῶν, to *restrain the hands from evil*, Od. 22, 316.

ἀπληγέως, adv. (ἀλέγω), *recklessly, openly*, μῦθον ἀποειπεῖν, 9, 309. Od. 1, 373.

ἀπῆμαντος, on (πημαίνω), *uninjured, unharméd*, Od. 19, 282.†

ἀπῆμων, on, gen. onos (πήμα), *without injury*. 1) Pass. *uninjured, unharméd*, 1, 415. 13, 761. 2) Act. *innocuous, harmless, odors, πομπή*; hence ὕπνος, propitious sleep, 14, 164; μῦθος, 12, 80.

ἀπήνη, ἡ, a *carriage, a wagon*, a four-wheeled vehicle, different from ἄρμα, chiefly for transporting freight, = ἄμαξα, 24, 324. Od. 6, 72. ["Synonyma sunt plurima: πῆνα, Hes. Gallicumque benna. Γάπος, ὄχημα Τυρρηνόα, Hes. καπάνη (media longa), ἀμάνη, ἄμαξα, ἀγαννα: nec sciri potest unane horum omnium stirps fuerit, an specie similis re diversa," Lob. Path. 194.]

ἀπηνήναντο, see ἀπαναίνομαι.

ἀπηγής, ἐς, gen. ἐός (antithet. to ἐνγής) ["opp. προσγής: nonnulli a praepositionibus deflexa putant, ut ab ὑπό, ὑπήνη διὰ τὸ ὑποκάτω εἶναι ἢ ὡς εἰρήνη, γαλήνη," Lob. Path. 194], *harsh, cruel, unfriendly, unyielding, θυμός, μῦθος, νόος*, 15, 94. Od. 18, 381.

ἀπήραζεν, see ἀπαράσσω.

ἀπηρύων, as, a, see ἀπανράω.

ἀπήωρος, on (αἰωρέω), *hanging down, far-waving*, ἀπήωροι δ' ἔσαν ὄζοι, Od. 12, 435.†

ἀπειθῶ (πειθῶ), fut. ἀπειθήσω, aor. ἀπίθησα, *not to obey, to be disobedient*, τινί, always with a n-g. οὐδ' ἀπίθησε μῦθος, he was not-disobedient, i. e. he obeyed the word, 1, 220; with gen. h. Cer. 448.

ἀπινύσσω (πινυτός), *to be without sense, without consciousness, κῆρ*, 15, 10. δ) *to be silly, foolish*, Od. 6, 258.

ἄπιος, ἡ, on (from ἀπό, as ἀντίος from ἀντί), *remote, distant*. τηλόθεν ἐξ ἀπῆς γαίης, from far, from the distant land, 1, 270. Od. 7, 25. (The old Gramm. take it incorrectly as a proper name, and derive it from Aps, the name of an old king who reigned in Peloponnesus. They understood by it *Peloponnesus*. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity; ἄπιος has ᾶ, and Ἄπιος has ᾱ; see Buttm., Lex. p. 154.

Ἀπισδῶν, onos, ὁ, 1) son of Phausius, a Trojan, 11, 578. 2) son of Hippasus, a Pæonian, 17, 348.

ἀπιστεύω (ἀπιστος), *to disbelieve, to distrust*, with accus. Od. 13, 357.†

ἀπιστος, on (πίστις), 1) *perfidious*,

faithless, *3, 106. 24, 63. 2) *incredulous, mistrustful*, κῆρ, Od. 14, 150. 391.

ἀπίσχω, poet. = ἀπέχω, Od. 11, 95.†

*ἀπλήστος, on (πῖμπλημι), *insatiable, immense, χάλος*, h. Cer. 83; *correctly* with Herm. for ἀπλητος.

ἀπλώς, ἴδος, ἡ, *simple, single, χλαῖνα*, 24, 230. Od. 24, 276. (The opposite of διπλῶς, it being wrapped but once round the body; cf. διπλῶς.)

*ἀπλώω (ἀπλῶς), aor. ἤπλωσα, *to spread, to unfold*, οὐρήν, Batt. 74 (86).

ἀπνευστος, on (πνέω), *without breath, breathless, swooning*, Od. 5, 456.†

ἀπό, Ep. ἀπάι, 1) Prep. with gen.

from. 1) Spoken of *space*, a) To indicate distance from a place or object, with verbs of motion, often with the subordinate idea of elevation: *down from*. ἀφ' ἵππων ἄλτο χαμάζε, down from the chariot, II. ἀφ' ἵππων, ἀπὸ νεῶν μάχεσθαι, to attack from the chariots, from the ships, 15, 386; ἀνασθαι βρόχον ἀπὸ μελάθρου, to suspend the cord from a beam, Od. 11, 278; pleonast. ἀπ' οὐρανόθεν. δ) To denote departure or origin from a place without regard to distance, *from*. ἵπποι ποταμοῦ ἀπὸ Σελλήεντος, horses from the river Selleis, 12, 97. ἀπὸ πύργου, 22, 447. c) To denote distance from a place or object with verbs of rest. μένειν ἀπὸ ἧς ἀλόχοιο, to remain far from his spouse, 2, 292; ἀπ' Ἀργεος, 12, 70; and pleonast. ἀπὸ Τροίηθεν, 24, 492; metaph. ἀπὸ σκοποῦ καὶ ἀπὸ δόξης μυθεῖσθαι, to speak wide from the mark and expectation, i. e. against them, Od. 11, 344. ἀπὸ θυμοῦ εἶναι, to be far from the heart, i. e. hated, 1, 562. 2) Of *time*, to indicate departure from a given point, *after, since*; ἀπὸ δείπνου, 8, 54. 3) In other relations in which a departure from something is conceivable; a) Of *origin*. οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ἐστὶ, he springs neither from the oak nor the rock, i. e. proverbial, he is not of uncertain origin, Od. 19, 163. b) Of *the whole*, in reference to its parts, or that which belongs to them. κάλλος ἀπὸ Χαρίτων, Od. αἶσα ἀπὸ ληϊδος, a share in the spoil, Od. 5, 40. ἄνδρες ἀπὸ νῆος, h. 12, 6. c) Of *the cause*. ἀπὸ σπουδῆς, from seriousness, seriously, 12, 233. d) Of *the means and instrument*. ἀπὸ βοῶτο πέφηνεν, with the bow, 24, 605. II) As *adv.* without case, poet. *from, away, far, without*, when it is for the most part to be connected with the verb. πάλιν δ' ἀπὸ χαλκῆς δρυσσε βλημένον, 21, 594; in like manner, 11, 845. Od. 16, 40. III) In composition with verbs it signifies *dis-, de-, re-, un-, in-, etc., away, off, etc.*, and indicates separation, departure, cessation, completion, requital, want.

ἀπο (with retracted accent), thus written when it stands after the subst. it governs. θεῶν ἀπο κάλλος ἔχουσα, h. Ven. 77. Further, many Gramm. accent thus the word in the signif. *far from*; this accentuation was, however, rejected

by Aristarchus and Herodian as needless, cf. Schol. Ven. II. 18, 64. In Wolf's H. it is found only Od. 15, 517.

ἀποαίνυμαι, poet. for ἀπαίνυμαι.

ἀποαιρέομαι, poet. for ἀφαιρέομαι.

ἀποβαίνω (βαίνω), fut. ἀποβήσομαι, aor. 2 ἀπέβην, Ep. aor. 1 mid. ἀπεβήσατο, and ἀπεβήσετο = ἀπέβην. 1) *to go away, to depart*, ἐκ πολέμοιο, 17, 189; also μετ' ἀθανάτους, 21, 298; πρὸς Ὀλυμπον, Od. 1, 319. 2) *to descend, to alight*, ἐξ ἵππων, from the chariot, 3, 263; and gen. alone, 17, 480; ἐπὶ χθόνα, 11, 619.

ἀποβάλλω (βάλλω), only in tmesis, aor. 2 ἀπέβαλον, *to cast away*; with accus. χλαῖναν, *to throw away the cloak*. 2) *to let fall*, δάκρυ παρειῶν, tears from the cheeks, Od. 4, 198; νῆας ἐκ πόντον, *to cause the ships to run into the sea*, Od. 4, 358.

ἀπόβλητος, ον (βάλλω), *to be cast away, despicable, worthless*, ἔπεια, δῶρα, 2, 361. 3, 65.

ἀποβλύζω (βλύζω), *to belch, to eructate, to vomit forth*, οἶνον, 9, 491.†

ἀποβρίζω, poet. (βρίζω), partic. aor. ἀποβρίξας, *to sleep one's fill*, Od. 9, 151. 12, 7.

ἀπογυιόω (γυιόω), subj. aor. ἀπογυιώσω, *to lame entirely, and mly to weaken, to enfeeble*, 6, 265.†

ἀπογυμνώω (γυμνώω), partic. aor. pass. ἀπογυμνωθείς, *to lay bare, esp. to despoil of arms*, Od. 10, 801.†

ἀποδόχομαι, obsol. pres. which furnishes the tenses to ἀποδαίνομαι.

ἀποδαίνομαι, poet. (δαίω), fut. ἀποδάσομαι, Ep. σσ, aor. ἀπεδασάμην, *to share with others; τινὶ τι, to divide any thing with any one*, 17, 231. 24, 595.

ἀποδειδίσσομαι, poet. (δειδίσσομαι), *to frighten away or back; with accus.* 12, 52.†

ἀποδειροτομέω (δειροτομέω), fut. ἦσω, *to cut the throat, to cut off the head, to kill*, τινά, 18, 336. Od. 14, 35.

ἀποδέχομαι, depon. mid. (δέχομαι), aor. 1 ἀπεδέξαμην, *to take, to receive*, with accus. ἀποῖνα, 1, 95.†

ἀποδιδράσκω (διδράσκω), aor. 2 ἀπέδραν, *to run away, to fly; ἐκ νῆος*, Od. 16, 65; νῆός, 17, 516.

ἀποδίδωμι (δίδωμι), fut. ἀποδώσω, aor. 1 ἀπέδωκα, aor. 2 optat. ἀποδοίην, infin. ἀποδοῦναι, 1) *to give out, to restore, to return*, τί τινα, something to any one; spoken chiefly of things which one is under obligation to give back; hence, 2) *to repay, to requite; θρέπτρα τοκεῦσιν, to repay to parents their dues for rearing, i. e., to make returns of gratitude and duty*, 4, 478. 17, 302; πᾶσαν λύβην, *to expiate the whole insult*, 9, 387.

ἀποδιέμαι, poet. (δίημι), *to drive back, to drive away; τινά ἐκ μάχης, to drive any one from the fight*, 5, 763.† (ἀποδ. with αἰ, cf. διέμαι.

ἀποδοχόω (δοχόω), aor. 1 ἀπέδοχῶσα, *to bend sideways, to bend to one side; αὐχένα, the neck*, Od. 9, 372.†

ἀποδράς, see ἀποδιδράσκω.

ἀποδρύντω (δρύντω), aor. 1 ἀπέδρυνψα, aor. 1 pass. ἀπεδρύνθη, *to tear off, to scratch, to excoriate, to lacerate*; with accus. Od. 17, 480; ἔνθα κ' ἀπὸ μυνὸς δρύνθη, here would his skin have been lacerated, Od. 5, 426.

ἀποδρύνω = ἀποδρύντω, in ἵνα μὴ μιν ἀποδρύνθοι ἑλκυστάζων, lest by dragging he should lacerate him, 23, 187.† (Pres. optat. accord. to Buttm., Gram. § 92. Anm. 13; or, according to Passow, optat. aor. 2 from ἀποδρύντω.)

ἀποδύνω, poet. for ἀποδύνομαι; only in the impf. ἀπέδυνε βοεῖην, he put off the ox-hide, Od. 22, 364.†

ἀποδύω (δύω), fut. ἀποδύσω, aor. 1 ἀπέδυσα, aor. 2 ἀπέδυν, aor. 1 mid. ἀπεδυσάμην, 1) Trans. pres. act., also fut. and aor. *to pull off, to strip off*, with accus. εἴματα, the clothes from any one; esp. spoken of stripping off the arms of dead warriors, τεύχεα, 4, 532. 2) Intrans. mid. and aor. 2 *to put off from oneself, to lay off; εἴματα, to put off one's clothes*, Od. 5, 343. 349.

ἀποεῖκω, poet. for ἀπέικω (εἶκω), *to retire from, to leave; with gen. θεῶν ἀπόεικε κελεύθου, leave the way of the immortals; adopted by Wolf, 3, 406, for ἀπέειρε, after Aristarchus [cf. ἀπέειπον]. The ancients understood by κελεύθος θεῶν, the path by which the gods go to Olympus (Schol. Ven. A. τῆς εἰς τὰς θεὰς ὁδοῦ εἶκε καὶ παρεχώρει μὴ βαδίζονσα εἰς αὐτοῦς). The following verse does not accord with the metaph. signif. commerce, intercourse of the gods, as translated by Voss.*

ἀποεῖπον = ἀπέειπον.

ἀποεργάθω, poet. for ἀπεργώ; only impf. ἀποεργαθεν, *to separate, to divert, to remove*, τινά τινος, 21, 599; ῥάκεα οὐλῆς, he removed the rags from the wound, Od. 21, 221.

ἀπέργω, Ep. for ἀπείργω, imperf. ἀπέργων, *to keep off, to separate, to divide, τί τινος. ὅτι κληῖς ἀποέργει αὐχένα τε στήθος τε*, where the clavic separates the neck and breast, 8, 326; τινά τινος, to drive one from a thing, 24, 238; with accus. alone, Od. 3, 296. ἀποεργμένη, h. Ven. 47, is a perf. pass. partic. without redupl.; cf. Buttm., Gram. under εἰργω.

ἀπόεργε, a defect. Ep. aor. 1 indic., subj. ἀποέρσθ, optat. ἀποέρσειε, 6, 348. 21, 283. 329, *to tear away, to hurry off, to sweep off*; with accus. (It is mly derived from ἀπέρρω, with a causative signif. Buttm., in Lex. p. 156, with more probability derives it from ἀπέρρω) [*to wash away, to sweep away*, 21, 283: considering ἔρρω a causative of ῥέω, and related to ἄρρω. ὃν ἅ τ' ἐναυλος ἀποέρσθ, whom the torrent has washed away, 21, 329: Μὴ μιν ἀποέρσειε ποταμός, lest the flood should wash him away. So 6, 348: ἔνθα με κύμ' ἀπόεργε, there the wave would have washed me away. So Lub.].

ἀποθανυμάζω (θανυμάζω), aor. ἀπθαυ-

μασα, to be greatly astonished at; with accus. Od. 6, 49.†

ἀπόθεστος, on, poet. (ἀποτίθημι), adjectus, despised, κῶων ['a poor unheeded cast-off,' Cp.], Od. 17, 296.† Some derive it from θέσσεσθαι, to wish; hence: not wished for, disregarded.

ἀποθνήσκω (θνήσκω), partep. perf. ἀποπεθνήσκει, to die away, to die; in the perf. to be dead, 22, 432.

ἀποθορώ, see ἀποθρώσκω.

ἀποθρώσκω (θρώσκω), aor. 2 ἀπέθορον, to leap down, to spring away; with gen. νῆος, to leap down from the ship, 2, 702. 16, 748. 2) to rise, or ascend (lightly) from any thing; of smoke, γαίης, Od. 1, 58.

ἀποθῆμιος, on (θυμός), prop. remote from the heart, disagreeable, odious. ἀποθύμια ἐρεβν τινί, to displease any one, 14, 261.†

ἀποκίζω (οἰκίζω), aor. 1 ἀπέκισα, to cause to emigrate, to settle, to transplant, to another abode, τινὰ ἐς νῆσον, Od. 12, 135.†

ἀποινα, τά (from α and ποῖνη), the ransom, by which freedom is purchased for a prisoner, 1, 13. 111; or the price a prisoner gives for life and liberty, 2, 230. 6, 46. 2) my requital, compensation, 9, 120. (Used only in the plur.)

ἀποίσω, see ἀποφέρω.

ἀποίχομαι, depon. mid. (οἰχομαι), to be absent, to be at a distance, Od. 4, 109; πολέμοιο, to keep aloof from the war, 11, 408. 2) to remove oneself, to go away, τινός, 19, 342.

ἀποκαίννυμι, depon. mid. poet. (καίννυμι), to surpass, to surpass; τινά τινι, any one in something, *Od. 8, 127. 219.

ἀποκαίω (καίω), optat. aor. ἀποκήαι, to burn up, to consume; with accus. 21, 336.† (In tmesis.)

ἀποκαπνύω (καπνύω), aor. ἀπεκάπνυσα, to breathe out, to gasp away, ψυχὴν, 22, 467.† (In tmesis.)

ἀποκείρω (κείρω), Ep. aor. 1 ἀπέκερσα, aor. 1 mid. ἀπεκεράμην, prop. to shear off; then to cut off, to cut through, with accus. τίνοντε, the sinews, 10, 456. 14, 466. 2) Mid. to cut off for oneself; χαίτην, to cut off one's hair, as a token of grief, 23, 141. *11.

ἀποκηδέω (κηδέω), partep. aor. ἀποκηδύς, to be negligent, to be careless, inattentive. αἱ κ' ἀποκηδύσαντε φερώμεθα χεῖρον ἄεθλον, if we from being negligent should carry off a smaller prize, 23, 413.† The dual is here used with the plur. because the speaker (Antilochus) has in mind himself and his steeds.

ἀποκινέω (κινέω), aor. 1 ἀπέκινισα, Ep. iterative, ἀποκινύσασκε, to remove, to drive away, to take away; with accus. δέπας τραπέζης, to remove the goblet from the table, 11, 636; τινὰ θυράων, to drive any one from the door, Od. 22, 107.

*ἀποκλέπτω (κλέπτω), fut. κλέψω, to steal away, to purloin, h. Merc. 522.

ἀποκλίνω (κλίνω), to bend away, to turn

aside, to drive back; with accus. βούς εἰς ἀδλιν, h. Ven. 169; trop. ἄλλῃ ἀποκλίνειν, to turn in another direction, i. e. to give the dream another turn (=interpretation), Od. 19, 556.†

ἀποκόπτω (κόπτω), fut. ἀποκόψω, aor. 1 ἀπέκοψα, to cut away, to cut off; with accus. αὐχένα, τένοντας, 11, 146. Od. 3, 449; παρῆγορον, to separate a mate-horse by severing the thong with which it was attached ['the side-rein,' Cp.], 16, 474.

ἀποκοσμέω (κοσμέω), to put in order by taking away; hence, to clear away, ἔντεα δαυτός, the furniture of a feast, Od. 7, 232.†

ἀποκερμάννυμι (κερμάω), aor. 1 ἀπεκρέμασε, to let any thing hang down, to droop (trans.); ἡ ὄρνις αὐχέν' ἀπεκρέμασεν, the bird 'her head reclined' [Cp.], 23, 879.†

ἀποκρίνω (κρίνω), in the partep. aor. 1 ἀποκρινθείς, to separate, to sunder. τῷ οἱ, ἀποκρινθέντε ἐναντίω ὁμηγήτην, these, separated (from their friends), rushed against him, 5, 12.†

ἀποκρύπτω (κρύπτω), aor. 1 ἀπέκρυψα, to conceal, to hide, τινί τι, any thing from any one; τινὰ νόσφι θανάτοιο, to hide any one from death, i. e. to rescue him from death, 18, 465.

ἀποκτάμεν, ἀποκτάμεναι, see ἀποκτείνω.

ἀποκτείνω (κτείνω), aor. 1 ἀπέκτεινα, aor. 2 ἀπέκτανον, Ep. ἀπέκταν, ας, α, infin. ἀποκτάμεν for ἀποκτάται, these, 2 mid. with pass. signif. ἀπεκτάμην, partep. ἀποκτάμενος, to kill, to slaughter, to slay, τινὰ χάλκω, any one with the brass [weapon], 11, and Od. ἀπέκτατο πιστός ἑταῖρος, his faithful companion was slain, 15, 435. (On ἀπεκτάμην, see Butt. § 110, 7.)

ἀπολάμπω (λάμπω), to shine forth, to flash back, to be reflected, τινός, from a thing: ὡς αἰχμῆς ἀπέλαμψε, so flashed back (the splendour) from the spear, 22, 319. 2) Mid. χάρις δ' ἀπελάμπετο πολλή, grace was reflected afar, 14, 183. Od. 18, 298. h. Ven. 175.

ἀπολείβω (λείβω), to let drop, mid. to drop, to distil, τινός, from any thing. ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, the liquid oil trickled from the close-woven linen, i. e. it was so thick that the oil did not penetrate it; or, according to Voss, it was so glossy that oil seemed to be flowing down [so Cp., 'bright as with oil,' &c.], Od. 7, 107.† πλοκάμων, h. 23, 3.

ἀπολείπω (λείπω), 1) to leave behind to leave remaining, οὐδ' ἀπέλειπεν ἔγκατα, he left not the entrails remaining, Od. 9, 292. 2) to abandon; spoken of place, δόμον, 12, 169. 3) Intrans. to go from, to go out, to fail, Od. 7, 117.

ἀπολίσκετο, see ἀπόλλυμι.

ἀπολήγω (λήγω), fut. ἀπολήξω, aor. 1 ἀπέληξα, to leave off, to cease, to desist; with gen. μάχης, to quit the battle; εἰρεσίης, to desist from rowing, Od. 12, 224. 6) With partep. οὐδ' ἀπολήγεται χάλκω δηϊώων, he does not cease cutting

down with his sword, 17, 565. cf. Od. 19, 166. c) Absol. to cease, to pass away, 6, 149.

ἀπολιχμάω (λιχμάω), to lick off, to suck, in H. only in the mid. οἱ σ' ὥτε ἄλιν αἷμ' ἀπολιχμήσονται, which will suck the blood from the wound, 21, 123.†

ἀπολλῆξς, ἀπολλῆξειαν, Ep. for ἀπολλῆξς, ἀπολλῆξειαν, see ἀπολλῆγω.

ἀπόλλυμι (δῶλνμι), fut. ἀπολέσω, Ep. σσ, aor. 1 ἀπόλεσα and ἀπόλεσσα, mid. aor. 2 ἀπολόμην, 3 plur. ἀπόλοντο, perf. 2 ἀπόλωλα. 1) In the act. trans. to destroy, to kill, to slay; spoken chiefly of slaughter in battle; with accus. 1, 268. 5, 758; also of things: to raze, Ἴλιον, 5, 648. 2) to lose, to suffer the loss of; often θυμόν, to lose life. ἀπολ. νόστιμον ἡμῶν, to lose the day of return, Od. 1, 354; βίοντο, οἶκον, Od. 2, 49. 4, 95. II) Mid. and also 2 perf. has an intrans. signif.: to perish, to die, to be lost, undone, to fall (in battle); often with dat. ὀλέθρῳ, Od. 3, 87; more rarely with accus. αἰπὺν ὀλεθρον, to die a cruel death, Od. 9, 303; κακὸν μόρον, by an evil fate, Od. 1, 166: ὑπὸ τινι, to perish by some one, Od. 3, 235. 2) to disappear, to vanish, to fail, καρπὸς ἀπόλλυται, the fruit disappears, Od. 7, 117. ὕδωρ ἀπολέσκειτο, the water vanished (Cr.), Od. 11, 586. ἀπὸ τέ σφισιν ὕπνος ὤλεσεν, their sleep is lost, it has left them, 10, 186. οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῶν, for the race of your fathers is not lost, i. e. you are not of unknown descent; or, with Nitzsch, you are not degenerate, the nobility of your ancestry is not lost in you, Od. 4, 62. cf. 19, 163.

Ἀπόλλων, ὠνος, ὁ (prob. from ἀπόλλυμι, the destroyer), Apollo, son of Zeus and Latona, brother of Artemis; accord. to 4, 101, born in Lycia (see Αἰκηγενής), or according to later mythology, in Delos, h. in Ap. 27; with long, flowing hair, and of eternal beauty and youth. In H. he is distinguished from Helios, and appears, 1) As a god inflicting punishment, and as such carries a bow and arrows (hence the epith. ἀργυρότοξος, κλυτότοξος, ἑκατος, etc.). He slays with his arrows men who die not by a violent, but by a sudden natural death; just as the sudden death of women is ascribed to Artemis, Od. 11, 318. 15, 410. He slays also in anger; he sends pestilence and contagion upon men, 1, 42. 2) As the god of prophecy; his oracle is represented as being in the rocky Pytho, 9, 405; he communicates the gift of foreseeing future events, 1, 72. 3) As the god of song and the lyre; he communicates to bards the knowledge of the past, Od. 8, 488; and enlivens by the music of the lyre the feasts of the gods, 1, 602. 4) Finally, he is mentioned by H. as the protector of herds; he fed the mares of Eumelus, 2, 766; and pastured the herds of Laomedon, 21, 448. In the Iliad he is always on the side of the Trojans, and is wor-

shipped as the tutelary deity in Troy and on the coast of Asia (Chryse, Cilla), 4, 509; see the appellations Σμινθεύς, Φοῖβος, (Ἀπόλλων has prop. ἀ; in the quadrisyllabic cases also a.)

ἀπολούω (λούω), aor. 1 ἀπέλουσα, fut. mid. ἀπολούσομαι, aor. 1 mid. ἀπελουσάμην, to wash off, to wash; with double accus. Πάτροκλον βρότον αἱματόεντα, to wash away the clotted gore from Patroclus, 18, 345. 2) Mid. to wash oneself; ἄλμην ὡμοῖν, to wash the brine from the shoulders, Od. 6, 219; with double accus. 23, 41.

ἀπολύμαινομαι, mid. to purify oneself, chiefly in a religious sense, to cleanse oneself by bathing before a sacrifice, when any one by some act, as e. g. touching a dead body, had become unclean, *1, 313, 314. 2) to destroy, whence

ἀπολύμαντήρ, ἦρος, ὁ, a destroyer, a spoiler. δαυτῶν ἀπολ., the spoiler of feasts, a disturber; the beggar Irus is thus called, Od. 17, 220. 377. It is explained by the Schol.: ὁ τὰ καθάρματα ἀποφρόνιμος τῶν ἐσθλῶν, one who consumes the fragments of a feast, plate-licker (Voss, fragment-eater). This explanation agrees with the signif. of ἀπολύμαιναι occurring in H., and deserves therefore the preference over the explanation of modern lexicons, viz., a disturber of feasts.

ἀπολύω (λύω), aor. 1 ἀπέλυσα, fut. mid. ἀπολύσομαι, 1) to loose, to unbind, τί τινος; ἵμαντα κορώνης, to loose the thong from the ring, Od. 21, 46; τοίχους τρώπιος, Od. 12, 420. 2) to free, to liberate; in the II. to liberate any one for a ransom, 1, 95. 6, 427. II) Mid. to ransom, to redeem, τιὰ χρυσοῦ, any one for gold, 22, 50. (V)

ἀπομνήνιω (μνήνιω), fut. ἀπομνήνισω, aor. 1 ἀπεμνήνισα, to cherish wrath, to persevere in anger, τινί, 2, 772. 7, 230. Od. 16, 378. (i in the pres., i in the fut. and aor.)

ἀπομνηνίσκομαι, mid. (μυμήνισκω), aor. ἀπεμνηνίσάμην, to remember, in 24, 428.† τινί is dat. commod.: to bethink oneself in favour of any one.

ἀπομνήμι and ἀπομνήνι (δμνήμι), imperf. ἀπώμην, and 3 plur. ἀπώμυνον, aor. 1 ἀπώμοσα, to wear, to take an oath that something has not happened or shall not happen, ὅρκον, Od. 2, 377. 10, 381; to assure on oath that one will not do or has not done something; to abjure (antith. to ἐπώνυμι), *Od. 10, 345. 18, 58.

ἀπομόρνιμι (δμορνύμι), aor. 1 mid. ἀπομορξάμην, 1) to wipe off, to dry up; with accus. αἷμα, blood, 5, 798. 18, 414. 2) Mid. to wipe oneself; παρειὰς χειρῶν, to wipe the cheeks with the hands, Od. 18, 200; δάκρυ, 2, 269. Od. 17, 304.

ἀπομυθεύωμαι, depon. mid. (μυθεύωμαι), to dissuade, to warn against, τινί τε, 9, 109.†

ἀπονάω, poet. (νάω=ναίω), obsol. pres. aor. 1 ἀπένασα, Ep. σσ (aor. 1 mid. ἀπενασάμην, prop. to cause any one to dwell

in another place, to *transplant*, to *cause to emigrate*, and mly, to *send away*, with the accus. *κούρην ἄψ*, to send back the damsel, 16, 86. 2) Mid. to *change one's residence*, to *emigrate*; *Δουλίχιονδε*, to remove to Dulichium, 2, 629; *Ἵππερ-σίωνδε*, Od. 15, 254.

ἀπονέομαι, depon. (νέομαι), only pres. and imperf. to *go away*, to *return*, to *go back*; *ἐκ μάχης*, 16, 252; *πρὸς ἄστυ*, to the city, 12, 74; *ἐπὶ νῆας*, to the ships, 15, 305; *ἐς πατρός*, sc. *δόμον*, Od. 2, 195. (α) ἀπὸνῆθ', ἀπὸνήμενος, see ἀπὸνῆμι.

ἀπονήζω (νίζω), in the pres. and imperf. used for ἀπὸνίπτω. 1) to *wash off* or *away*; with accus. Od. 23, 75. 2) Mid. to *wash oneself from*; with accus. *ἰδρῶ θαλάσσης*, to wash oneself from sweat in the sea, 10, 572. (In ἀπενίζοντο, ε is used as long.)

ἀπὸνῆμι (δύνῆμι), to *profit from*; in H. only Mid. ἀπὸνίναμαι, fut. ἀπὸνῆσομαι, aor. 2 Att. ἀπὸνῆσθην, Ep. ἀπὸνῆμην, optat. 2 sing. ἀπὸνῆσαι, partcp. ἀπὸνήμενος, to use, enjoy, to have advantage, τινός, of anything. οὗτος τῆς ἀρετῆς ἀπὸνῆσεται, he will enjoy his bravery alone, 11, 763. οὐδὲ—ῆς ἦβης ἀπὸνῆθ' (for ἀπὸνῆτο), he had no advantage from his youth, 17, 25; also obsol. οὐδ' ἀπὸνῆτο, he had no advantage, profit (viz., from raising the dog), Od. 17, 293; (Theseus from the seduction of Ariadne), Od. 11, 324; (Ulysses from his son), Od. 16, 120.

ἀπὸνίπτω (νίπτω), a later form for νίζω; the pres. mid. once Od. 18, 179; aor. 1 ἀπένιψα, aor. 1 mid. ἀπενιψάμην, to *wash away*, to *cleanse by washing*; with accus. *βρότον ἐξ ὠτειλέων*, to wash away the blood from wounds, Od. 24, 189. 2) Mid. to *wash oneself* (sibi); with accus. *χρῶτα*, the body, Od. 18, 172.

ἀπονοστήω (νοστήω), fut. ἀπονοστήσω, to *come back*, to *return home*; also with ἄψ, 1, 60. Od. 13, 6, and often.

ἀπόνοσφι, before a vowel ἀπόνοςφι (νόσφι), adv. *separately*, *apart*, *afar*, βῆναι, 11, 555; εἶναι, 15, 548. ἀπόνοςφι κατισχεσθαι, 2, 233. ἀπόνοςφι τραπέσθαι, to turn oneself aside, Od. 5, 350. 2) Prep. *far from*, *remote from*; with gen. (which mly precedes), ἐμευ, far from me, 1, 541; φίλων ἀπόνοςφι, Od. 5, 113.

**ἀπονοσφίζω* (νοσφίζω), aor. 1 ἀπενόσφισα, Ep. σσ, to *separate*, to *divide*, τινὰ δόμων, h. in Cer. 158. Pass. to *be deprived of*, *θεῶν ἐδωδήν*, h. Merc. 562.

ἀποξέω (ξέω), aor. 1 ἀπέξεσα, to *shave off*, hence to *cut off*; with accus. *χεῖρα*, = ἀποκόπτω, 5, 81.†

ἀποξύνω (δξύνω), aor. 1 ἀπέξυνα, to *sharpen*, to *point*; with accus. *ἐρωμά-οαρς*, Od. 6, 269, 9, 326. In both passages the connexion plainly requires the signif. to *smooth*, for which reason Buttm., Lexil. p. 70, would read ἀποξύνουσι for ἀποξύνουσιν, and ἀποξύναι for ἀπέξυνα.

ἀποξύνω (ξύω) = ἀποξέω, aor. 1 ἀπέξυνα, to *shave off*, to *polish*; γῆρας, to strip off old age, 1. a. to become young, a fig.

borrowed from serpents that cast their skins, 9, 446.†

ἀποπατταίνω (πατταίνω), fut. ἀποπαττανέω, Ep. for ἀποπαττανῶ, to *look around* (as if to fly), to *look around fearfully*, 14, 101.†

ἀποπαύω (παύω), aor. 1 ἀπέπανσα, fut. mid. ἀποπαύσομαι, 1) to *cause to cease*, to *stop*, to *restrain*, τινά, any one, 18, 267; τινός, from a thing; πολέμον, 11, 323; also with accus. and infin. τινά ἀλγιστεῖν, to stop one from begging, Od. 18, 114. 2) Mid. to *cease*, to *abstain from*, πολέμον, 1, 422. Od. 1, 340; where now ἀποπαύε stands instead of ἀποπαύω.

ἀποπέμνω (πέμνω), fut. ἀποπέμνω, Ep. ἀππέμψει, Od. 15, 83; aor. ἀπέπεμνα, to *send away*, to *send off*, to *let go*; with accus. 2) to *send back*, δῶρα, Od. 17, 76.

ἀποπέσσει, see ἀποπίπτω. *ἀποπέτομαι* (πέτομαι), aor. 2 ἀπεπτάμην, partcp. ἀποπτάμενος, to *fly away*, to *fly back*; spoken of an arrow, 13, 857; of the god of dreams, ἀποπτάμενος ὥχετο, he vanished in flight, 2, 71; of the soul, Od. 11, 222.

ἀποπίπτω (πίπτω), aor. 2 ἀπέπεσον, to *fall down*, to *sink down*, 14, 351; spoken of the bats, ἐκ πέτρης, to fall down from the rock, Od. 24, 7.

ἀποπλάζω (πλάζω), only aor. pass. ἀποπλάγχθην, partcp. ἀποπλαγχθείς, in the act. to *cause to wander* or *err*. Pass. to *wander*, to *be struck back* [in an object aimed at], Od. 8, 573; νήσον, to be driven from the island, Od. 12, 285; ἀπὸ θῶρηκος πολλὸν ἀποπλαγχθείς, ἐκὰς ἑπτατο διστός, from the cuirass 'wide wand'ring' (Cp.) flew the arrow away, 13, 592. ἡ μὲν ἀποπλαγχθείσα (πρυφάλεια) χαμαὶ πέσε, springing far away the helmet fell to the ground, 13, 578.

ἀποπλεῖω, poet. for ἀποπλέω (πλέω), to *sail away*, to *set sail*, οἰκάδε, 9, 418. Od. 8, 501.

ἀποπλύνω (πλύνω), to *wash away* or *off*; with accus. only the iterat. imperf. λάργας ποτὶ χέρον ἀποπλύνεσκε, the sea washed the stones to the beach, Od. 6, 95.†

ἀποπλώω, Ion. for ἀποπλέω; to which the Ep. aor. 2 ἀπέπλω belongs Od. 14, 339.†

ἀποπνέω, Ep. ἀποπνέω (πνέω), to *breathe out*, to *exhale*; with accus. πυρός μένος, to breathe out the strength of fire, said of the Chimæra, 6, 182; πικρὸν ἁλὸς ὀσμὴν, to exhale the disagreeable odour of the sea, Od. 4, 406. 2) to *expire*; θυμόν, to breathe forth the life, i. e., to die, 4, 524, 13, 654; and without θυμόν, Batr. 100.

**ἀποπνίγω* (πνίγω), aor. 1 ἀπέπνιγα, to *choke outright*, to *strangle*, τινά, Batr. 119.

ἀποπρό (πρό), 1) Adv. *far away*, φέρειν, 16, 669. 2) Prep. with gen. ἀπ'αὐτῶν, far from, νεῶν, 7, 348. (In composition it strengthens ἀπό.)

ἀποπροαίρειν (αἰρέω), partcp. aor. 2

ἀποπροελών, to take away, to take off, τινός, any thing; σίτου, Od. 17, 457.†

ἀποπροέηκε, see ἀποπροέημι.

ἀποπροελών, see ἀποπροαιρέω.

ἀπόπροθεν, adv. from far, from a distance [remote, far away], 10, 209. Od. 6, 218.

ἀπόπροθι, adv. ἀποπρό, in the distance, far away, 10, 410. Od. 4, 757.

ἀποπροέημι (ἔημι), aor. 1 Ion. ἀποπροέηκα, to send far away, to send forth, to despatch, τινά πόλινδε, any one to the city, Od. 14, 26; ἰόν, to shoot an arrow, Od. 22, 82. 2) to let fall, ξίφος χαμάζε, Od. 22, 327. (-----).

ἀποπροτέμνω (τέμνω), partop. aor. 2 ἀποπροταμών, to cut off from, to carve from; with gen. κότον ('carving forth a portion from the loins of a huge brawn,' Cp.), Od. 8, 475.†

ἀποπτάμενος, see ἀποπέτομαι.

ἀποπτύω (v in the pres. ὑ or ὕ) (πτύω), to spit out, to vomit forth, to throw, cast up, τί, anything, 23, 781; said of the sea-wave, ἄλδς ἀχχυν ['scatter wide the spray,' Cp.], 4, 426.

ἀπόρρητος, on (πορθέω), not pillaged, not razed, unsacked, πόλις, 12, 11.†

ἀπορνύμι (δρνυμι), to excite from a place, only mid. to rush forth from a place; Δυκίηθεν, to come from Lycia, 5, 105.†

ἀπορούω (δρούω), aor. 1 ἀπόρουσα, to leap down, to hasten down, from a chariot, 5, 20, 836. 2) to recoil [21, 593: πάλιν δ' ἀπὸ χαλδὸς ὀρουσεν, 'with a swift recoil back flew the spear,' Cp.; of a person], to spring back, 21, 251. Od. 22, 95.

ἀπορραῖω (ραῖω), aor. 1 ἀπορραῖσα, prop. to break off. 2) to tear away, τινά τι, any thing from any one [σὲ . . . κτήματα, to rob you of your property], Od. 1, 404; τινά ἦτορ, to deprive of life, Od. 16, 428.

ἀπορρήνυμι (ρήνυμι), aor. 1 ἀπέρρηξα, to break off, to tear away; with accus. δεσμών, his halter, spoken of a horse, 6, 507; κορυφῇν ὄρεος, Od. 9, 481; θαυρούς, to break [burst, Cp.] the hinges (of a gate), 12, 459.

ἀπορρήγέω (ριγέω), perf. 2 τ'ἀπέρρηγα; prop. I shudder with cold; hence fig. I shudder to do any thing; I shrink from doing it; dare not do it; c. infin. Od. 2, 52.† (The perf. with pres. signif.)

ἀπορρίπτω (ρίπτω), aor. 1 ἀπέρριψα, to throw away, to cast off; with accus. καλύπτρην, a veil, 22, 406; metaph. μῆνιν, to lay aside anger, 9, 517; μηνιόμην, *16, 282.

ἀπορρώξ, ὤγος, ὁ, ἡ (ρήνυμι), prop. adj. torn off, sleep, abrupt. ἀκταὶ ἀπορρώγες, the rugged shores, Od. 13, 98. 2) ἡ as subst. a portion torn off, a fragment, a branch; spoken of a river, Στυγὸς ὕδατος ἀπορρώξ, an arm of the Stygian water, 2, 755; of Cocytus, Od. 10, 514; also spoken of excellent wine, ἀμβροστὴς καὶ νέκταρος, an efflux of ambrosia and nectar, Od. 9, 359.

ἀποσσεύομαι (σεύω), only in Ep. sync. aor. 2 mid. ἀπεσσύμην, to haste away, to rush away or off; with gen. δώματος, from the house, 9, 390; ἐς μυχόν, Od. 9, 236. (v short; σ doubled with augm.)

ἀποσσεδάδνυμι (σσεδάδνυμι), aor. 1 ἀπεσσεδάσσα, to scatter, to disperse, to drive asunder; with accus. ψυχάς, Od. 11, 385; βασιλῆας, 19, 309; metaph. κῆδεα θυμοῦ, to dismiss cares from the mind ['scatter wide thy cares, Cp.]; to dispel, Od. 8, 149.

ἀποσσεκίδνυμι, poet. form from ἀποσσεδάδνυμι; in H. only mid. ἀποσσεκιδναίμαι, to disperse, 23, 4.†

ἀποσσεκιδμαίνω (σσεκιδμαίνω), (intrans.), to be very angry, to be vehemently enraged, τινί, against any one, 24, 65.†

ἀποσπένδω (σπένδω), to pour out, chiefly to pour out wine at sacrifices, and upon taking oaths, in honour of the gods, to pour out a drink-offering, to offer a libation, *Od. 3, 394. 14, 331.

ἀποσταδέω, adv. = ἀποσταδόν, Od. 6, 143.†

ἀποσταδόν, adv. (ἀφίστημι), absent, at a distance, μάρνασθαι, 15, 556.†

ἀποστειχω (στείχω), aor. 2 ἀπέστιχον, to go away, to depart, 11; οἰκάδε, to return home, Od. 11, 132; ἀνὰ νῆσον, Od. 12, 143.

ἀποστίλβω (στίλβω), to gleam, to sparkle, to emit brightness. λίθοι-ἀποστίλβοντες ἀλείφατος, stones, shining as with oil; ὥς must be here supplied (for H. uses this expression to indicate great brightness), Od. 3, 408.†

ἀποστρέφω (στρέφω), fut. ἀποστρέψω, aor. 1 ἀπέστρεψα, Ep. iterat. ἀποστρέψασκε, 1) Trans. to turn away, to turn back; πόδας καὶ χεῖρας (in order to tie them behind), Od. 22, 173; to reverse, ἰχνία, h. Merc. 76. b) to cause to turn, to make to return; with accus. 15, 62. 22, 197; to draw off any one from any thing, τινά πολέμοιο, 12, 249 (where Spitzner reads ἀποστρέψεις for ἀποτρέψεις). ἀποστρέφοντες ἐταῖρους, sc. ἀνόν, friends to call him back, 10, 355. 2) [According to some interpreters it is] intrans. in Od. 11, 597, ἀποστρέψασκε=it rolled back (of a stone). (But in this sense, as Nitzsch observes, we should at least expect ὠροστρέφω, and it is prob. trans. See κραταῖς.)

ἀποστρέψασκε, see ἀποστρέφω.

ἀποστυφελίζω (στυφελίζω), aor. 1 ἀπεστυφέλιξα, to drive back by force, to repel, τινά τινος, 16, 703. τρίς νεκροῦ ἀπεστυφέλιξας, thrice they drove him back (repulsed him) from the dead body, *18, 158.

*ἀποσσυρίζω (συρίζω), to pipe out, to whistle, h. Merc. 280.

ἀποσφάλλω (σφάλλω), aor. 1 ἀπέσφηλα, to lead from the right road, to cause to stray; τινά, any one, Od. 3, 320; metaph. τινά νόνοιο, to cause any one to fall of the object of his labour ['to frustrate his labours,' Cp.], 5, 567.

ἀποσχιζώ (σχιζώ), aor. 1 ἀπέσχισα, to

split off, to split asunder, to cleave; with accus. πέτρην, Od. 4, 507.† in tmesis.

ἀποτάμνω (Ion. for ἀποτέμνω), aor. 2 ἀπέταμον, *to cut off, to cut asunder, στομάχους, 3, 392 [ρίνα, οὐστα, &c.]*; ἵπποιο παρηγορίας, 8, 87. 2) Mid. *to cut off any thing for oneself, κρέα, 22, 347*; hence *to drive away, βούς, h. Merc. 74.*

ἀποτῆλός, adv. (τηλοῦ), far in the distance, remote, Od. 9, 117.†

ἀποτίθημι (τίθημι), aor. 1 ἀπέθηκα, aor. 2 mid. ἀπεθέμην, subj. ἀποθείομαι Ep. for ἀποθῆναι, infin. ἀποθέσθαι, 1) *to lay aside, to lay up, to put up; with accus. δέπας ἐπὶ χηλῶ, 16, 254.* 2) Mid. *to lay down or aside, to put off, τί, any thing; φύσας ὅπλα τε πάντα, 18, 409; τεύχεα, to lay down one's arms, 3, 89; metaph. ἐν-πὴν, to lay aside oburgation, 5, 492.*

**ἀποτιμάω* (τιμάω), fut. ἀποτιμήσω, *not to honour, to slight; with accus., h. Merc. 35.*

ἀποτίνυμαι, poet. for ἀποτίνομαι. *πολέων ποιήν, to take vengeance for many [a Grecian slain, Cp.], 16, 398; τινά τινος, to cause one to atone for any thing, Od. 2, 73.*

ἀποτίνω (τίω), fut. ἀποτίσω, aor. 1 ἀπέτισα, fut. mid. ἀποτίσομαι, aor. 1 ἀπετίσασθην. 1) Act. prop. *to pay back, to requite, τὴν τριπλῇ, 1, 128; πολλά τινι, Od. 2, 132; a) Esply in a bad sense, to pay the penalty, to atone for any thing, τινὶ τι: τιμὴν τινι, to make compensation, and satisfaction to any one, 3, 286; πάσαν ὑπερβασίην τινὶ, to requite [take vengeance upon] one for transgression, Od. 13, 193; Πατρόκλοιο ἔλωρα, to pay the penalty for Patroclus slain, 18, 93. σύν τε μεγάλῳ ἀπέτισαν σύν σφῆσιν κεφαλῇσι, and then shall they make full satisfaction, even with their own heads, etc. (aor. for fut.) 4, 161. b) In a good sense, to repay, to make good, κομιδὴν τινι, 8, 186; εὐεργεσίας, Od. 22, 235. cf. Od. 2, 132. II) Mid. 1) *to exact compensation, satisfaction, etc.; with accus. of the thing, ποιήν ἐτάρω, to require satisfaction, i. e., to take vengeance for his companions, Od. 23, 312; and mly to punish, βίας, Od. 16, 255. 3, 216; with accus. of the pers. τινά, to cause any one to make atonement or to punish him, Od. 24, 480; absol. Od. 1, 268.**

ἀποτίω=ἀποτίνω, not occurring in the pres.

ἀποτιμήγω, Ep. form of ἀποτέμνω, aor. 1 ἀπότμηξα, *to cut or lop off, to cleave away; with accus. χεῖρας ἔξφει, 11, 146; κεφαλῇν, Od. 10, 440; spoken of rivers κλιτύς, to sweep away many a declivity [Cp.], 16, 390; metaph. τινά τινος, to cut off, or intercept any one from a thing, λαοῦ, 10, 364. 22, 456.*

ἀποτμος, on (πότμος), unfortunate, wretched, 24, 388. Superl. ἀποτμότατος, Od. 1, 219.

ἀποτρέπω (τρέπω), fut. ἀποτρέψω, aor. 2 ἀπέτραπον, aor. 2 mid. ἀπετραπόμην, 1) *to turn away, to turn aside, to divert, to*

drive away, τινά, 15, 276; λαόν, 11, 758; πολέμοιο, to dissuade any one from war, 12, 249. 2) Mid. to turn away, to turn back; with αὐτος, 10, 200. 12, 329.

ἀποτρίβω (τρίβω), fut. ἀποτρίβω, *to rub off, to wipe off. πολλά οἱ ἀμφὶ κάρη σφέλα — πλευραὶ ἀποτρίβουσι βαλλομένοιο, i. e., the ribs of him pelted at shall drive back (lit. rub off) many stools thrown at his head, i. e., many stools thrown at his head shall at least hit his ribs, Od. 17, 232.† Some read πλευράς, and take σφέλα in the nom., less in accordance with the poetic language. [Others refer ἀμφὶ κάρη to the thrؤuers: 'many stools whirled round the head,' &c.]*

ἀπότροπος, on (τρέπω), turned away, separata, far from men, Od. 14, 372.

ἀποτρωπάω, poet. form of ἀποτρέπω, *to turn away; τινά, 20, 119; τί, Od. 16, 405. 2) Mid. to turn oneself away, τινός, from a thing; τόξον τανυστός, to withdraw or shrink from straining the bow, Od. 21, 112; with infin. to delay, to hesitate, δακείην ἀπετρωπώντο λόντων, 18, 585.*

ἀπούρας, a solitary partec. aor. 1 from an obsol. root, which in signification belongs to ἀπαυράω, *to take away, q. v.* [Either an anomaly for ἀπονήρας, as ἔχραισμον from χραισμεῖν; or a regular or syncopated form of a *darytone*, ἀπο-αφείρας.—ἀπαυρᾶν arising from *elision*, ἀπουρᾶν from *contraction*; for οαν=ων (as in ἐωντοῦ) or on, the α falling away, Döb. p. 18.]

ἀπουρίζω, fut. ἀπουρίσω, only 22, 489.† ἄλλοι γάρ οἱ ἀπουρίσσουν ἀρούρας; according to the common explanation, Ion. for ἀφορίζω, they will remove the boundaries of his fields, and so lessen them; or, according to Buttm., Lexil. p. 146, related to ἀπαυράω (they will take his fields from him), who also prefers the other reading ἀπουρήσουσιν.

**ἀποφαίνω* (φαίνω), aor. 1 ἀπέφηνα, *to disclose, to bring to light, to make known, to manifest, Batr. 143.*

ἀποφέρω (φέρω), fut. ἀποίσω, aor. 1 ἀπένεικα, *to bear away, to bring away; with accus. spoken of horses, ἀπό τινος, 5, 256. 2) to carry from one place to another, to convey; τεύχεά τινι, Od. 16, 360; τινά Κόωνδε, of ships, 14, 255; μῦθον τινί, to report tidings to any one, 10, 337.*

**ἀποφεύγω* (φεύγω), *to flee away, to escape, with accus. Batr.*

ἀπόφθιμι (φθμὶ), *to announce; with αντικρῦ, to declare directly, 7, 362, Ep. 2) Mid. in like manner: ἀπόφασθε ἀγγελίην, 9, 422. To this is assigned the aor. ἀπέπων, q. v.*

ἀποφθίθω (φθίθω), imperf. ἀπέφθιθον, poet.=ἀποφθίνω, *to perish, Od. 5, 110. 133. 7, 251. (Buttm., Gram. § 114, rejects the reading ἀπέφθιθον, and prefers ἀπέφθιθεν for ἀπεφθίσθησαν, as aor. pass. from φθίω, cf. Rost, Gram. p. 334.)*

ἀποφθινύθω, poet. (φθινύθω), intrans. *to perish, to die, 5, 643. 2) Trans. θυμόν, to lose life, 16, 540. *11.*

ἀποφθίνω, poet. (φθίω), only aor. sync. mid. ἀπεφθίμην, impf. ἀποφθίσθω, 8, 429, optat. ἀποφθίμην for ἀποφθιοίμην, Od. 10, 51; partcp. ἀποφθίμενος, aor. 1 pass. ἀπεφθίοντο; hence 3 plur. ἀπέφθιθεν, Od. 23, 331 [conf. also ἀποφθίω], to perish, to die, 3, 322; λυγρῷ δάεθρῳ, Od. 15, 268; λυγαλέῳ θανάτῳ, Od. 15, 358; ἡ πεσὼν — ἀποφθίμην — ἡ ἀκέων τλαίην, whether I falling from the ship should perish in the sea, Od. 10, 51.

ἀποφώλιος, ον, poet. accord. to the Schol. = μάταιος, prop. idle, vain, empty, worthless, Od. 14, 212; spoken of the mind, νόον ἀποφώλιος, Od. 8, 177; οὐκ ἀποφώλια εἰδώς, not knowing worthless things, not weak of understanding, Od. 5, 182. 2) fruitless, unproductive; εὐναὶ ἀθανάτων, Od. 11, 249. (The deriv. is uncertain; according to some from φωλεός, according to others from ἀπό and φελος.)

ἀποχάζομαι, depon. mid. (χάζομαι), to yield, to retire, βόθρου, Od. 11, 95.† ἀποχέω (χέω), Ep. aor. ἀπέχευα, to pour out, to spill, εἰδῶτα ἔραζε, *Od. 22, 20, 85, in tmesis.

ἀποψύχω (ψύχω), partcp. aor. pass. ἀποψυχθεῖς, 1) to breathe out, to be breathless, to swoon, Od. 24, 348. 2) to become cool. 2) Mid. to let (a thing) dry; to dry for oneself; with accus. τοῖς δ' ἰδρῶ ἀπειψύχοντο χιτῶνων, they dried the sweat of the garments ['their tunics sweat-imbued—They ventilated,' Cp.], 11, 621. 22, 1; ἰδρῶ ἀποψυχθεῖς, 21, 561.

*ἀπρεπῶς, poet. for ἀπρεπῶς, adv. (πρέπω), in an undecorous manner, indecorously, h. Merc. 272.

ἀπρηκτος, ον (πράσσω). 1) undone, unaccomplished, vain, unproductive, fruitless; ἀπρηκτον πόλεμον πολεμίζειν, 2, 121; ἀπρηκτοι ἐριδες, idle contentions, 2, 376. 2) Pass. not to be managed, severe, incurable, unavoidable. δόδυναί, Od. 2, 49; ἀνίη, Od. 12, 223. The neut. as adv. ἀπρηκτον νέεσθαι, to return without effecting one's purpose, 14, 221.

ἀπρίατην, adv. (πρίαιμαι), unbought, unransomed, gratuitously, 1, 99. Od. 14, 317.

ἀπροτίμαστος, ον, Ep. for ἀπρόσμαστος (μάσσω), untouched, undefiled, pure, 19, 263.†

ἀπτερος, ον (πτερόν), unwinged, without wings; only in the phrase τῇ δ' ἀπτερος ἔπλετο μῦθος ['nor his words flew wing'd away,' Cp.], i. e., what he said did not escape her; she noted it, although words easily fly away (πτερόεντα), Od. 17, 57, 19, 29.

ἀπτήν, ἀπτήνος, ὁ, ἡ (πηνός), unfeathered, unfeathered, callow, νεοσσός, 9, 323.† ἀπτοεπής, ἐς (πτοέω, ἔπος), fearless or undaunted in speaking, bold, 8, 209.† According to others, ἀπτοεπής from ἀπτεσθαί, assailing with words, cf. 1, 582.

ἀπτόλεμος, ον, poet. (πόλεμος), unwarlike, cowardly, *2, 201.

ἄπτω, aor. 1 ἤψα, aor. 1 mid. ἡψάμην and ἀψάμην, aor. pass. Ep. ἐάφθη, q. v.

1) Act. to attach, to fasten, to join; with accus. only εὐστρεφὲς ἔντερον οἶός, Od. 21, 408. 11) Mid. to join for oneself; βρόχον ἀφ' ὑψηλοῦ μελάθρου, to make the noose fast to the lofty roof, Od. 11, 277; to attach oneself to, to stick to, to hit. τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, so long the weapons hit both sides, 8, 67. 11, 85, and mly to touch, to grasp, to lay hold of, to clasp, to seize; with gen. ἀψασθαι γούνων, νηῶν, χειρῶν, κεφαλῆς; κύων σὺνδς ἀπτεται κατόπισθε, ἰσχία τε γλουτούς τε, a dog seizes the boar from behind, by the hips and loins, 8, 339. Thus Eustath. explains the passage in accordance with connexion, assuming that to the genit. an accus. of nearer definition is annexed, and supplying κατὰ with ἰσχία, etc. Others construct ἰσχία τε γλουτούς τε, with ἐλίσσόμενόν τε δοκεῖν: metaph. βρώμης ἡδὲ ποτῆτος, to touch food and drink, Od. 10, 379.

ἄπτω, fut. mid. ἄψομαι, to inflame, to kindle, to light; only mid. to take fire, to blaze up; ὅτε δὴ τάχ' ὁ μοχλὸς—ἐν πυρὶ μέλλεν ἄψεσθαι, when now the stake 'should soon have flamed' (Cp.) in the fire, Od. 9, 379.

ἀπύργωτος, ον (πυργῶ), without towers, unfortified, Θήρη, Od. 11, 263.†

ἄπυρος, ον (πῦρ), without fire, not having come in contact with fire, unsoiled by fire; spoken of cauldrons and tripods as yet new, 9, 122, 23, 267; or, with others, not to be used on the fire, but e. g. for mixing wine.

ἀπύρωτος, ον=ἄπυρος, φιάλη, a vessel not yet touched by fire, 23, 270.†

ἄπυστος, ον (πυνθάνομαι). 1) Pass. of which nothing is heard, unknown, unheard of. Od. 1, 242. 2) Act. who has heard of nothing, ignorant, uninformed, Od. 5, 127; with gen. μύθων, Od. 4, 675.

ἀπωθέω (ᾠθέω), fut. 1 ἀπώσω, aor. 1 ἀπῶσα, Ep. ἀπέωσα, fut. mid. ἀπώσομαι, aor. 1 mid. ἀπώσάμην, to thrust away, to drive or push away; with accus. ῥινόν, to abrade the skin, to break it, 5, 308; ὀμίχλην, to scatter the cloud, 17, 649; τινά τινας and ἐκ τινας, to drive one from, ἀνδρα γέροντος, 8, 96; ἐκ Τροίης, 13, 867; spoken of the winds and waves: to drive from the right way, to turn aside, Od. 9, 81. 2) Mid. to drive away from oneself, to repulse, to avert; with accus. Τρώας, 8, 206; κατὰ νηῶν, misfortune from the ships, 15, 503; πόλεμον νηῶν, 16, 251; θυράων λίθων, Od. 9, 394.

ἄρα, particle Ep., also ἄρ and enclit. ῥά (APQ). [All the forms occur before consonants; before vowels ἄρ' and ῥ'; ῥα may also stand before a vowel with the digamma.] This particle, which never stands as the first word of a sentence, but which occupies an early place in it, expresses, in accordance with its derivation from APQ, to suit, to be adapted, a close connexion, exactly, just, hence only, thereupon. 1) A most intimate con-

nexion between two ideas or thoughts:

a) After relatives, in correlative clauses, of place, time, and manner. Ἀτρείδης δ' ἀρα χεῖρα—τὴν βάλεν, ἣ δ' ἔχε τόξον, precisely the hand with which, 13, 594. τῇ ῥα, just there, just where, 14, 404. 11, 149; εἴτ' ἀρα, ὅτ' ἀρα, just as; τότ' ἀρα, exactly then. b) After a demonstrative pronoun, when by it an object previously named is referred to, or something already stated in general is repeated and more exactly explained, *just, exactly, then*, e. g. 4, 499—501, υἱὸν Πριάμοιο νόθον βάλε Δημοκῶντα—τόν ῥ' Ὀδυσσεὺς—βάλε, him then, and v. 488. τοῖον ἀρα—ἰξενάρειεν Αἴας (as a recapitulation of the whole narration), cf. 13, 170—177; τόν ῥα—νύξε; so ταῦτ' ἀρα, just these; with demonstrat. adv. τῷ ἀρα, just therefore, ἐνθ' ἀρα, just then or there, ὡς ἀρα, just so, and the frequent ἡ ῥα and ὡς ἄρ' ἔφη. Hence c) In sequences, οἵτοι ἄρ'—ῥσαν, these then were, 2, 760; τοῦνεκ' ἀρα, on this account then: here belongs the construction with interrogatives, τίς τ' ἄρ, τῶν—ῆν, now then, who of these, etc., 2, 761. Hence 2) It is also employed in clauses where a previous mistake is indicated, or information upon some unthought of point communicated, *then, therefore*. νηλεὲς οὐκ ἀρα σοῖγε πατήρ ῆν ἱππῶτα. Πηλεὺς, not therefore was, 16, 33. cf. 9, 816. Od. 13, 209. 17, 454; also in explanatory and illustrative clauses. ὅτι ῥα, ἐπεὶ ῥα, because namely, 1, 56. 13, 416. 3) It indicates the direct progress of actions and events: hence it serves a) To connect actions and states which in point of time succeed one another, and of which the one seems to proceed from the other, *then, thereupon*, 1, 68. 306. 464; hence frequently in connexion with αἶψα, αὐτίκα, καρπαλίμως; further, ἐπεὶ ῥα, ὅτε ῥα, as soon as, 14, 641; and in both protasis and apodosis, ὅτε δὴ ῥα—δὴ ῥα τότε, then forthwith, 11, 780. b) Mly in enumerating several consecutive events, 5, 592. With negat. οὐδ' ἀρα, it signifies, according to Nägelsbach, a) *and not once*, Od. 9, 92. b) *and immediately not* (no longer), Od. 4, 716; cf. Nägelsbach, Excurs. III. p. 191. Kühner, Gram. § 630.

ἀραβέω (ἀραβος), aor. 1 ἀράβησα, *to rattle, to resound*; spoken of the arms of a falling warrior. ἀράβησε τεύχε' ἐν αἰνέτῃ, 4, 504. 5, 42, and often.

ἀραβος, ὁ (ἀράσσω [and the other verba pulsandi, ῥάω, ῥαβάζω. Lob. Path. 285]), *noise, rattling*; ὀδόντων, chattering of the teeth, 10, 375.†

Ἀραιυμένη, ἡ, a town and territory in Argolis, accord. to Strabo the later *Philius*, between Sicyon and Argos, which took its name from the daughter of Aras; or rather the signif. is from ἀραιός and θυρέα, *a narrow pass*, 2, 571.

ἀραιός, ἡ, ὄν, *thin, small, narrow*, κνήμαι, 18, 411; γλώσσαι, 16, 161; εἰσόδος, the narrow entrance of a port, Od. 10, 90. 2)

delicate, weak, unwarlike; spoken of the hand of Aphroditē, 5, 525.

ἀράσμαι, depon. mid. (ἀρά), fut. ἀρήσομαι, aor. 1 ἠρησάμην, *to pray, to address supplications to the gods*; with dat. Ἀπόλλωνι, 1, 35. 2) *to wish*, yet only when one's wish is expressed aloud; with infin. 4, 143. Od. 1, 163; with ἔως and optat. Od. 19, 367. b) *to wish present, to invoke*; with accus. ἐπεὶ—ἀρήσεται Ἐρινύς, when the mother shall invoke the Erinyes, Od. 2, 135. Once ἀρήμεναι for ἀρᾶν, infin. act., but according to Buttm., Gram. § 114, aor. 2 pass. of the root ἀρομαι, in accordance with the connexion: πολλὰκι πον μέλλεις ἀρήμεναι, thou wilt oft have prayed, Od. 22, 322.

ἀραρίσκω, poet. (th. APQ [cf. ἐέλκω, ἀκαχίζω, ἀπαφίσκω]), aor. 1 act. ἤρσα, infin. ἄρσαι, aor. 2 act. ἤραρον, Ep. ἄραρον, partic. ἄραρων, perf. ἄρηρα, partic. ἀρηρῶς, fem. ἀραρνία, pluperf. ἀρήρειν, aor. 1 pass. only 3 plur. ἄρθεν, 16, 211, Ep. aor. 2 mid. only partic. ἀρμενος. (The pres. ἀραρίσκω, Od. 14, 23, has been formed from the aor. 2 act.) 1) Trans. in the aor. 1 and 2 act. (The last twice intrans. 16, 214. Od. 4, 77.) *To join, hence 1) to annex, to bind, to fit to, to secure, to prepare*, τί, any thing; τινί, with or of something; κέρα, to bind the horns 4, 110. οἱ δ' ἐπεὶ ἀλλήλους ἀραρον βόεσσι, when with their shields they had locked themselves together, 12, 105; and pass. μάλλον δὲ στίχες ἄρθεν (Ep. for ἀρθησαν), the ranks pressed more closely together, 16, 211. b) *τί τινι, to fasten or attach one thing to another; κίρια σταμίνεσσιν*, Od. 5, 252; ἀγγεσιν ἀπαντα, to preserve, to put up every thing in vessels, Od. 2, 289; πέδιλα πόδεσσιν, Od. 14, 23; hence mly *to construct, to prepare, to build, τί τινι, any thing of or from a thing; τοίχον λίθοισι, to build a wall of stones*, 16, 212 (in which sense also the perf. ἄρπεν stands, Od. 5, 248; which is, however, according to the Schol. only a false reading for ἀρᾶσεν, cf. Nitzsch ad loc.). Metaph. μνηστήρων θάνατον, to prepare death for the suitors, Od. 16, 169. 2) *to provide, to furnish, τί τινι; πάμασιν ἀμφορέας*, Od. 2, 353; νῆα ἐρέτησιν, Od. 3, 280; metaph. ἤραρε θυμὸν ἐδώδῃ, he furnished, i. e. refreshed his heart with food, Od. 5, 95. 3) *to suit any thing to any one, to make agreeable*, only 1, 136. γέρας ἄρσαντες κατὰ θυμὸν, suiting a present to my mind, i. e. selecting one, etc. 11) Intrans. in the perf. and plupf. 1) *to be joined together, to stand in close array, and mly to fit, to be suited to, to sit close*. Τρῶες ἀρηρῶτες, the Trojans in close array, 13, 800; and so aor. 2, 16, 214. ζωστήρ ἀρηρῶς, a close-fitting girdle, 4, 134; mly with dat. θώρηξ γυάλουσι ἀρηρῶς, a cuirass joined together, constructed of plates, 15, 530. cf. Od. 6, 267; *to suit, τινί, any thing. δοῦρα παλάμῃν ἀρήρει, 3, 338. κενεὴ ἐκατόν πολίων πρυλέεσσ' ἀραρνία, 5, 744. πύλαι*

πύκα στιβαρῶς ἀραρυῖται, 12, 454; *σανίδης*, Od. 2, 344; rarely with prepos. *ἐν ἀρμονίῃσιν ἀρήρη*, the timbers hold fast in the joints, Od. 5, 361. cf. *ἀρμονίη*. *πίθοι* ποτὶ τοίχον ἀρηρότες, vessels arranged against the wall (fitted to the wall), Od. 2, 342; metaph. οὐ φρεσὶν ᾗσιν ἀρηρῶς, not firm in understanding, Od. 10, 553. 2) *fitted out, well furnished*; *σκολόπεσσι*, with fishes, 12, 56. *ζώνη ἐκατὸν θυσάνους ἀραρυῖα*, 14, 181. cf. Od. 2, 267. 3) *Metaph. to be befitting, agreeable, pleasant*. *μῦθος*, δ—πᾶσιν ἦραρεν, which was pleasing to all, Od. 4, 777, aor. 2 here intrans. III) *Mid. only the partic. aor. 2 sync. as adj. ἀρμενος, ἦ, ον, fitted to, attached to*; with dat. *ἐνέκριον ἀρμενον τῷ ἰσθῷ*, the sail-yard attached to the mast, Od. 5, 254; with *ἐν*: *τροχὸς ἀρμενος ἐν παλάμῃσιν*, a wheel suited to the hands, 18, 600; *πέλεκυς*, Od. 5, 234.

ἀραρον, see *ἀραρίσκω*.

ἀράσσω [see *ἀραβος*], fut. *ξω*, to strike, to knock, to beat; in our editions of H. found only in tmesis, *ἀπαράσσω* and *συν-ἀράσσω* [and once *ἐξαράσσω*, Od. 12, 422], q. v. In Od. 5, 248, Bothe, instead of the reading *ἀραρεν* of Eustath., has adopted the reading of the Codd. *ἀρασσεν*. He reads, therefore, *καὶ ἥρμυσεν ἀλλήλοισιν γόμοφισιν δ' ἀρα τήγχε καὶ ἀρμονίῃσιν ἀρασσεν*. Also Nitzsch, Bd. II. p. 86, approves this as the only true reading, because *ἀραρεν* is always elsewhere used intransitively, and *ἥραρεν* with *ἥρμυσεν* is tautological; cf. Apoll. Rhod. II. 614. **Ἀρασσεν* stands for *συνάρασσεν*, belongs prop. to γόμοφισιν, and is by zeugma to be referred to ἀρμονίῃσιν also. Bothe translates the verse: 'he hammered (fastened) together the raft with nails and joints.'

ἀράχνιον, τό (*ἀράχνη*), a spider's web, Od. 8, 280. 16, 35. *Od.

ἀργαλέος, ἐγ, εἶον, heavy, difficult, troublesome, oppressive, that which can hardly be borne; more rarely, which is difficult to accomplish, *ἔργον*, *ἀνεμος*, *μνηστὴς*, Od. 2, 199; mly with dat. of pers. and infin. *ἀργαλέον μοι πᾶσι μάχεσθαι*, hard it is for me to contend with all, 20, 356; more rarely, *ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι*, hard is it to oppose the Olympian Zeus, 1, 589, and Od. 4, 397 (prob. from a intens. and *ἔργον*; or, according to some, from *ἄλγος*, with an exchange of λ for ρ).

**Ἀργαῆδης*, ον, δ, son of Argeus = *Poly-melus*, 16, 417.

**Ἀργεῖος*, εἴη, εἶον (*Ἀργος*), of Argos, Argive. **Ἥρη Ἀργεῖη*, the Argive Hērē, 4, 8; **Ἐλένη*, the Peloponnesian, 2, 161; cf. **Ἀργος*, h. 3. 2) *Subst. a man of Argos*, primarily an inhabitant of the city of Argos. b) an inhabitant of the Argive territory; and, because this was the principal people before Troy, a denomination of all the Greeks, 2, 352.

**Ἀργειφόντης*, ον, δ (*Ἀργος*, *φόνεω*), the *Argicide*, an appellation of Hermēs, be-

cause he slew the guardian of Io the many-eyed Argus, 2, 103. Od. 1, 38. [*Ἀργος* (propter oculorum splendorem =) *Micurus*. See note, end of *ἀργός*.]

ἀργεννός, ἦ, ὄν, poet. for *ἀργός*, *white, shining*, *δῖες*, but also *δδονα*, silver-coloured veil, 3, 141 [hence the islands **Ἀργεννοῦσαι* and the promontory **Ἀργεννον* = *Capo Bianco*, *Lob. Path.* 188].

ἀργεστής, ἀο, δ (*ἀργός*) epith. of Notus, prob. *rapid*, or *raising white foam* (like *albus Notus*, Hor., [= *rapidus, vehemens*: *ταχύς*, Apoll., for in H. (mistaken by Horace) *Notus* does not *disperse*, but *collect* the clouds. *Luc. p. 181*]), 11, 306, 21, 334. As an adj. it is, according to the Gramm., oxytone, *ἀργεστής*; as prop. name, paroxytone, cf. Spitzner ad II. 11, 306.

ἀργέτι, *ἀργέτα*, poet. for *ἀργήτι*, *ἀργήτα*, see *ἀργής*.

ἀργής, ἦτος, δ, ἦ, *white, clear, shining, beaming* [Lucas would construe it *quick-flashing*, to combine both *rapidity* and *brighness*. It is an epithet, not of *ἀστεροπή* (*fulgur*), but of *κεραυνός* (*fulmen*), the *lightning* that *strikes*], mly spoken of lightning: but also of *εἰνός*. *ἀργής* *θημὸς*, white fat, 11, 817. 21, 127 (poet. shortened dat. and accus. *ἀργέτι*, *ἀργέτα*, 11, 817. 21, 127).

ἀργικέραυνος, ον, δ (*κεραυνός*), having a blaze of white lightning, *darting, glowing lightning*, epith. of Zeus; subst. the hurler of lightning (Voss), *20, 16.

ἀργυρέος, *εσσα*, εν (*ἀργός*), *white, shining*, epith. of the towns Camirus and Lycastus, from the white limestone mountains, 2, 647. 656; *οὔρεα*, h. Ap. 18, 12.

ἀργυρόδους, οντος, δ, ἦ (*δδούς*), *white-toothed, white-tusked*, epith. of boars and dogs, 10, 264. Od. 8, 60.

ἀργίπους, ποδός, δ, ἦ (*πούς*), *swift-footed*, epith. of dogs, 24, 211. † of horses, h. in Ven. 212. See note on **Ἀργειφόντης*.

**Ἀργισσα*, ἦ, a place in Thessalia *Felagiótis*, on the *Penēus*, the later *Argura*, 2, 737.

ἄργμα, τος, τό (*ἄρχω*), the *first-fruits*, the *firstlings*, the portions of the victim cut off and burnt in honour of the gods, Od. 14, 446. †

**Ἀργος*, δ, pr. name of a dog, Od. 17, 292; see ad. *ἀργός*.

**Ἀργος*, εος, τό, 1) *Argos* (*Argē*), chief city in Argolis, on the *Inachus*, now *Argo*, in the time of the Trojan war the residence of *Diomedēs*, 2, 559. It had the epithets *Ἀχαιϊκόν*, *Ἴασον*, *Ἰνυόροτον*. 2) the *Argolic plain*, the realm in which *Agamemnon* ruled, having his residence in *Mycenae*, 1, 30. 2, 108. 3) It signif. also the entire *Peloponnesus*, *Argos* being the chief city of the *Achaians* and the most powerful kingdom in the *Peloponnesus*; hence, in connexion with *Hellas*, it stands for all Greece, Od. 1, 344. 4, 726. 4) τὸ *Πελαγονικόν*, a town in Thessaly, under the dominion of *Achilles*, according to some the later *Larissa*, not

extant in the time of Strabo, 2, 681. (ἀργος, τό, signifies, accord. to Strab., *plain*, and is peculiarly a name of Pelasgian towns, as Δάρισσα, see Müller I. § 125.)

ἀργός, ἡ, ὄν (related to ἀργυρος [see Hermann's note in Ἀργεῖφόντης]), *shining, gleaming, white*, epith. of a goose, Od. 15, 161; and of victims shining with fat (nitidus), 23, 30. 2) *rapid, fleet*, often epith. of dogs, πόδας ἀργοί, 18, 578. Od. 2, 11; and without πόδας, 1, 50. (According to the Schol. and some modern commentators, it signifies *white dogs*, see Köppen; the connexion, however, refutes this signif., since the reference is to the entire race. The signif. *swift-footed*, some derive from ἄργον and the intens. α, ἀεργός, contr. ἀργός, *without toil, swift-running*. The true derivation is that, being primarily used of light, it signifies *glimmering, shining* (Herm. micuus); then of the running of dogs, *fleet*, since swiftness in running produces a glimmering appearance: see Nitzsch in Anm. to Od. 2, 11.)

Ἀργοςδε, to Argos.

ἀργύρεος, ἐν, εον (ἀργυρος), *silver*, adorned with silver, often used of articles belonging to the gods and to the rich, 1, 49, 5, 727. Od. 4, 53.

ἀργυροδίνης, ου (δίνη), *silver-whirling, having silver eddies*, epith. of rivers, *2, 752. 21, 8.

ἀργυρόηλος, ου (ήλος), *adorned with silver nails or studs*, ἔβος, θρόνος, 3, 334. Od. 7, 162.

ἀργυρόπεζα, ἡ (πέζα), *silver-footed*, metaphor. for shining, epith. of Thetis, *1, 538.

ἀργυρος, ὁ (related to ἀργός), *silver*. H. mentions it very often, and names as its source the town Alybe in the country of the Halizones (cf. Ἀλύβη). We find mention of vessels of massive silver, e. g., a mixing vase (Od. 9, 203), cauldrons, goblets, cups, etc., Od. 1, 137. 4, 53. In other places the articles seem only plated or washed with silver, e. g., the handles of the swords, 11, 31. Od. 8, 404; the door-posts in the palace of Alcinous, Od. 8, 89; or inlaid with silver, e. g., a seat, Od. 19, 56; the bed of Ulysses, Od. 23, 200.

ἀργυροτόφος, ου (τόξον), *having a silver bow, god of the silver bow*, epith. of Apollo, 2, 766. Od. 7, 64; also as subst. 1, 37.

Ἀργυφέη, ἡ, an unknown town in Elis, h. Ap. 423; where Ilgen would read Ἀμφιγένηα.

ἀργύφους, ἐν, εον, poet. (ἀργυρος [Vocalls (α) extrinsecus additæ exemplum certum sed unicum præbet ἀργύφους: quod propter consonæ mutationem cum ἐνλάρφιον et ἐνλάρριον conferri posset, nisi utrumque mendi speciem præberet. Lob. Path. 299]), *silver-shining, silver-white*; σπέος, 18, 50; φάρος, robe, Od. 5, 230. [In Hes. Theog. 574, ἀργυφής of a garment.]

ἀργυφος, ου=ἀργύφους, epith. of sheep 29 621. Od. 10, 85.

Ἀργώ, οὐς, ἡ, *Argo*, the ship of the Argonauts, named either from the boulder Argos, or from ἀργός, *swift*, Od. 12, 70.

ἀρδμός, ὁ (ἀρδω), a place where cattle are watered, a watering-place, a drinking-place, 18, 521. Od. 13, 247.

ἄρδω, fut. ἄρσω, to give drink, to water, h. 8, 3. Mid. to water oneself, to drink, h in Ap. 263.

ἀρετή, ἡ (ἀρά), *cursing, imprecation, threatening, menacing*, 17, 431; 20, 109(α).

Ἀρεθουσα, ἡ (ἀρε, θέω, that runs briskly), a fountain on the west side of the island Ithaca, Od. 13, 408.

Ἀρειος, ου (Ἀρης), mly Ἀρήϊος in H., devoted to Arēs. ταίχος Ἀρειον, the wall of Arēs, i. e., Thebes.

ἀρείων, ἀρειον, *better, stronger, superior, braver*; a compar. which from the meaning is assigned to ἀγαθός, related to ἀρε or Ἀρης; accus. sing. ἀρείω, for ἀρείονα, Od. 3, 250; nom. plur. ἀρείους, for ἀρείονες, Od. 2, 477.

Ἀρείων, ονος, ὁ, the steed of Adrastus, to which he owed his deliverance before Thebes, 23, 346. Ἀρίων, Apd.

ἄρεκτος, ου, Ep. for ἄρρεκτος (ῥέζω), *not done, unaccomplished*, 19, 150.†

ἀρέσαι, ἀρέσασθαι, see ἀρέσκω.

ἀρέσκω (th. ἀρέω), fut. ἀρέσω, aor. 1 act. ἤρεσα, mid. fut. ἀρέσομαι, Ep. σσ, aor. 1 ἤρεσάμην, Ep. σσ, 1) Act. in H. trans. to make good, to compensate, to requite, to make satisfaction, 9, 120. 2) Mid. oftener, to make good for oneself, to compensate or requite for oneself. ταῦτα ἀρεσσόμεθα, these things will we settle, 4, 362. 6, 526. Od. 22, 55; said of persons: to propitiate, to conciliate, to appease, τινα, Od. 8, 402; τινί, by a thing; τινα δώροισιν, to propitiate any one by presents, 9, 112. Od. 8, 396, 415.

ἀρετῶν (ἀρετή), to prosper, to flourish, to succeed, Od. 8, 329. λαοὶ ἀρετῶσι, the people flourish, Od. 19, 144.

Ἀρετῶν, ονος, ὁ, a Trojan who was slain by Teucer, 6, 31.

ἀρετή, ἡ, *worth, ability, excellence*, any thing by which one distinguishes himself. In H. it means esply, 1) In gods, *glory*, 9, 498. 2) In men, *strength, courage, bravery, activity of body*; also external advantages, *fortune, beauty, honour*, etc. ἀμείνων παντοίας ἀρετὰς, ἡμὲν πόδας, ἡδὲ μάχεσθαι, superior in every virtue, both in running and fighting, 15, 642; *fortune*, spoken of Ulysses, Od. 13, 44; *strength*, Od. 18, 133. 3) In women, *excellence, beauty, fortune*, Od. 2, 206. 18, 350. (The moral idea of virtue is not known to H. It is derived from ἄρω of from Ἀρης, or, accord. to Nitzsch on Od. 3, 57, from ἀρέω, any thing which is pleasing.)

ἀρή, ἡ, Ion. for ἀρά, *prayer, supplication, petition*, 15, 378. 23, 199, ἀράων αἰουσα. Od. 4, 767; mly in a bad sense, *imprecation, malediction*. ἐξαισιος ἀρή,

cruel imprecation, 15, 598; hence 2) the *destruction*, *evil*, or *misfortune* imprecated, 12, 334. Od. 2, 59. 24, 489, ἀρὴν καὶ λουγὸν ἀμύναι. [14, 485, ἀρὴς ἀλκτῆρα γενέσθαι (caedis vindicem, Heyne), one who averts from himself the curse of unrevenged blood, i. e., by killing the slayer of his near relation. *Lob.*] (According to Heyne, 12, 334, the word in the first signif. has α, in the second, ᾱ; but, according to Passow, the quantity depends upon the position in the verse.)

ἀρήγω (related to ἀρκέω), fut. ἀρήξω, to help, to assist, to come to aid, τιμή, any one; often in the II. also with dat. instrum.: ἐπείν καὶ χερσίν, to help with word and deed, 1, 77. 2) to repel, with accus. ὀλεθρον, Batr. 280.

ἀρηγών, ὄνος, ὁ, ἡ, a helper; as fem. *4, 7.

Ἀρηίδοος, ὄν (θοός), fleet as Arēs, rapid in the battle, *4, 280.

Ἀρηίδοος, ὁ, pr. n. 1) husband of Philomelē, grandfather of Menesthius, king of Arnē in Boeotia, with the appellation of club-bearer, 7, 9. cf. v. 137 seq. Lycurgus surprised him on his return from Arcadia in an ambuscade, and slew him, 9, 141 seq. His grave was shown in Arcadia, Paus. 2) father of Menesthius, 7, 8; for the ὄν, v. 9, relates to Ἀρηίδοοιο ἀνακτος, see Heyne. 3) a Thracian, charioteer of Rhigmus, slain by Achilles, 20, 486.

Ἀρηίος, ὄν, Ion. for ἀρείος, devoted to Arēs, warlike, brave, martial; spoken often of persons; more rarely of things: τεύχεα, ἔντερα, weapons of Arēs, 6, 340. Od. 16, 284.

Ἀρηϊκτάμενος, ἡ, ὄν (κτείνω), slain by Arēs, fallen in battle, 22, 72.†

Ἀρηϊλῆκος, ὁ (λύκος, a wolf like Arēs), 1) father of Prothēnōr, q. v. 2) a Trojan, slain by Panthous, 26, 308.

Ἀρηϊφάτος, ὄν (ΦΕΝΩ, πέφαμαι), slain by Arēs, killed in battle, 19, 31. Od. 11, 41.

Ἀρηϊφίλος, beloved by Arēs, warlike, brave, epith. of the Achaeans, 6, 73.

ἀρημέναι, see ἀράομαι.

ἀρημένος, ἡ, ὄν (ἀ), an Ep. partec. perf. pass. of doubtful derivation; explained by the Schol. by βεβλαμμένος, burdened, oppressed, tormented. γῆραι λυγρῷ ἀρημένος, 18, 435; oftener in the Od. ὕπνω καὶ καμῶτω ἀρημένος, oppressed with sleep and fatigue, Od. 6, 2. (accord. to Thiersch, Gram. § 232, p. 385, from ἀρέω, related to βαρύς; according to others, to ἀραιός.)

(ἀρήν, ὁ,) in nom. obsol.; from this the syncop. cases ἀρόνος, ἀρνί, ἀρνα, ἀρνες, dat. ἀρνάσι, Ep. ἀρνέσσσι, prop. a male sheep, a ram, Od. 4, 85; but particularly a young sheep, a lamb (from ἀρήν, with euphon. prefix α, hence ἀρήν, ἀρρήν, ἀρσῆν).

ἀρηρομένος, ἡ, ὄν, see ἀρώ.

Ἀρήνη, ἡ, a town in Elis, on the river Minyeius, according to Strabo, VIII. 346,

prob the later Samicon, which, perhaps, was the fortress of Arene; but accord. to another passage of Strabo, VIII. 348, the later Erana, in Messenia: cf. Paus. 4, 2. 3, 2, 591. 11, 723.

Ἀρης, gen. Ἀρεος, Ep. Ἀρηος, dat. Ἀρεί, Apei, Ep. Ἀρηί, accus. Ep. Ἀρη, Ἀρην, Ἀρηα, 5, 909, vocat. Ἀρες, Arēs, son of Zeus and Hērē, god of war and of the fierce tumult of battle; the symbol of stormy, impetuous bravery, in contradistinction from Athēnē. He is represented as the brother of Eris (Discord). Deimos (Terror) and Phobos (Flight) are his sons, 4, 440. 13, 280. 15, 119. He delights only in war and bloodshed (ἀρος πολέμοιο, μαιφόνος, βροδόλογοι, etc.); he knows in his bravery neither plan nor moderation (θοός, θούρος, ὄβριμος). He has his abode chiefly among the rude, warlike nations, the Thracians, the Phlegyes, and the Ephyri, 13, 301; and in the II. is sometimes on the side of the Trojans, sometimes on that of the Greeks (ἄλλοπρόσαλλος). Arēs is large and handsome in appearance; his body covers 7 plethra; he cries as loudly as 10,000 men, upon being wounded by Diomēdēs, 5, 860. Of his earlier fortunes, the confinement in which he was held by Otus and Ephialtēs, and from which he was delivered by Hermēs, and his intrigues with Aphroditē, are mentioned by H., 5, 385. Od. 8, 267 seq. 2) As an appellat. it stands for war, battle, slaughter, destruction, arms, when, however, the personification is not entirely lost sight of: συνέειν Ἀρηα, to begin the battle, 2, 381; and ἐρίδα Ἀρηος, 14, 149; ἐγείρειν δέδυν Ἀρηα, 2, 440; weapons, for ἔγχος, 13, 444. (The first syllable short; in the arsis, however, it is long, cf. 5, 31.)

Ἀρητήρ, ἦρος, ὁ (ἀράομαι), prop. one who prays; then a priest, since he prays for the people, *1, 11, 5, 78.

Ἀρητή, ἡ (ᾱ), daughter of Rhexēnōr, wife of Alcinous in Phæacia, Od. 7, 64—77.

Ἀρητιάδης, ὄν, ὁ (ᾱ), son of Arētus, Od. 16, 395. (The first a short.)

Ἀρητός, ἡ, ὄν, Ion. for ἀρατός (ἀράομαι), wished for, prayed for. 2) In H. in a bad sense, imprecated, accursed, dreadful, γόος, 17, 37.

Ἀρητος, ὁ, 1) son of Nestor, Od. 3, 414. 2) son of Priam, slain by Automedon, 17, 494.

ἄρθεν, Ep. for ἡρθσαν, see ἀραρίσκω. ἄρθμεν (ἀρθμός), aor. I partec. ἀρθησας, to join. 2) Intrans. to be united together. διέτμαγεν ἐν φιλότῃ ἀρθησάντε, they parted from each other united in friendship ['they parted friends,' Cp.], 7, 302.†

ἄρθμιος, ἡ, ὄν (ἀρθμός), united in friendship, friendly; at peace with any one, τιμή, Od. 16, 427.†

ἄρθμός, ὁ (ᾱω), union, intimacy, friendship, h. Merc. 524.

ἀρι-, an inseparable particle, like ἐπε,

which heightens the meaning, prob. related to ἀρείων.

Ἀριάδνη, ἡ (Herm. *Roborina*), daughter of Minos and Pasiphaë, who helped Theseus out of the labyrinth. She followed him, but was slain on the island Dia (Naxos) by Artemis. By 'the testimony of Dionysus' (Διονύσου μαρτυρίῃσιν), commentators understand that Ariadne received the embraces of Theseus in a grove of the island which was sacred to that god, and was therefore slain, Od. 11, 321 seq. Il. 18, 592.

ἀρίγνωτος, ἡ, ον (γνωτός), much distinguished, easily known, ἀρίγνωτοι τε θεοί, 13, 72. Od. 6, 108. 2) In the iron. sense, well known, noted, notorious, Od. 17, 375. (--- and ---, Od. 17.)

ἀριδείκερος, ον (δείκνυμι), much pointed out, hence, greatly distinguished, very famous; chiefly as superl. with gen. ἀνδρῶν, λαῶν, 11, 248. Od. 8, 382.

ἀρίζηλος, ον, also ἀρίζηλη, 18, 219 (from ἀρι and ζήλος=δῆλος, with the digamma, which prob. before δ passed over into σ); very clear, very manifest, very brilliant, αἶγι, 22, 25; φωνή, a clear voice; spoken of a miraculous phenomenon: τὸν (sc. δράκοντα) ἀρίζηλον θῆκε θεός, the god made him visible, or, according to others, significant, i. e., a prodigy, 2, 319. cf. Buttm. Lex. p. 53 sqq., and ἀίζηλος.

ἀριζήλως, clearly, entirely, Od. 12, 453.†

ἀριθμέω (ἀριθμός), fut. ἤσω, infin. aor. 1 pass. ἀριθμηθήμεναι for ἀριθμηθῆναι, to count, to reckon up, to count together, to summate; with accus. Od. 4, 411. 10, 204. εἴπερ γὰρ κ' ἐθέλομεν—ἀριθμηθήμεναι ἀμφω, if we both, Achaeans and Trojans, should be counted, 2, 124.

ἀριθμός, ὁ (ἄρω), number, amount, multitude, *Od. 4, 451. 11, 449.

Ἄριμα, τά, sc. ὄρη, the mountains of the Arimi; or, as a people, Ἄριμοι οἱ, the Arimi, 2, 783. εἰν Ἄριμοις most commentators take as mountains, see Τυφωεύς. This chain of mountains has been located in Mysia, Lydia, Cilicia, and Syria; since, in the imagination of the poets, a giant inspired by Zeus lies buried where there are earthquakes and volcanic fire. Strab., XIII. p. 606, prefers Mysia; here, at any rate, was a region exhibiting traces of volcanic fire, and which was therefore called ἡ Καρακαυμένη.

ἀριπρεπής, ἐς, gen. ἐός (πρέπω), exceedingly prominent, very distinguished, magnificent, glorious, splendid, spoken of men, beasts, and things; with dat. ἀριπρεπῆς Τρώεσσι, distinguished among the Trojans, 6, 477.

Ἀριόβας, αντος, ὁ, father of Liocritus, perhaps a Theban, 17, 345.

Ἀρίσβη, ἡ, a town in Troas, not far from Abydos, 2, 836. Adv. Ἀρίσβηθεν, from Aristē, 11, 96.

*ἀρίσσημος, ον (σῆμα), very distinguished, noted, h. in Merc. 12.

ἀριστερός, ἡ, ὄν, left; ὤμος, the left shoulder. ἐπ' ἀριστερά, upon the left; μάχης, 5, 355; στρατοῦ, 13, 326; χειρός, on the left hand. 2) Metaph. spoken of omens, sinister, inauspicious, because to the Greek diviner, who looked towards the north, the left hand indicated misfortune, 12, 240. Od. 20, 242. [σκαίος is not used in this sense. Döb.]

ἀριστερόφιν, adv. or Ep. accus. with suffix φιν (cf. Rost, Dial. § 23, b), ἀριστερός, upon the left side, left; only with prepos. ἐπ' ἀριστερόφιν, 13, 309. 17, 116.

ἀριστεύς, ἦος, ὁ (ἄριστος), the best, the most excellent, sing. 17, 203; in H. chiefly plur., οἱ ἀριστῆς, the chiefs, chieftains, leaders, 2, 404.

ἀριστεύω (ἀριστεύς), to be first, to be most excellent, to distinguish oneself, to excel, τινός, any one, 6, 461; τινί, in a thing, βουλῇ, in counsel, 11, 627; also ἐν μάχῃ, 11, 409; and with the infin. 6, 460.

ἄριστον, τό, breakfast, prandium, taken in H. soon after sunrise, 24, 124. Od. 16, 2 (ἄ).

ἄριστος, ἡ, ον (superl. of ἀγαθός from ἀρείων), the best, most excellent, most distinguished, in H. spoken only of external advantages, and esp. of warlike power. Ἀργεῶν οἱ ἄριστοι, the noblest of the Argives; often connected with the accus., εἶδος ἀρίστη, most excellent in form, 2, 715. ἵπποι ἄριστοι, 2, 763 (contr. with article ὥριστος for ὁ ἄριστος, 11, 288; see Thiersch, Gram. § 165, 1.)

ἀρισφαλής, ἐς, gen. ἐός (σφάλω), very slippery, οὐδός, Od. 17, 196.†

ἀριφραδής, adv. very clearly, Od. 23, 225.†

ἀριφραδής, ἐς, gen. ἐός (φράζομαι), easily distinguishable, very plain or clear, very observable, 23, 240; σῆμα, Od. 11, 126. 23, 73.

Ἀρκάδιη, ἡ (prop. fem. from ἀρκάδιος), Arcadia, a district in the middle of the Peloponnesus, 2, 603.

Ἀρκάς, ἄδος, ὁ (ἄ), an Arcadian, an inhabitant of Arcadia, 2, 611.

Ἀρκεισιάδης, ον, ὁ (ἄ), son of Arcesius = Laertes, Od. 4, 755.

Ἀρκεσίος, ὁ, Arcesius, son of Zeus and Eurydia, husband of Chalcomedusa, father of Laertes, Od. 16, 118. 120. (According to Eustath. ad loc. he received the name because he was suckled by a bear.)

Ἀρκεσιλάος, ὁ (from ἀρκέω and λαός, defender of the people), son of Lycus, leader of the Boeotians in the Trojan war, sailed to Troy with ten ships, and was slain by Hector, 2, 495. 15, 329.

ἀρκέω, fut. ἀρκέσω, aor. 1 ἤρκεσα, 1) to avert, to hold back, to remove, τινί, 6, 16, and ἀπό τινος, 13, 440. 2) With dat. only, to defend, protect, help any one, 15, 529. Od. 16, 261; and without cases, to profit, to avail, to be of use; οὐδ' ἤρκεσα

θάρηξ, the cuirass did no good, 13, 371.

ἄρκιος, ἡ, ὄν (*ἀρκέω*), *helping, advantageous, sufficient*, *μυσθός*, 10, 304. 2) on which one may depend, *sure, certain, safe* (Ap. *ἔτοιμον*), οὐ οἱ ἄρκιον ἐσσεύεται, with infin. 2, 393 [*there shall be nothing on which he can rely (which can give him a well-grounded hope of escaping the dogs and birds).*] νῦν ἄρκιον ἡ ἀπολέσθαι ἢ σωθῆναι, now we may rely upon it (i. e., it is *certain*) that we shall either perish or be saved. Buttm., Lex. p. 163]. 15, 502. (Accord. to Buttm. the last is the primary meaning, and the only one in H.; hence *μυσθός ἄρκιος*, a sure, definite reward.)

ἄρκτος, ὁ, ἡ, 1) a *bear*, Od. 11, 611. h. Ven. 71. 2) **Ἄρκτος*, pr. n. the *Great Bear or the Wain*, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a bear.

ἄρμα, ατος, τό (*ἄρω*), a *chariot*, espy the *war-chariot*; the plur. often stands for the sing. 2) *the chariot and team*, 4, 306. 10, 322. Often ἵπποι καὶ ἄρματα, 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (*ἄξων*) and two wheels (*τροχάδες*), 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeded the pole (*ὁ ῥυμός*), which was single. The fellows (*ἡ ἵπτος*) of the wheels, 4, 486, were surrounded by iron or brazen tires (*ἐπίσωτρα*). The hole of the nave, and the nave itself (*αἱ πλῆμναι*), were guarded with metal, and to this the spokes (*κνήμναι*) were attached. Upon the axle-tree was placed a body or seat (*ὁ δίφρος*), which was circular before and behind, and had an opening for the convenience of ascending and alighting. At the fore-end of the pole was a hole, in which a pin (*ὁ ἔστωρ*) was inserted to keep the yoke from slipping (cf. τὸ ζυγόν). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called *παρήσος*. In single passages mention is made of a chariot with four horses, 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ *παραβιάτης*, and another acting as charioteer (*ὁ ἡνίοχος*). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leapt from the chariot and fought on foot: cf. the several words, and espy ἵππος, *παραβιάτης*, ἡνίοχος.

**Ἄρμα*, ατος, τό, a village in Boeotia, not far from Tanagra, where Amphiarāus

and his chariot were swallowed up by the earth, 2, 499.

ἄρματοπηγός, ὄν (*πήγνυμι*), *that makes chariots*; *ἀνήρ*, chariot-maker, 4, 485.† *ἄρματοροχίη*, ἡ (*τροχός*), a *wheel-rut*, 23, 505.†

ἄρμενος, ὄν, see *ἀραρίσκω*. *ἄρμῶζω* (*ἄρω*), aor. 1 *ἤρμωσα*, 1) *to join together, to fit together, to unite*, τί τινι; spoken of naval architecture. *ἤρμωσεν ἀλλήλοισιν* sc. πάντα, he joined together, Od. 5, 247. 2) *Intrans. to fit, to suit*; of the cuirass. *ἤρμωσε αὐτῷ*, it fitted him, 3, 333. 17, 210. II) *Mid. to join together for oneself, to construct*, *σχεδίων χαλκῷ*, Od. 5, 162.

Ἀρμονίδης, ὄν, ὁ (ἱ), a Trojan artist, father of Phereclus, 5, 60.

ἄρμονιη, ἡ (*ἄρμῶζω*), prop. a *joining together, a joint, or cramp*, Od. 5, 248. 361. 2) *Trop. an alliance between men, compact, agreement*, 22, 255.

**Ἀρμονίη*, ἡ, daughter of Arēs and Aphrodītē, wife of Cadmus, h. Ap. 195.

Ἀρναίος, ὁ, name of the beggar Irus, which he had received from his mother, Od. 18, 5.

ἄρνεός, ὁ (prop. adj. from *ἀρνός*), *ἄρνεός* δὲς, the male sheep; subst. a ram, 2, 550. Od. 1, 25.

ἀρνεόμαι, depon. mid. aor. 1 *ἤρνησάμην*, *to deny, to refuse, to reject*; with accus. *ἔπος*, to refuse a request, 14, 212; *γάμον*, Od. 1, 249. 2) *Abso. to say no, to refuse, to deny*, 14, 191; *ἀμφί τινι*, h. Merc. 390.

ἀρνευτήρ, ἦρος, ὁ, a *tumbler*, 16, 742. 2) a *diver*, who plunges head first into the water, 12, 385. Od. 12, 413 (prob. from *ἀρήν*). [The distinction in signif. is without ground, and, whether the comparison is with a diver (*δύτης*), or with a tumbler (*κυβιστήρ*), it is always the same.]

Ἄρνη, ἡ, a town in Boeotia, 2, 507; abode of the mace-bearer Areithous, 7, 8. According to Strabo, it is the later *Acraephion*; according to Pausanias, *Chæroncia*; others think it was swallowed by the lake Copais, Strabo, IX. p. 413. Thucydides, 1, 60, makes it built 60 years after the taking of Troy, by the Boeotians, who, having before been expelled by the Pelasgians, fled to Arnē in Thessaly, and then again expelled the Pelasgians. Perhaps they only rebuilt the Boeotian town.

ἄρνός, *ἀρνί*, etc., from the obsol. *ἀρήν*, q. v.

ἀρνημαί, depon. mid. (from *αἶρω*, Ep. only pres. and imperf., *to seek to obtain what one does not yet possess, to obtain for oneself, to procure, to acquire, to gain*; with the accus. of the thing and dat. of the pers., *τιμὴν τινι*, to obtain satisfaction for any one, 1, 159; *βοεῖην*, to gain an ox-hide as a prize, 22, 160. 2) *to strive to retain what one has, to conserve, to defend, to maintain*, *παρὸς κλέος*, 6, 446; *ψυχὴν*, to deliver his life, Od. 1, 5.

ἀροίμην, ἀροιο, ἀροίτο, see ἀρείω.
ἀροῖσι, ιός, ἡ (ἀρώ), arable ground,
plough-land, 9, 580. Od. 9, 134.

ἀροτήρ, ἦρος, ὁ (ἀρώ), a ploughman,
an agriculturist, 18, 542.

ἀροτος, ὁ (ἀρώ), ploughing, tilling,
in the plur. tillage, Od. 9, 122.†

ἀροτρον, τό (ἀρώ), a plough, aratrum,
10, 553. Od. 13, 32.

ἀρουρα, ἡ (ἀρώ), arable land, seeded
land, land under tillage, 6, 195. 2)
land in general, 3, 115. πατρίς ἀρουρα,
country, Od. 1, 407. 3) the whole earth,
ἐπὶ ζεῖδωρον ἀρουραν, 8, 486. Od. 3, 3.

Ἀρουρα, ἡ, as pr. n. = Γαῖα, 2, 548 [and
in Wolf, in Od. 11, 309].

ἀρώ, 3 plur. pres. ἀρώσι, Ep. for
ἀρούσι, fut. ἀρώσω, partic. perf. pass.
ἀρηρομένη, to plough, to till, to cultivate,
Od. 9, 108. νεῖος ἀρηρομένη, a ploughed
fallow, a well-tilled fallow, 18, 548.

ἀρπάζω, fut. ἀρπάξω, aor. 1 ἤρπαξα and
ἤρπασα, to tear away, to carry away, to
plunder, to rob, said often of animals of
prey, 9, 556; τινά, to ravish or bear off
any one, 3, 444; πῆληκα ἀπό τινος, to
wrest or seize away one's helmet, 13,
528. 2) to grasp suddenly, to seize, λααν,
12, 445 (prob. from the th. ἄρπω).

ἀρπακτήρ, ἦρος, ὁ (ἀρπάζω), a robber, a
ravisher, 24, 262.†

ἀρπαλέος, ἡ, ον, seizing, rapacious;
trop. enticing, attractive; accord. to
others, pass. eagerly sought, κέρδεα ἀρπα-
λέα (hoarded gains, V.), Od. 8, 164.

ἀρπαλέως, adv. eagerly, greedily, ἦσθε,
Od. 6, 250. 14, 110.

Ἀρπαλίων, υἱος, ὁ, son of Pylæmēnēs,
king of the Paphlagonians, slain by Me-
riones, 13, 641 seq.

ἄρπη (ἄρπω [cf. *sarpo* and ὄρπη, which
Hesych. says was an *instrumentum fal-
catum*. Lob. Techn. 259]), a swift bird of
prey, with a clear voice, prob. the sea-
eagle, *falco ossifragus*, Linn.; according
to V., an eagle, 19, 350.†

Ἀρπυια, ἡ (ἄρπω), plur. αἱ Ἀρπυιαί,
prop. which robs, which seizes away; H.
mentions first the harpy Podargē, 16,
150, which bore the steeds of Achilles to
Zephyr. In the Od. they appear in the
plur. as spirits of the tempest (personified
storms), as indistinct mythic rapacious
beings. When any one disappeared, so
that it was not known what was become
of him, it was said the harpies had borne
him off, Od. 1, 241. 20, 77. Accord. to
Hes., h. 267, they are the daughters of
Thaumas and Electra. Later writers
gave them the body of a bird with the
face of a maiden, Apd. 1, 2, 6.

ἄρρηκτος, ον (ῥήγνυμι), not to be broken,
indissoluble, τεῖχος, δεσμοί, πῆραρ, 13,
360. Od. 8, 275. 2) Metaph. indestructible,
2, 490.

ἄρρητος, ον (ῥέω), unspeaken, not uttered,
ῖπος, Od. 14, 466.†

ἄρσην, εν, γεν. ενος, Ion. for ἄρῃην,
masculine, vigorous, strong, θεός, 8, 7;
βοῦς, 7, 315; οἶς, Od. 9, 425.

Ἀσίνους, ὁ (kindly disposed), father of
Hecamēdē, a distinguished citizen of
Tenedos, 11, 626.

ἀσπίπους, οδος, ὁ ἡ, see ἀσπείπους.

Ἀρακίη, ἡ, a fountain in the country
of the Læstrygones, Od. 10, 108. A foun-
tain of the same name is mentioned in
the Argonautic story, near Cyzicus.

ἀρτεμής, ἐς (ἄρτιος), uninjured, un-
harmed, sound, 5, 515. Od. 13, 43.

Ἀρτεμις, ἰδος, ἡ (accord. to Herm. Sos-
pita, or = ἀρτεμής, the inviolate), Artemis
(Diana), daughter of Zeus and Latona,
sister of Apollo, goddess of the chase;
spoken of in connexion with the island
Ortygia, Od. 5, 123. She is the symbol of
immaculate virginity, of youthful beauty,
and excels in height and elegance of
stature all the nymphs, Od. 6, 102. Her
love for the chase led her continually to
the mountains and forests. She slew
women with her arrows, as Apollo did
men; hence the sudden and easy death
of women was ascribed to her, 6, 205.
She is always on the side of the Trojans.
Her appellations are, ἰοχέαιρα, κελαδενή,
ἀγροτέρη, q. v.

Ἀροτρίβουλος, ὁ (ἄρτος and ἐπιβου-
λεύω), one that lies in wait for bread,
Arietibulus, name of a mouse, Batr. 264.

ἄρτι, 1) In H., in compos., it signifies
perfectly, exactly, as if from ἄρτιος. 2)
now, at once, at this moment, 19, 56. 21,
238, where Wolf more correctly reads ἀρ
τι.

ἀρτιπής, ἐς, γεν. ἐος (ἄρτιος, ἔπος),
speaking excellently, skilled in speaking,
22, 281.†

ἄρτιος, ἡ, ον (ἄρω), suiting, fitting,
exactly agreeing, coinciding; only neut.
plur. ἄρτια βάσειν, to speak to the point,
14, 92. οἱ φρεσὶν ἄρτια ἦδη, he thought
things agreeing with him, i. e., he was of
like sentiments, 5, 326. This appears to
be a more correct explanation than 'he
found him wise of mind,' cf. Od. 19, 248.

ἀρτίπος, Ep. for ἀρτίπους, ποδός, ὁ ἡ
(ποῦς), having straight, well-formed feet,
swift of foot, epith. of Arēs and of Ate,
9, 505.

ἀρτίφων, ονος, ὁ ἡ (φρήν), perfect in
understanding, very intelligent, Od. 24,
260.†

ἄρτος, ὁ, bread, esply wheaten bread,
*Od. 17, 343. Batr. 35.

*Ἀροφάγος, ὁ (φαγεῖν), Bread-eater,
name of a mouse, Batr. 214.

† ἄρτυμα, ατος, τό (ἄρτῳ), which serves
to prepare food, seasoning, a condiment,
Batr. 41.

ἄρτῳ and ἀρτῶν (ἄρω), fut. ἀρτύνω,
aor. 1 ἤρτῳ, aor. 1 pass. ἀρτύνθη, aor.
1 mid. ἤρτύναν, 1) to join together, to
annex, to arrange; σφέας αὐτοῦς, to form
themselves in close array, 12, 86; σφέας
αὐτοῦς πυργηδόν, to arrange themselves
in the form of a tower, i. e., in a parallel-
ogram, 12, 43. 2) My to prepare, to make
ready, to put in order, to dress (a line,
phalanx, &c.), ὑσμίνην, 15, 303; λόχον,

Od. 14, 469. ἄρτυνθῃ μάχῃ, the fight began, 11, 216; espy spoken of every thing for which craft and cunning are requisite, to devise, contrive, &c., δόλον, ψεύδεα, θάνατόν τι, Od. 24, 153. 11) to join, to prepare, to arrange for oneself. ἐρετμὰ τροποῖς ἐν δερματινοῖσιν, to fasten the oars in leathern thongs, Od. 4, 782; metaph. βουλὴν, to arrange, to deliver counsel or advice, 2, 55; according to others, to cause to assemble in council.

ἀρτύω = ἀρτύνω, only pres. and imperf., 18, 379. Od. 11, 439.

Ἀρύβας, αὐτός, ὁ, a Phoenician from Sidon, Od. 15, 326.

ἀρχέκακος, ὁ (κακός), beginning evil; νῆες, the woe-commencing ships of Paris, 5, 63.†

Ἀρχέλοχος, ὁ, son of Antenor, a Trojan, slain by Ajax, 2, 823. 14, 465.

Ἀρχετόλεμος, ὁ, son of Iphitus, charioteer of Hector, 8, 128.

ἀρχεύω, poet. (ἀρχω), to lead, to command, with dat. 5, 200.

ἀρχή, ἡ, commencement, beginning, cause, occasion. εἵνεκ' ἐμῆς ἐρίδος καὶ Ἀλεξάνδρου ἐνεκ' ἀρχῆς, i. e., ἐνεκα ἐμῆς καὶ ἐνεκα Ἄλ. ἀρχῆς ἐρίδος, on account of my quarrel, and on account of Paris the cause of it; or, accord. to the Venet. Schol., on account of the beginning of Paris, 3, 100; hence it is said of him, ἦρ' ἔπλετο νείκεος ἀρχή, 22, 116; of Patroclus, 11, 604. φόνου ἀρχή, Od. 21, 4. 2) the point of commencement, ἐξ ἀρχῆς, from the beginning, i. e., always, of old, Od. 2, 254.

ἀρχός, ὁ, leader, commander, chief, also ἀρχὸς ἀνὴρ. ἀρχοὶ μνηστήρων, Od. 4, 653; a commander of the ship, h. 6, 25.

ἀρχω, fut. ἀρξω, aor. 1 ἤρξα, 1) Active, to be first, to do any thing first, when another is to follow; espy, to precede, to lead the way, rarely with partec., ἤρχε κίων, 3, 447; hence, a) My to commence, to begin, to prepare; with gen. μάχης, μῦθοιο, δαίτδος θεοῖς, to regulate a banquet for the gods, 15, 95; with infin. ἤρχε νέεσθαι, he went forth first, 2, 84; and with the partec. ἤρχον χαλεπαίνων, I was first angry, 2, 378. 2) to be first, as leader, to lead, to command, to rule; mly with gen., rarely with dat. 2, 805. Od. 14, 239; or with ἐν, 13, 690; once intrans. according to Schol. like κρατεῖν; to have the advantage, to conquer. σέο ἔξεται ὅττι κεν ἀρχῃ, it will depend upon thee what prevails (in counsel): Voss, however, what he proposes (Bothe, quodcumque prior dixerit), 9, 102. 11) Mid. to commence, to begin, without reference to others; with gen. μῦθων, Od. 7, 233. 11, 9, 97; μολπῆς, Od. 6, 101; also, ἐκ τινος, Od. 23, 199; also with infin. 7, 324. 2) In religious acts, see ἀπαρχεσθαι, to offer any thing as a sacrifice, πάντοθεν μελών, i. e., to begin by cutting off the limbs on all sides, Od. 14, 428.

ἈΡΩ, poet., an obsol. pres.; see ἀπαρῖσκω.

ἀρωγή, ἡ (ἀρήγω), help, aid, protection [favour], 4, 408. ἐν ἀρωγῇ τι, out of favour to either party [with partiality], 23, 574.

ἀρωγός, ὁν, helping, in H. only subst. a helper, a defender, a favourer, τινί, 8, 205. Od. and ἐπὶ ψευδέσσιν, a helper to liars [cf. ψευδής], 4, 235; in an assembly, 18, 502 [= patronus, in judicio. H.].

ἄσαι, contr. for ἄσαι, from ἄσω. 2) Infin. aor. 1, from ἄω, to satiate, 11, 574.

ἄσαιμι, see ἄω.

Ἄσαιος, ὁ, a Greek slain by Hector, 11, 301.

ἄσαμεν, see ἄσω.

ἄσάμινθος, ἡ, Ep. a bathing-tub, 10, 576, and Od. [σμήχειν, to wash, rub. Benfey. Dōd. "Multa pro desperatis relinquenda.—ἄσάμινθος, quo non solum labrum sed cista et πᾶν τὸ κοῖλον significatur." Lob. Path. 369.]

ἄσατο, see ἄσω.

ἄσασθαι, see ἄω.

ἄσβεστος, ὁν, also ἄσβέστη 16, 123 (σβέννυμι); unquenchable, inextinguishable, φλόξ, mly metaph. unceasing, immense, infinite; γέλως, βοή, κλέος, Od. 4, 584.

[Ἄσβεστος, ὁ, a demon, καμίνω δηλητήρ, Epig. 14, 9; in Barnes Ἄσβολος.]

ἄσε, contr. for ἄσσε, see ἄσω.

ἄσημαντος, ὁν (σημαίνω), prop. unmarked, then, without a keeper, unwatched, μήλα, 10, 485.†

ἄσθμα, αὐτός, τό (ἄω), difficult respiration, a gasping, painful breathing, 15, 10. ἀργαλέω ἔχετ' ἄσθματι, he was oppressed with a dreadful difficulty of breathing, *16, 109.

ἄσθμαϊον (ἄσθμα), to breathe with difficulty, to respire heavily, spoken of one dreaming, 10, 496; to gasp for breath, spoken of one running, 10, 377; to rattle in the throat, spoken of the dying, 5, 585. 21, 182.

Ἀσιάδης, ὁν, ὁ, son of Asius, 12, 140. (The first a long.)

Ἀσίος, Ion. for Ἀσίας, gen. αὐ, εὐ, ω, son of Cotys, grandson of Manes, king of Lydia, 2, 461. Ἀσίω ἐν λείμωνι, ed. Wolf, upon the meadow of Asias. Ἀσίω, according to the Schol. and Etymol. Mag. Steph., gen. for Ἀσίον, from Ἀσίας, who, according to Herod., 4, 45, gave name to a district in Lydia. It was a fruitful region on the Caÿstrus, which by eminence was called λειμών and Ἀσία. (In Strabo, XIV. p. 650, Ἀσίω stands as adj., and Herm., on h. Ap. 250, and Spitzner think this alone correct; so that this region takes its name from ἄσις (slime): cf. Mannert's Geograph. VI. 2, p. 15. From the necessity of the metre, Ἀσίω has ἄ.)

Ἀσίνη, ἡ, a town in Argolis, west from Hermione, under the dominion of Diomedes, 2, 560.

ἀσινής, ἑς (σίνουμαι), uninjured, unharmed, Od. 11, 110. 12, 137.

Ἄσιος, ὁ, 1) son of Dymas, brother of

Hecuba, a Phrygian, slain by Ajax, 16, 717. 2) son of Hyrtacus from Arisbe, an ally of the Trojans, slain by Idomeneus, 2, 835. 13, 384. 17, 582.

Ἄσιος, ἡ, *ov*, of Asia, hence Ἀσίῳ ἐν λευμῶνι, ed. Spitzner; see Ἀσίης.

ἄσις, ἰος, ἡ, *slime, filth*, 21, 321. † ἄσιτος, *ov* (σίτος), *without eating, fasting*, spoken of Penelope, Od. 4, 788. †

Ἀσκάλαφος, ὁ, son of Arēs and As-tydēhē, brother of Ialmenus, king of the Minyæ in Orchomenus, an Argonaut and a hero in the Trojan war; he was slain by Deiphobus, 2, 511; and 15, 110. (Ἀσκάλαφος, the night-owl.)

Ἀσκανίη, ἡ, a town and territory on the Ascanian lake, on the borders of Phrygia and Mysia, upon the authority of Strabo. He understands therefore 2, 862, of the borders of Phrygia, and 13, 792, of the borders of Mysia. Steph. calls it incorrectly a town of Troas.

Ἀσκάριος, ὁ, 1) a Phrygian, an ally of the Trojans from Ascania, 2, 862. 2) son of Hippotion, a Mysian and ally of the Trojans, 13, 793.

ἄσκηθής, poet. for ἀσκηθής, a false reading, Od. 14, 255 [defended by Bothe].

ἀσκέλως, adv. from ἀσκέλης, *continually, unceasingly*. ἀσκ. ἀεὶ μενεαίνων, 19, 68. †

ἀσκέλης, ἐς (from α intens. and σέλλω to dry up, Schol. σκληρός), *very dry, withered, lean, powerless*, Od. 10, 463. 2) Metaph. *hard, obstinate, perpetual, pertinacious*. So the neut. ἀσκέλές as adv. κεχόλωται, Od. 1, 68. κλαίειν, Od. 4, 543. (According to others, better no. 1. from ἀ and σκέλος, without legs, powerless.)

ἀσκέω, imperf. ἥσκουν, 3 sing. before a vowel ἥσκων for ἥσκων, aor. 1 ἥσκησα, perf. pass. ἥσκημαι, 1) In H. in the orig. signif.: *to work skilfully, to elaborate*; with accus. εἶρα, 3, 388; espily *to work or do any thing professionally*; κέρα, 4, 110. ἄρμα χρυσῷ εὖ ἥσκηται, the chariot is well adorned with gold, 10, 438; very often in the partcp. with another verb: θρόνον τεύξει ἀσκήσας, working as an artist he will make a seat, 14, 240. Batr. 125. 2) *to put in order, to arrange skilfully, to clean*; χιτῶνα, Od. 1, 439. χορὸν Δαίδαλος ἥσκησεν Ἀριάδῃ, Dædalus composed or invented a dance for Ariadnē, 18, 592. Thus Voss, Damm, and Köppen. It is explained by διδάσκειν χορὸν. But ἄσκειν always indicates professional work; hence better, *to construct a dance*. The allusion is to an artificial work of Dædalus; and, at a later day, a relief of white marble, called the choral dance of Ariadne, was shown in Gnosus. So Heinrichs in loc., Siebel on Paus. 9, 40. 2.

ἀσκηθής, ἐς (ἀσκέω [ἀσκηθής fm ἀσκά-τος (the στ being softened into θ, as in ἀγαθός fm ἀγαστός), σκάζω, σκαῖός. Dd. Pott compares the Gael, sgad.—(scatheless!)]), prop. *taken care of*; hence, un-

harmēd, uninjured, 16, 247; often spoken of a happy return, Od. 5, 26. 144. (For ἀσκηθής, Od. 14, 255, Wolf has correctly adopted ἀσκηθής, to be pronounced ἀσκη-θείς.)

ἀσκητός, ὄν (ἀσκέω), *carefully wrought, skilfully prepared*; ῥῆμα, fine-spun yarn, Od. 4, 134; artificially wrought, λεχός, *Od. 23, 189.

Ἀσκληπιάδης, *ov*, ὁ, son of Ἄσκληπιος = Mæchæon, 4, 204.

Ἀσκληπῖος, ὁ, Ἄσκληπιος, in the Il. not yet a divinity, but an excellent physician, father of Podalirius and Machaon, prince of Triikka and Ithomē in Thessaly, 2, 732. It is not determined whether he is meant in the Od. 4, 232, under the name Παιήων; in the Il. he is distinguished from the physician of the gods. In later writers, son of Apollo and Corōnis or Arsinoē, god of the healing art, Hom. h. 15. (i by poet. licence, 2, 731.)

ἀσκοπος, *ov* (σκοπός), prop. *not hitting the mark*; hence, *inconsiderate, thoughtless, careless*, 24, 157. 186.

ἀσκός, ὁ, a *skin-bottle*, for holding wine, 3, 247. Od. 9, 196; a skin-sack of Æolus, Od. 10, 19.

ἀσμενος, *ov* (prop. for ἡσμένος [for ἡσάμενος (cf. ἡσάτο δ' αἰνῶς, κ.τ.λ. he rejoiced, Od. 9, 353), ἀδέω new theme fm ἀδεῖν. Syncope (1) *aspirates* an initial *spiritus lenis*, ἥλιος, ἥλιος; (2) *softens* an initial *spiritus asper*. Thus ἡλατο, ἀλόμενος become ἄλτο, ἄλμενος. Dd.], fr. ἡδομαι), *pleased, joyful, glad*. φύγεν ἄσμενος ἐκ θανάτου, glad to have escaped death, 20, 350. Od. 9, 63. ἐμοὶ δέ κεν ἄσμένῳ εἴη, it would be pleasing to me, 14, 108.

ἀσπάσσομαι, depon. mid. (σπάω), prop. *to welcome any one, by extending him the hand and drawing him towards oneself, to receive kindly, to embrace, to salute*, τινὰ χερσίν, with the hands, Od. 3, 35; δεξιῇ ἐπέεσσι τε, 10, 542.

ἀσπαίρω (σπαίρω), *to palpitate, to struggle*, chiefly spoken of dying men and beasts, 3, 293. 12, 203; ποδεσσί, with the feet, Od. 22, 473; once spoken of the heart, 13, 443.

ἀσπαρτος, *ov* (σπαίρω), *unsown, not sown*, *Od. 9, 109. 123.

ἀσπάσιος, ἡ, *ov* (ἀσπάσσομαι), also *os, ov*, Od. 23, 233. 1) *welcome, desired, dear, agreeable*. τῷ δ' ἀσπάσιος γένε' ἐλθῶν, 10, 36. Od. 5, 394, ἀσπάσιον τόνγε θεοὶ κακότητος ἔλυσαν, to his joy the gods delivered him, Od. 5, 397. 2) *joyful, glad, content*, Od. 23, 238 [here more properly belongs Od. 5, 397; cf. Passow, and Crusius, ed. 1, s. v.].

ἀσπασίως, adv. *gladly, willingly, joyfully*; γόνυ κάμψειν, gladly to bow the knee, i. e., to supplicate, 7, 118. 11, 327; ἰδεῖν, Od. 4, 523.

ἀσπαστός, ὄν=ἀσπάσιος, *welcome, desired*, Od. 23, 239. The neut. ἀσπαστόν, as adv. ὡς Ὀδυσῆ' (i. e., Ὀδυσσῆϊ) ἀσπαστόν εἰσατο γαῖα καὶ ὕλη, so desir-

able to Ulysses appeared the land and the forest, Od. 5, 398. 8, 295.

ἄσπερμος, ον (σπέρμα), without seed, without offspring, childless, 20, 303.†

ἄσπερχές (σπέρχες and α intens.), hastily, very warmly, vehemently, impetuously; espily μενεαίνεν, 4, 32. Od. 1, 20; κεχολώσθαι, 16, 61.

ἄσπετος, ον (ἀσπεῖν, i. q., εἰπεῖν), prop. unspeakable, ineffable. ἄσπετα πολλά, unspeakably many, 11, 704. ὅσα τὰδ ἄσπετα πολλά, how manifold are these immense numbers. Od. 4, 75; hence, 2) Mly, unspeakably great, infinite, immense; ὅλη, also οὐδας, ῥόος, κλέος, ἀλκή. The neut. ἄσπετον, adv. τρέιτε ἄσπετον, you tremble greatly, 17, 322. 3) φωνὴ ἄσπετος, h. Ven. 238, Passow explains as 'a noiseless voice,' contrary to the Gr. *usus loquendi*; the emendation of Hermann is excellent: φωνὴ τρεῖ ἄσπετον, cf. Herm. ad loc.

ἀσπιδιώτης, ον, ὁ (ἀσπίς), a shield-bearer, armed with a shield, always with ἀνὴρ, *2, 554.

ἀσπίς, ἴδος, ἡ (prob. from σπίζω), the round shield, cf. σάκος and λαοστήθιον. The shield was commonly prepared of bull's hide, having several coats of it one over another (βοεῖν and ταυρεῖν). The shield of the Telamonian Ajax had seven layers of leather, and over them an eighth of brass, 7, 222. 12, 294. Other shields again had merely metal plates, as that of Achilles, 20, 270. It was perfectly round (εὐκυκλος), and so large that it covered almost the entire body (ἀμφιβρότη). In the middle it had an arched elevation, 20, 275; in the middle of this is a boss (ὀμφαλός), hence ὀμφαλέσσσα, 6, 118. Inwardly there were handles (κάδονες) and a leathern strap (τελαμών), by which, out of battle, it was carried on the back.

ἀσπιστής, οὗ, ὁ (ἀσπίς), bearing a shield, armed with a shield, only in gen. plur. ἀσπιστῶν, *4 90. 5, 577.

Ἀσπληδών, ὄνος, ἡ, a town in Boeotia, on the river Melas, in the realm of the Minyæ, 2, 511; also Ἀσπληδών, Strabo.

ἀσπουδῆς, adv. (σπουδῇ), without zeal, without pains, without toil, 8, 112; without spirited resistance, in a cowardly way, 22, 304.

ἄσσα, Ion. for ἄτινα, see ὅστις.

ἄσσα, Ion. for τινά, ὅποιος ἄσσα, Od. 19, 218.† (ἄσσα for ἄσσα, 10, 409, is doubtful: cf. Spitzner.)

Ἀσάρακος, ὁ, son of Tros and Calirrhῶ, grandson of Erichonius, father of Capys, grandfather of Anchises, 20, 232 seq.

ἄσσον adv. compar. to ἄγχι, nearer; often with ἵεναι, ἰκέσθαι, to approach; sometimes with gen. 14, 247; αἵματος, Od. 11, 89.

ἄσσοτέρω, adv., a later compar. from ἄσσον, nearer; with gen., and also with prep. καθίζεν παρὰ πυρί, to seat oneself nearer the fire, *Od. 17, 572.

ἄσταχυς, vos, ὁ=στάχυς, with a euphon., an ear of corn, 2, 148.†

ἀστεμφής, adv. (ἀστεμφής), immovably, firmly; ἔχειν, to hold fast, Od. 4, 419. 459.

ἀστεμφής, ἐς (στέμβω [=κινῶ ἀστεμφής, ἀκίνητος. Lob. thinks στέμβειν=proculcare, proterere, fm στέλβειν so that ἀστεμφής (c. a pleonast.)=στυπτός, incultus, spissus, compactus; then firmus, immobilis. Cf. στυβαρός: et stipulum apud veteres firmum dicebatur. Fest. Lob. Techn. 33]), immovable, firm, unshaken, βουλή, *2, 344. † Neut. ἀστεμφές, as adv., ἔχειν τι, to hold any thing immovable, 3, 219.

Ἀστέρον, τό, a place near Magnesia, not far from the mountain Titanus in Thessaly, 2, 735.

Ἀστερίς, ἴδος, ὁ (star-island), a little island in the Ionian sea, on the south-east entrance of the sound between Cephalenia and Ithaca, Od. 4, 846. Ἀστερία, ἡ, Strabo, X. p. 457. It has been sought in vain by the moderns; accord. to Dodwell the island Dascalio, accord. to W. Gell the promontory Chelidæ: cf. Nitzsch ad loc.

ἀστεροῖς, ἐσσα, εν, Ἐρ. (ἀστήρ), 1) starry, abounding in stars, οὐρανός, 2) star-like, sparkling, shining; θώρηξ, 16, 134; δόμος, 18, 370.

Ἀστεροπαῖος, ὁ (ἀστεροπή), son of Pelagon, grandson of the river-god Axius, leader of the Pæonians, slain by Achilles, 12, 102. 21, 137 seq.

ἀστεροπή, poet. for ἀστραπή [=στρέφω. Hesych. explains στροπή, στροφή, στορτιά by ἀστραπή, igneus vortex, quem fulmen facit. Lucret. 6, 297. Lob. Tech. 41], lightning, a flash of lightning, *10, 154.

ἀστεροπητής, οὗ, ὁ, the hurler of lightning, the thunderer, appellat. of Zeus, *1, 154.

ἀστήρ, ἑρος, ὁ, dat. plur. ἀστράσι or ἀστρασι (Buttm. approves the first, Gram. § 47, N. 3.), a star, a constellation, 22, 307. Od. 13, 93. ἀστήρ ὀπωρινός, the autumnal star [the dog-star], 5, 5; mly a meteor, 4, 75 (a fire ball, Kōp.).

ἀστός, ὁ (ἄστυ), a citizen, 11, 242. Od. 13, 192.

ἀστράγαλος, ὁ [οἶον ἀστράβαλος ἐναλλαγή τοῦ β. Eust. 1289, 59. στρέψασθαι=στρέφεσθαι. Et. Magn. strigare. στράγξ, στραγγονρία (urina tortuosa, Plin.). στραγγαλίζεν (= συνστρέφειν, Hesych.). στραβός, ἀστραπή fm στράφω. Lob. Techn. 54], 1) the neck-joint, a vertebra, 14, 466; also plur. a joint: ἐκ δέ οἱ αὐχὴν ἀστραγάλων ἐάγη, his neck was luxed from the joint, Od. 10, 560. 2) the ankle-bone, the bone at the ankle, talus, from which dice were made; hence, 3) a kind of die, in the plur. the game of dice, 23, 88.

ἀστράπτω (στράπτω), partic. aor. ἀστράψας, to lighten, to hurl lightning, ἐπιδέξια, *2, 353.

ἄστρον, τό, a constellation; a star only in plur. 8, 555. Od. 12, 312.

ἄστυ, εὖς, τό, a town, a city, in H. spoken both of large and small towns, with the name in the gen. Ζελεΐης, Ἰλίον πόλιν καὶ ἄστυ, 17, 144 (where, accord. to the Schol., by πόλιν is to be understood the social union of citizens, πολίταια; and by ἄστυ, the walls and houses, τείχος καὶ δόμοι; plur. abodes, habitations in general, Od. 1, 3. Adv. ἄστυδε, to the city, 18, 255.

Ἀστυάλος, ὁ (ἄλς), a Trojan, slain by Polyætes, 6, 29.

Ἀστυάναξ, ἄκτος, ὁ (ἀναξ, defender of the city), appellat. of Scamandrius, son of Hector, by which the Trojans gave him, 6, 403.

ἄστυβοῶτης, οὐ, ὁ (βοῶω), crying through the city, epith. of the herald, 24, 701.†

Ἀστυνόμη, ἡ (νέμω, city-swaying), daughter of Chryses (Χρυσηΐς), born at Chrysa. Achilles took her captive in the Hypoplacian Thebes, whither her father had sent her for protection from the enemy. Agamemnon received her as his share of the booty, but was obliged to restore her to her father to avert the wrath of Apollo, 1, 370. [The name, however, is not found in the text of H.]

Ἀστυνοός, ἡ (νόος), a leader of the Trojans, slain by Diomedes, 5, 144. 2) son of Protiaon, a Trojan, slain by Neoptolemus, 15, 455.

Ἀστυόχεια, Ep. for Ἀστυόχη (ἔχω, protecting the city), 1) daughter of Actor, mother of Ascalaphus and Iahnenus by Arès, 2, 513. 2) daughter of Phyas of Ephryra, mother of Tleptolemus by Heracles, 2, 658. According to Pindar, Od. 7, 41, *Astydamia*.

[Ἀστυόχη, 2, 513; see Ἀστυόχεια, no. 1.]

Ἀστυύπλος, ὁ (πύλη), a Pæonian, slain by Achilles, 21, 209.

ἄσυφλος, οὐ, unworthy, vile, insulting. ὥς μ' ἄσυφλον ἔρεξεν, that he treated me shamefully, 9, 697. (Eustath., however, ἄσυφλον αὐτὸν ἐν Ἀργ. ῥέξαι, ὁ ἐστὶ, θείναι, ποιῆσαι, to make any one vile; but in H. ῥέξαι always means, 'to do, to do to, to perform.') οὕτω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἄσυφλον, I have not yet heard from thee an evil or unworthy word, 24, 767. *II. (The derivation is uncertain, according to Eustath., prob. from ἀσφός, lengthened ἀσφύλος, Ἄσολ. ἀσφύλος, accord. to others from αἰσφύλος).

ἄσφαλέως, adv. (ἀσφαλής), continually, unceasingly, 13, 145; metaph. securely, safely, prudently, ἀγορεύειν, Od. 8, 171. (V. speaking to the point.)

ἀσφαλής, ἐς (σφάλω), not tottering, immovable, standing firm, Od. 6, 42 [θεῶν εἶδος ἀσφαλές, the immovable seat of the gods; elsewhere only] the neut. ἀσφαλές, as adv. perpetually, continually, 15, 683.

Ἀσφαλίων, οὐος, ὁ, a servant of Menelaus, Od. 4, 216.

ἀσφάργος, ὁ (φάρυγξ), the throat, the gullet, 22, 328.†

ἀσφοδελός, ὅν (ἀσφόδελος, the asphodel), producing asphodel. ἀσφοδελὸς λειμών, the asphodel-meadow in the nether world, where the shades of heroes abide, Od. 11, 539. h. Merc. 221. (The asphodel is a lily form plant, the bulb on whose roots was used as food by poor people, Hes. Op. 4.)

ἀσχαλάω, 3 sing. pres. ἀσχαλάω for ἀσχαλῶ, to be vexed, sad, dejected, indignant, τινός, about any thing, Od. 19, 159. 534; with partec. 2, 293. 24, 403. οἱ ποῦ με μάλ' ἀσχαλῶσι μένοντες, who are probably waiting for me very unwillingly; are much vexed at having to wait for me so long, Od. 1, 304 (according to Doederl. related to ἄχος, as ἴσχω with ἔχω).

ἀσχαλώω, see ἀσχαλάω.

ἀσχαλῶω=ἀσχαλάω, Od. 2, 193.†

ἄσχετος, οὐ (σχεῖν), Ep. ἀσχετος, 1) not to be held in, ungovernable, irresistible, μένος, 5, 892; but μένος ἄσχετος, ungovernable in strength or anger, Od. 2, 85. 2) not to be endured, insupportable, πένθος, 16, 549.

Ἀσωπός (ἄσις, slime-river), a river in Boeotia which falls into the Eurípus, now Asopo, 2, 572. 2) the river god, son of Oceanus and Tethys, father of Ægina, Antiopé, Od. 11, 260.

ἄταλαντος, οὐ (τάλαντον), prop. like in weight, equal to, like, τινί, 2, 627; Διὶ μῆτιν, equal in wisdom to Zeus, 2, 169; θεοφιν, Od. 3, 110.

ἀτάλαφρων, οὐος, ὁ, ἡ (φρονέω), having a child-like mind, hence mly tender, παῖς, 6, 400.†

ἄτάλλω (ἄταλός), to skip like a child, hence 1) to leap joyfully, to gambol; spoken of sea animals, ἐκ κευθμῶν, leaping from the clefts, 13, 27. 2) Trans. ἀτιτάλλω, to nourish, to bring up, to foster, Ep. Hom. 4, 2. Pass. to increase, to grow up, h. in Merc. 400.

ἄταλός, ἡ, ὅν (related to ἄπαλός), child-like, tender, juvenile, πα. θενικαί, Od. 11, 39. II. 20, 222. ἀταλὰ φρονεῖν, to cherish youthful, joyful feelings, to be blithe or gay of heart, 18, 567. cf. h. Cer. 24.

ἄτάρ, conjunct. chiefly poet.=αὐτάρ, but, yet, however, like δέ; it always begins the clause: 1) It denotes mly an unexpected, a surprising antithesis, 3, 268. 270; often with the voc. 6, 429; *Ἑκτορ, ἄτάρ πον ἔφησ', Hector, but thou saidst, 22, 331; after an antecedent μέν, 6, 84. 86. 2) It expresses a sudden transition, chiefly in the apodosis after ἐπειδή. αὐτάρ ἐπειδὴ Τρῳᾷς ἐνόησαν, ἄτάρ ἐγένετο ἰαχὴ, but when they perceived the Trojans, then arose a cry, 12, 144. 3) It is often connected with other particles: ἄτάρ τε, 4, 484; ἄτάρ δέ, 23, 871; ἄτάρ μὲν νῦν γε, Od. 18, 123.

ἄταρβής, ἐς (τάρβος), undismayed, fearless, appellat. of Phobos, 13, 299.†

ἄταρβητος, οὐ (ταρβέω)=ἄταρβής: νόος, 3, 63.†

ἄταρπιτός, ἡ, Ion. for ἄτραπιτός, a path, 18, 565. Od. 17, 234.

ἀταρπός, ἡ, Ion. for ἀτραπός. (fr. τρέπω), prop. *odds*, a way from which one cannot wander; a path, a footway, 17, 743. Od. 14, 1.

ἀταρπρός, ἡ, ὅν (prob. from ἀτηρός, with a repetition of the first letters), *injurious, hostile*, ἔπεα 1, 223; Μέντωρ, Od. 2, 243.

ἀτασθαλία, ἡ (ἀτάσθαλος), *indiscretion, impiety, insolence, arrogance*; always in the plur. 4, 409. Od. 1, 7.

ἀτασθάλω (ἀτάσθαλος), *to be indiscreet, insolent, arrogant*; only partec. *Od. 18, 57. 19, 88.

ἀτάσθαλος, ὃν (ἀτη), *indiscreet, insolent, arrogant, presumptuous, infatuated*; spoken of men and actions, 22, 418. Od. 16, 86; often in the neut. plur. ἀτάσθαλα μηχανάσθαι, *ρέγειν*, to practise wickedness, 11, 695; and espily spoken of the suitors in the Odys., Od. 3, 207. 17, 588. (According to Etym. Mag. from ἀτη and θάλλω [fm ἀταστός, verbal of a form ἀτάζειν, fm ἀτέω († ἄω, noceo), Dōd. who thinks ἀτασθλός was syncopeated fm ἀτασταλός, as ἱμάσθη fm ἱμαστάλη, θύσθη fm θύσταλα, &c. p. 163].)

ἄτε (prop. accus. plur. from ὅστε), *as, like, like as*, 11, 779. 22, 127.† Thus Damm. According to Lehrs de Aristarch. stud. p. 162 seq. it never stands thus in H., but is to be taken as neut. plur.

ἀτεϊρής, ἐς (τεϊρώ), *not to be worn out, indestructible, firm, lasting*; spoken of brass and iron, 5, 292. 2) Metaph. *infatigable, unconquerable*; of men, 15, 697; μένος, Od. 11, 270; of the voice, 17, 555; and of the heart, κραδίη, πέλεκυς ὡς ἔστιν ἀτεϊρής, *thy heart is unyielding, like an axe*, 3, 60.

ἀτέλεστος, ὃν (τελέω), *unfinished, unended, unaccomplished*, Od. 8, 571. ἀτ. τιθέναι πόνον (in connexion with ἄλιος), *to make the labour unaccomplished, i. e., to render nugatory*, 4, 57; hence *vain, fruitless*, ὁδός, Od. 2, 273. 2) without ending, without ceasing, ἔδειν, Od. 16, 111.

ἀτελεύτητος, ὃν (τελευτάω), *unaccomplished, unfulfilled*, 1, 527; ἔργον, *4, 175.

ἀτέλης, ἐς (τέλος), *without end; pass. unfinished*, Od. 17, 546.† 2) *uninitiated*; with gen. ἱερῶν, h. in Cer. 481.

ἀτέμειω, *to injure, to violate*; with accus. ξείνους, Od. 20, 294. 21, 311; metaph. *to deceive*, θυμόν, Od. 2, 90. Pass. *to be deprived of, to be bereft*, τινός, of anything; ἴσης, of an equal share, 11, 705. Od. 9, 42. ἀτέμνονται νεότητος, *they are bereft of youthful vigour*, 23, 445.

ἀτέοντες, see ἀτέω.

ἀτερ, poet. prep. with gen. *without, polemon*, 4, 376. 2) *apart, far from ἄλλων*, 1, 498.

ἀτέραμνος, ὃν (τείρω), *unsoftened, hard, stern, inexorable, κῆρ*, Od. 23, 127† [opp. of τέρην, Lob.J].

ἀτερπής, ἐς (τέρπω), *joyless, sad, dis-*

agreeable, λιμός, 19, 354; χῶρος, Od. 7, 279.

ἀτερπος, ὃν=ἀτερπής, 6, 285.†

ἀτέω (ἀτη), *to act blindly, fool-hardily*; only in partec. 20, 332† [ἀτέων only as partec. in Hdt. infatuated].

ἀτη, ἡ (ἄάω [ἄειν, to hurt, harm; ἄμααι ἄατος, ἀάτη, ἀάατα, Pind. Pyth. 3, 28; 4, 24 ἀνάτα]), 1) *Mly injury, destruction, evil*, 2, 111. 8, 237; partic. *mental disturbance, confusion*, 16, 805; also *indiscretion*, 1, 412; *blindness, folly*, in which crime is perpetrated, 19, 88. Od. 15, 233. 2) *wickedness*, the base act itself, Ἀλεξάνδρου, 6, 356. Od. 12, 372; also *misfortune, punishment*, which one incurs by crime, Od. 4, 261; with the subordinate idea of *guilt, blood-guiltiness*, 24, 480.

Ἄτη, ἡ, *Atē*, as a goddess, daughter of Zeus, who seduces men to indiscreet actions, and thereby brings evil upon them. She has soft feet, with which she does not touch the earth (ἀπαλοὶ πόδες), but rushes rapidly (ἄρτίπος) over the heads of men, and accomplishes the resolutions of Zeus and Fate; she leads Zeus himself into an illusion, and is by him hurled from heaven, 19, 91—130, and 9, 505.

ἀτίζω (τίω), *to value little, not to regard, to be careless*; only partec. 20, 166 † ἀτιμάζω=ἀτιμάω, only pres. and impf. Od. In the Il. only Ep. iterative, impf. ἀτιμάζεσκον, 9, 450.

ἀτιμάω (τιμάω), Ep. fut. (ἀτιμήσω), aor. 1 ἤτιμησα, *not to honour, not to value, to disregard, to despise*; with accus. mly of persons; also ἔργον μάχης, 6, 522; μῦθον, 14, 127; chiefly in the Il.

ἀτιμήτος, ὃν (τιμή), *not valued, not regarded, despised*, 9, 648.†

ἀτιμήη, ἡ (τιμή), *dishonour, insult, infamy, contempt*; in plur. ἀτιμήησιν ἱάλλειν τινά, *to bring any one into contempt*, Od. 13, 142.†

ἀτίμος, ὃν (τιμή), compar. ἀτιμότερος, 16, 90; superl. ἀτιμότατος, 1) *unhonoured, dishonoured, despised*, 1, 171. 2) *not valued, without payment*. τοῦ νῦν οἶκον ἀτίμον ἔδεις, *thou consumest his possessions without recompense*, Od. 16, 451. (accord. to Eustath. either ἀτιμώρητον, unavenged, or adv. ἀτίμως, i. e., δωρεάν.)

ἀτιτάλλω, Ep. (ἀταλός), aor. 1 ἀτίτηλα, *to rear, to nourish, to bring up*; with accus. spoken of children, 14, 202. 24, 60; and of brutes, *to feed*, 5, 271. Od. 14, 41.

ἀτιτος, ὃν (τίω), *unpaid, unexpiated, unavenged*, 13, 414. ἵνα μήτι κασιγνήτοιο ποιῇ δηρὸν ἀτιτος ἔη, *that the punishment for my brother may not be long unpaid*, 14, 484. Because ἀτιτος has here ἰ, Clark proposes δηρὸν ἔη ἀτιτος; cf. Spitzner ad loc.

Ἄτλας, ἄνθρωπος, ὁ (from τλήναι and ἄ intens. the supporter), a god, who "knows the depths of the sea, and holds the pillars which keep heaven and earth

apart (ἀμφίς),” Od. 1, 52. His origin is not mentioned by H.; he is the father of Calypso [and of Maia, h. 17, 4]. Perhaps the original idea is that of a mountain upon whose summits the heavens rest. Whether H. intended the mountain in Libya, or another in the west, is uncertain. Accord. to Hesiod, Th. 507—519, he is a doomed Titan, who as a punishment bears up the vault of heaven.

ἀτλητος, ον (τλήμι), not to be borne, insupportable, ἄχος, πένθος, *9, 3. 19, 367.

ἄτος, ον, contr. for ἄατος, poet. (ἄω), insatiable; with gen. πολέμοιο, in battle, μάχης, δόλων ἤδὲ πόνου, 11, 430. Od. 13, 293.

ἀταραπτός, ἡ (τρέπω)=ἀταρπός, a path, Od. 13, 195.†

Ἀτρεΐδης, ον, ὁ, son of Atreus, often plur. οἱ Ἀτρεΐδαι, the Atridae, Agamemnon and Menelaus.

Ἀτρείων, ωνος, ὁ=Ἀτρεΐδης.

ἀτρεκέως, adv. (ἀτρεκής). exactly, truly, agreeably to truth, ἀγορεύειν, καταλέγειν; once with μαντεύσθαι, Od. 17, 154.

ἀτρεκής, ἐς, exact, correct, true; the neut. ἀτρεκές, as adv. truly, strictly, 5, 208. δεκάς ἀτρεκές, exactly a decade, Od. 16, 245 (prob. from τρέω, not trembling, not from τρέχω [the insertion of the k sound is found in *spe-c-us*=σπένος: Hesych. gives ἄα συστροφή ὕδατος. Cf. *agua*. Lob.]).

ἀτρέμα, before a vowel ἀτρέμας, adv. (τρέμω), without trembling, immoveable, quiet, still. ἀτρέμας ἦτο, 2, 200. ἔχειν ἀτρέμα τι, to hold any thing still, 15, 318 (without σ only in this place); Od. 13, 92.

Ἀτρεΐς, ἦτος, ὁ, son of Pelops and Hippodamia, brother of Thyestes, king of Mycenæ, accord. to H. father of Agamemnon and Menelaus by Aerōpē (accord. to Æschyl. grandfather and foster-father). [A later tradition represents that] he quarrelled with his brother Thyestes, and placed his sons before him to eat. His famous sceptre Thyestes inherited, 6, 106 (from ἀ and τρέω, the unterrified).

ἀτριπτος, ον (τρίβω), prop. unworn; spoken of hands, not hardened, unexercised, Od. 21, 151.†

ἀτρομος, ον (τρέμω), not trembling, fearless, unterrified, μένος, θυμός, *5, 125, 16, 163.

ἀτρύγετος, ον (τρυνάω), where is nothing to be harvested, unfruitful, barren; epith. of the sea in distinction from the earth, which is called πολυφόρος, 1, 316; and once of the ether, 17, 425. h. Cer. 67. [Herodianus, E. M. 167, 29: ἀπὸ τοῦ ἀτρυτος ἀτρύγετος (ut ἀτίετος) καὶ πλεονασμῷ τοῦ γ ἀτρύγετος. ap. Lob. Path. 145.]

Ἀτρυτώνη (τρώω), the unwearied, the indefatigable, the invincible, epith. of Athēnē (lengthened from ἀτρυτή), 2, 157.

ἄττα, a term of affection used by a

younger in addressing an older person, good father (related to ἄππα, πάππα), 9, 607. Od. 16, 31.

ἀτύζομαι (related to ἀτέω [and so to αἶν, nocere, Dōd, who, however, derives it from ἀτρέναι, a collateral form of ἀτέιν, as ἀχεύειν, ἀχέειν]), aor. 1 pass. ἀτυχθεῖς, to be amazed, to be confounded, to be terrified, bewildered, 1) Absol. ἀτυζομένη δὲ εἰκας, you appear like one confounded, 15, 96. ἀτυζομένη (sc. ὥστε) ἀπολέσθαι, shocked to death, 22, 474 [præ dolore mente captam ut periculum mortis esset. Heyne]. 2) With accus. πατρός ὄψιν, to be terrified at the sight of, 6, 463. 3) Often to fly terrified, πεδίοιο, through the plain, 18, 7; spoken of steeds, 6, 38. (The act. ἀτύζω, to confound, is first found in Ap. Rh.)

Ἀτυμνιάδης, ον, ὁ, son of Atymnius=Μυδῶν, 5, 581.

Ἀτύμνιος, ὁ, 1) father of Μυδῶν, a Trojan, 5, 581. 2) son of Amisodarus of Caria, who was slain by Antilochus, 16, 317 seq.

αὔ, adv. the original signif. relates to place: back, backwards, as still in the verb, ἀνερπύειν; then metaph. 1) Of time: again, once more, νῦν αὔ, δεῦτερον αὔ; also to indicate a repetition, 1, 540. 2) on the other hand, on the contrary, but, to indicate an antithesis to the preceding, mly connected with δέ (δ' αὔ), 4, 417. Od. 3, 485. αὔ often=δέ, 11, 367; hence often after a preceding μέν, 11, 17. 19, 108 seq. 3) likewise, further, moreover, to facilitate the progress of the narration, 3, 200. Od. 4, 211.

αὔαινω (αὔω), Ep. for αὔαινω, to dry, to dry up, to wither, partec. aor. 1 αὔαθεν, dried, seasoned, Od. 9, 321.†

αὐγάζομαι, mid. (αὐγή), prop. I am enlightened; hence, to see clearly, to perceive, to distinguish, τί, any thing, 23, 458.† (The act. αὐγάζω, to enlighten.)

Αὔγειαί, at, 1) a town in Laconia, near Gythium; later, accord. to Strabo, Αἰγειαί, 2, 583. 2) a town in Locris, 2, 532.

Αὐγείας, ον, ὁ (the shining), epith. for Αὐγέας, son of Phorbas and Hyminē, or of Elius or Helius, king of Ephyrā in Elis, an Argonaut, father of Agasthēnēs, Phyleus, and Agamēdē, 11, 740. H. mentions him in a contest with Neleus; he is chiefly known by his herd of three thousand cattle, whose stall was not cleaned in thirty years; Heracles accomplished this labour in one day, Apd. 2, 5. 5.

αὐγή, ἡ, light, a beam of light, splendour, brilliancy; spoken chiefly of the sun. ὑπ' αὐγὰς Ἡελίου φοιτᾶν, ζῶειν, to walk, to live under the beams of the sun, Od. 2, 181. 15, 349; also spoken of lightning and of fire, 13, 244. Od. 6, 308.

Αὐγητιάδης, ον, ὁ, Ep. for Αὐγειαδής, son of Augeas=Agasthēnēs, 2, 624.

αὐδάω, impf. πῦδων, aor. 1 πῦδησα, to discourse, to speak; τινά, to address any

one; often *ἀντίον αὐδᾶν τινα*, to answer any one; with double accus. *ἔπος τινα ἀντίον αὐδᾶν*, 5, 170. *μεγάλα αὐδᾶν*, to utter impious words, Od. 4, 505.

αὐδή, ἡ (ᾤω), *speech, language, voice*; spoken of men, and prop. of the sound and strength of the voice; once of the twittering of a swallow, Od. 21, 411.

αὐδῆεις, εἶσα, *ev (αὐδή), endowed with human voice, speaking, melodious*; spoken prop. of men, Od. 5, 334. cf. Il. 19, 407. If a deity receives this appellation, it is thereby indicated that he employs a human voice. Thus Circe, Od. 10, 136; Calypso, Od. 12, 449.

αὐερύνω (ἐρύω), aor. 1 *αὐέρυσσα*, to draw back; with accus. *νευρήν* (in order to shoot), 8, 325; chiefly absol. to draw back the neck of the victim whose throat is to be cut, 1, 459 seq. 2) to draw out again, *στήλας*, 12, 261.

αἶθ, i. e. *αὔτε*, before a spiritus asper, 2, 540.

αἶθι, adv. contr. for *αὐτόθι*, 1) Of place [= *ἐν τῇ αὐτῇ χώρᾳ*, in the same place where one already is (even, just, precisely), there]: on the spot, there, here, 1, 492. 3, 244. 7, 100. *ἐξόμενος κατ' αἶθι*, 13, 653 (where *κατά* belongs to *ἐξεσθαι*), cf. Od. 21, 55; in like manner *κατ' αἶθι* λίπεν, 24, 470. 2) Of time: at once, instantly, Od. 18, 339.

αὐταχος, ov, *crying together, shouting aloud*, epith. of the Trojans, 13, 41.† (Eustath. makes it from *α* intens. and *ιαχή*, between which an *Æol.* digamma, for euphony's sake, is inserted, whence arose *v*; others say, *not crying*, contrary to the custom of the Trojans; since H. represents the Greeks as advancing to battle in silence, the Trojans shouting).

αὐλειος, η, ov (αὐλή), *belonging to the court or yard before a house*. *αἱ αὐλειαὶ θύραι*, the doors of the court; either the doors which lead from the street into the front yard, or from the vestibule into the front yard. *οὐδὸς αὐλειος*, the threshold of the court door, *Od. 1, 104.

αὐλή, ἡ (ᾤω), *the court, an open, airy place which surrounded the house*. It was encircled by a wall, paved, and furnished with a double door, Od. 9, 184. In the court were situated the stables for cattle, and in the centre stood the altar of Zeus *ἑρκείος*. From the court one entered the *πρόδομος*. In the *αὐλή* was often the place for family meeting, and also the court for the cattle, 4, 344. Achilles had a similar court about his tent, 24, 452. 2) *the fence encircling the court*, 5, 138. Od. 14, 5. 3) Sometimes *the entire dwelling*, Od. 4, 72. cf. Od. 1, 425.

αὐλίζομαι, depon. (αὐλῖς), prop. to spend the night in the court; to be enclosed, spoken of cattle and swine, Od. 12, 265. 14, 412. *Od.

**αὐλιον, τό* (αὐλή), *a fold, a grotto, a hut, a dwelling*, h. Merc. 103.

αἶλῖς, ἰδος, ἡ, *a place of stopping,*

espy to spend the night, a camp, a lodge, h. Merc. 71. *αὐλιν θέσθαι*, to pitch a camp, 9, 232; spoken of birds. *αὐλιν ἐσιμέναι*, betaking themselves to rest, Od. 22, 473.

Αὔλις, ἰδος, ἡ, a village in Boeotia, with a large and small haven, where the fleet of the Greeks assembled to sail against Troy, now *Vathi*, 2, 496.

αὐλός, ὁ (ᾤω), a wind-instrument, which, partly from the mouth-piece necessary to it, and partly from its strong, deep tone, we may conclude to have been similar to our hautboy or clarinet, a flute, a pipe. It was made of cane, wood, bone, or metal, 10, 13. 18, 495. h. Merc. 451. Voss, Od. 10, 10, reads *αὐλῶ* for *αὐλῇ*. There were many kinds, cf. Eustath. on Il. 18, 495, and espy Bottliger in Wieland's Attic Museum, B. I. H. 1. S. 330 seq. 2) *any hollow body*, perforated to admit something; the hole of the spear, into which the shaft was introduced. *ἐγκέφαλος παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς*, then gushed forth the brain by the socket (others, more improbably, in a stream). *περόνη τέτυκτο αὐλοῖσιν διδύμοισι*, the clasp was (of the spear) from the wound, 17, 297, made with double holes; in which the hooks caught, Od. 19, 227; metaph. *αὐλὸς παχύς*, a thick jet of blood (ἡ ἀναφορὰ τοῦ αἵματος, Eustath.), Od. 22, 18.

αὐλῶν, ὄρος, ὁ (αὐλός), a mountain-defile, a valley, h. in Merc. 95.

αὐλῶπις, ἰδος, ἡ (ᾤψ), epith. of a helmet, *τροπᾶλεια*, accord. to Hesych. furnished with a visor, 5, 182. According to the Schol., having a socket in which the crest was inserted. *11.

αῶς, η, ov, Att. *αῶς* (ᾤω, αῶω), *dried, dry, hardened*. *ξύλα, βοή* [δένδρεα *αῶα* πάλα, *περίκηλα*]. The neut. sing. *αῶν*, as adv. *hollow*; spoken of a dull, dead sound, as if it were produced by dry bodies, [opp. to the ringing sound of metal]. 12, 160; *αῶν αὔσεν*, 13, 44. [Cf. *σκληρὸν ἐβρόντησεν*, Hes. Th. 839; *aridus sonus*, Lucr. 6, 119. "Epitheton in corporibus siccis mutuatum, quæ collisa inter se fragorem edunt." Lob.]

αὔπνος, ov (ὑπνος), *without sleep, sleepless, vīkτες, ἀνήρ*, 9, 325. Od. 10, 84.

αὔρη, ἡ, Ion. for *αὔρα* (ᾤω, αῶω [ᾤημι]), a breath, a breeze, air, *ὀπωρίνη*, h. Merc. 147; espy the cool air from water, or of the morning, Od. 5, 469.

αὔριον, adv. (αὔρη, prop. neut. of αὔριος [αὔριον, sync. fm *ἀφ᾽ ἑρίου*: *ἡέριος*, early in the morning. Cf. *demain*=*de mane*: and Germ. *Morgen, morgens*. Dd.), the morrow, 8, 538. Od. 11, 351.

αὔσταλέος, η, ov, poet. (αῶω, αὐστός), prop. dried up, withered, dirty, filthy, Od. 19, 327.†

αὐτάγρετος, ov (ἀργέω), poet. for *αὐθαίρετος*, self-chosen, at one's option, voluntary, Od. 16, 148;† with infin. h. Merc. 474.

ἀνταρ, conj. (from ἀντ' ἀρ'), = ἀτάρ, *but, still, however, furthermore*; like ἀτάρ used at the beginning of a sentence, to indicate an antithesis, 1, 133; or to mark a sudden transition, 1, 488. 3, 315. 20. 38. ἀνταρ ἀρα, 2, 103.

ἀντε, adv. poet. (from ἀν and τε) = ἀν, *again*, 1, 202. 578. 2) *but, on the other hand*, also used to mark an antithesis or a transition, or instead of δέ after μέν, 3, 241. Od. 22, 6.

ἀντήω (ἀνῶ), to cry, to shout; 20, 50; spoken of things: to resound, to sound, 12, 160. [Cf. ἀνῶν ἀντεῖν in ἀνός.] 2) With accus. τινά, to call any one, *11, 258.

ἀντή, ἡ (ἀνῶ), a cry, a loud shout, *espy the battle-cry*, with πρόλεμος, 6, 328; and the battle itself, 11, 802. ἔκρη' ἀντή, 11, 466; ed. Spitz. (where Wolf reads ἔκρη φωνή).

ἀντήμαρ, adv. (ἡμαρ), on the same day, 1, 81. Od. 3, 311.

ἀντίκα, adv. (ἀντός), at once, instantly, on the spot; often ἀντίκα νῦν and μάλα ἀντίκα, also ἀντίκ' ἀρα, ἀντίκ' ἐπει, as soon as; ἀντίκ' ἐπειτα, then directly; with partic. ἀντίκ' ἰόντι, the moment thou art gone, Od. 2, 367. 17, 327.

ἀντς, adv. Ion. for ἀνθς (lengthened fr. ἀν), *again, back*. πάλιν ἀντς φέρεν, to carry back again, 5, 257; often with verbs: ἀντς λέναι, to go again. 2) *hereafter, at a subsequent time*, 1, 140. 3, 440.

ἀντμή, ἡ (ἀν), a breath, air, wind, spoken of the breath of men, 9, 609; of the wind of the bellows, 18, 471; of the wind, Od. 11, 400, 407. 2) *fume, vapour, smoke*, 14, 174. Od. 12, 369; *heat, flame*, Od. 9, 389. ἀντμήν, ἑνός, ὁ, poet. = ἀντμή, 23, 765. Od. 3, 289.

ἀντοδιδάκτος, ον (διδάσκω), *self-taught, self-educated*, Od. 22, 347.†

ἀντόδιον, adv. (lit. on the same way), on the spot, at once, Od. 8, 449.† (Either fm ὁδός, or only lengthened fm ἀντός, as μαψίδιος fm μάψ.)

ἀντότερες, adv. (ἔτος), in the same year, in one year, Od. 3, 322.†

ἀντόθεν, adv. (ἀντός), from the same place, from here, from there; mly with prep.: ἀντόθεν ἐξ ἐδρώνω, directly from the seats, 20, 77. Od. 13, 56.

ἀντόθι, adv. poet. and Ion. (ἀντός), in the same place, here, there, 3, 428. Od. 4, 302.

*Ἀντοκάνης ὄρος, τό, a promontory in Æolis near Phocæa in Asia, h. in Ap. 35. Ilgen would read Ἀκροκάνης, and refers it to the promontory Κάνη of Strabo. Herm. thinks the reading is not to be changed, and that perhaps we are to understand by it a part of the promontory.

αὐτοκασιγνήτη, ἡ, an own sister, Od. 10, 137.†

αὐτοκασιγνήτος, ὁ, an own brother, *II. 3, 238.

Ἀντόλκος, ὁ (λύκος), son of Hermès (Mercury) and Chionê or Philônis, father of Anticlea, grandfather of Ulysses. He

had his residence on Parnassus, and was noted for dissimulation and cunning, Od. 19, 394 seq. He bore off the famous helmet of Amyntôr from Eleôn, 10, 267; and gave to his grandson the name of Ulysses, Od. 19, 439.

αὐτόματος, ἡ, ον (μέμαα), acting from one's own motion, spontaneous, self-moved, of his (its) own accord; αὐτόματος ἦλθε, 2, 408. 5, 749; spoken esply of the wonderful tripods of Hêphæstus (Vulcan), which moved themselves, *18, 376.

Ἀυτομέδων, οντος, ὁ (μέδων), son of Diôrês, charioteer of Achilles from Scyros, 9, 209. 17, 429.

Ἀυτονόη, ἡ, a handmaid of Penelôpê, Od. 18, 182.

Ἀντόνοος, ὁ, 1) A Greek slain by Hector, 11, 301. 2) a Trojan whom Paris slew, 16, 694.

αὐτονυχί, adv. (νύξ), in the same night, 8, 197.†

*αὐτοπενής, ἐς (πρέπω), a doubtful reading in h. Merc. 86. This word yields here no sense. Wolf adopts the reading of the Cdd. Paris and Mosc.: ὁδὸν αὐτοτροπήσας, which is equally unsatisfactory. The conjecture of Hermann accords best with the connexion: ὁδὸν αὐτοτροπήσων, about to pass over a way.

ἀντός, ἡ, ὁ (from ἀν-τός), prop. *again he, then the same; he, she, it*. 1) *the same, self*, and spoken of all three persons which are indicated by the verb; the personal pronouns are, however, often connected with it; in the third person it stands alone. It gives prominence and distinctness to an object, and occurs in many senses: 1) In the Hom. language, ἀντός frequently indicates an antithesis to a person or thing. Thus the body, in distinction from the soul, is called ἀντός; αὐτούς, bodies, in opposition to souls, 1, 4; αὐτός, the prince, in distinction from his subjects, 8, 4; αὐτοί, men, in distinction from the ships, 7, 338: 2) *even*, to render the connected noun emphatic, 6, 451; in designations of place, *precisely, exactly*, 13, 614; esply with σύν: αὐτῇ σύν φόρμιγγι, together with the lyre, 9, 194; and without σύν: αὐτῇ γαίῃ αὐτῇ τε θαλάσῃ, 8, 24. 2) *self, of oneself, of one's own accord*, 17, 254: οἱ δὲ καὶ αὐτοὶ πανέσθων, Od. 2, 168. 3) *self*, i. e. without another, *alone*, 2, 233. 8, 99. 13, 729. Od. 1, 53. 15, 310. 4) Often in connexion with the personal pronouns, but always separated in the oblique cases: ἐμέθεν αὐτῆς, οἱ αὐτῶ, σὲ αὐτόν, etc.; the pron. once stands after, as αὐτόν μιν, Od. 4, 244. Also αὐτός alone stands for the pron. of the first and second persons: αὐτός for ἐγὼ αὐτός, 13, 252; περὶ αὐτοῦ, i. e. ἐμαυτοῦ, Od. 21, 249. 4) Often in the gen. αὐτῶν, αὐτῶν, etc. is put for emphasis' sake with the possessive pronoun. τὰ σ' αὐτῆς ἔργα, thine own works, 6, 490; αὐτῶν σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο, by their own folly Od. 1, 7. 5) *the same, the very*

same, for ὁ αὐτός, often in H., 12, 225. Od. 8, 107. II) *he, she, it*, espy in the oblique cases. αὐτόν is regarded by the Grammarians as enclitic when it signifies barely him. In 12, 204, the Schol. retain the enclisis [and read κόψε γὰρ αὐτόν]; the moderns reject it: cf. Thiersch, § 205, 11. Anm. III) With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same, the very same*; still rare in H. τὸ δ' αὐτῷ, 1, 338; τὴν αὐτὴν ὁδόν, 6, 391. IV) In composition it signifies 1) *self-originated*, not formed by human instrumentality. 2) *mixed with nothing*; αὐτόξυλος, merely of wood. 3) *personally, of one's own power*.

αὐτοσταδίη, ἡ (ἰσσημί), *close combat*, where man fights with man (with the sword or spear), 13, 325.†

αὐτοσχεδιά, adv. = αὐτοσχεδόν, 16, 319.† αὐτοσχεδίη, ἡ (prop. fem. from αὐτοσχεδῖος, very near), in H., a combat where man contends with man, = αὐτοσταδίη, *a close combat, mêlée [mingled battle, hand to hand, Cp.]*; only in the dat. and accus. αὐτοσχεδίῃ μίξει χεῖράς τε μένος τε, to mingle hands and strength in close fight, to mingle battle, 15, 510. αὐτοσχεδῖον πλήττειν τινά, to strike any one close at hand, i. e. with the sword, 12, 192. 2) ἐξ αὐτοσχεδῖος, *suddenly, without premeditation*, h. Merc. 55.

αὐτοσχεδόν, adv. once αὐτοσχεδά (σχεδόν), *very near, close at hand, cominus; μάχεσθαι*, to fight man to man; οὐράζεσθαι τινά, to wound any one in close fight, i. e. with the sword, 7, 273.

αὐτοτροπήςσας, see αὐτοπρεπής. αὐτοῦ, adv. (prop. gen. from αὐτός), *in the same place, there, here*; often with another word: αὐτοῦ ἐνὶ Τροίῃ, 2, 237; αὐτοῦ ἔνθα, just there, 8, 207; κείθε αὐτοῦ, h. Ap. 374; αὐτοῦ ἀνγρῶν, Od. 4, 639. 2) *on the spot, directly*, 15, 349.

αὐτόφι, αὐτόφιν, Ep. gen. and dat. sing. and plur. from αὐτός, always with prep. ἀπ' αὐτόφιν, ἐπ' αὐτόφιν, παρ' αὐτόφιν, 11, 44, 12, 302.

Αὐτόφονος, ὁ, a Theban, father of Polyphotes, 4, 395.

αὐτοχόωνος, ον, Ep. for αὐτοχάωνος contr. from αὐτοχόανος (χοάνη), *barely cast, rough cast*, not smoothed by filing and polishing, epith. of the discus, 23, 826.† (Others: whole cast, not hollow.)

αὐτῶς or αὐτῷς (the old Gramm. distinguish αὐτῶς, *idly*, and αὐτῷς for οὕτως, *thus*; cf. Schol. on Il. 1, 133; Etym. Mag. Buttmann, Lex. would take αὐτῶς every where as a form of οὕτως. He m. de pron. αὐτός, Opusc. I. p. 338, and Thiersch, Gram. § 198, 5, consider αὐτῶς more as the true form, and as an adv. from αὐτός, with the Æol. accent, which last we may regard as most correct. Wolf follows them in the Il., but αὐτῶς stands still in the Od.) It signifies prop. 1) *even so, just so, thus*; hoc ipso modo. αὐτῶς ὥστε γυναῖκα, 22, 125. Od. 14, 143; hence, Ep. ὡς δ' αὐτῶς,

later ὡσαύτως, in the same way, 3, 339. Od. 3, 64. 2) *even thus still, as yet*, in reference to a past state, 18, 338; λέβης, λευκὸς ἐπ' αὐτῶς, 23, 267; or, *even so, even thus*, in reference to a present state: ἀλλὰ καὶ αὐτῶς ἀντίον εἰμ' αὐτῶν, but even thus I will go against them, 5, 255. 18, 198; often καὶ αὐτῶς, *even thus, nevertheless*, i. e. without reward, 9, 593; hence, 3) *only thus, nothing more; nil nisi*. ἀλλ' αὐτῶς ἄχθος ἀρούρης, but a mere burden of the earth, Od. 20, 379; often in connexion with adv., μὰρ αὐτῶς, ἀκλεές αὐτῶς, etc.; hence also, *in vain, to no purpose*. αὐτῶς ῥ' ἐπέεσσ' ἐριδαίνομεν, we contend with words to no purpose, 2, 342; without reason, 6, 55.

αὐχένιος, η, ον, *belonging to the neck*. τένοντες αὐχένιοι, the sinews of the neck, Od. 3, 450.†

*αὐχέω (from αὐχή, related to εὐχή), *to vaunt oneself, to boast, ἐπὶ τινι*, Barr. 57. αὐχῆν, ἐνός, ὁ, *the neck*, spoken of men, 5, 147. 161; of brutes, 5, 657.

αὐχμέω (αὐχμής [Dōd. derives αὐχμός fm αὐστός, αὐκτός; as αἰχμή fm αἰσσειν, δραχμή fm δράσσειν]), prop. *to be dry, withered; to look squalid, rough; squalere*. γῆρας λυγρὸν ἔχεις αὐχμῆς τε κακῶς, Od. 24, 250.†

*αὐχμής, ἔσσα, εν (αὐχμή), *dry, dusty, dirty, squalidus*, h. 18, 6.

I. αὖω, Ep. for αὐω, prob. to make dry; hence, *to kindle, to light*, Od. 5, 490.†

II. αὖω, aor. 1 ἦψα and αὔσα (ῥ), *to cry, to shout aloud*; often with the adv. μακρόν, μέγα, δεινόν. δ) Spoken of inanimate things: *to sound, to resound*, 13, 409; αἶον, 441. 2) Trans. *to call, τινά*, any one, rarely, 11, 461. 13, 477. (αὖω, dissyllabic in pres. and imperf., but in the further flexion with ῥ.)

ἀφαιρέω, and poet. ἀποαρέω, 1, 275 (αἰρέω), fut. ἀφαιρήσω, aor. ἀφέιλον, partcp. ἀφελών, fut. mid. ἀφαιρήσομαι, aor. 2 mid. ἀφειλόμην and ἀφελόμην, 1) *to take away, to take from, τινί τι*, Od. 14, 455. 2) Mid. more frequent, *to take away any thing for oneself, to bear off*; always with the idea of one's own advantage, τι, any thing, νόστον, νίκην, 16, 82. 690. The pers. from whom something is taken stands in the dat., accus., and rarely gen.: *to take away any thing from any one, to deprive him of a thing*; τινά κοῦρην, 1, 275; τινὶ γέρας, 1, 161. Od. 1, 9; πολλῶν θυμῶν, to deprive many of life, 5, 673. Od. 22, 219.

ἄφαλος, ον, *without a crest-cone*; i. e. the metal boss or socket, into which the crest is inserted, 10, 258.†

ἀφαιμαρτάνω (ἀμαρτάνω), aor. 2 ἀφάμαρτον and ἀπήμβροτον, 16, 466, *to miss, not to hit, τινός*, any one, said espy of arrows, spears, etc., 8, 119. 2) *to lose what one possessed, to be bereft or deprived of a thing*, with gen. 6, 411.

ἀφαιμρτοεπής, ἔς (ἔπος), = ἀμαρτοεπής, who misses his point in speaking, loquacious, 3, 215.†

ἀφανδάνω (ἀνδάνω), *not to please, to displease*, Od. 16, 387.

ἀφαντος, *ον* (φαίνω), *invisible, not seen, vanished, destroyed, forgotten*, *6, 60, 20, 303.

ἄφαρ, adv. poet. (either from *ἄνω*, or from *ἀπό* and *ἄρα*: cf. Thiersch, § 198, 3. Anm.); originally it signified an immediate consequence; hence, 1) *directly, immediately, quickly, suddenly*, 19, 405. In certain phrases, as 'it is better,' it means *directly, forthwith, in promptu*, i. e. the advantage accrues immediately after the act, Od. 2, 169, Il. 17, 417. 2) Often without the idea of immediate consequence, *then, thereupon*, 11, 418. Od. 2, 95; *ἄφαρ ἀντίκα*, then immediately, 23, 593. 3) *continually, constantly*, according to Damm, only 23, 375.

Ἀφαρεύς, ἦος, ὁ, son of Calêtôr, slain by Æneas, 13, 541.

ἀφαρπάζω (ἀρπάζω), aor. 1 *ἀφάρπαξα*, *to tear away, κόρυθα κρατός*, the helmet from the head, 13, 189.†

ἀφάρτερος, *α*, *ον* (compar. fr. adv. *ἄφαρ*), *quicker, swifter, ἴππος*, 23, 311.† *ἀφαιρός*, ἡ, *ὄν*, *weak, powerless, feeble*, πᾶς, 7, 235; oftener in compar. *ἀφαιρότερος*, and superl. *ἀφαιρότατος* (fr. *αῖω*, *ἀφαίω*, or fr. *παῖρος* with *ā* intens.).

ἀφάω (ἀφή), *to feel, to touch, to examine, ἀσπίδα*, 6, 322; † only part. pres. *ἀφώωντα*, Ep. from *ἀφώντα*; *ἀφώωντα*, ed. Wolf; *ἀφώωντα*, Spitzn., which last, according to Cd. Venet. and Apoll. Lexic. alone is correct: cf. Spitzner ad loc.

Ἀφείδας, *αντος*, ὁ (from *ἀ* and *φείδω*, unsparing), son of Polyphēmôn from Alybas, father of Eperitus, for whom Ulysses gave himself out, Od. 24, 305.

ἀφείη, see *ἀφίημι*.

ἄφενος, τό, *abundance, wealth, riches*, in connexion with *πλοῦτος*, 1, 171. Od. 14, 99. (Apoll. and Schol. think it from *ἀπό* and *ένός*, prop. ἡ *ἀφ' ένός ένιαυτοῦ περίοντα*, the products of a year.)

ἀφέζω and *ἀφέρομαι*, see *ἀπέχω*.

* *ἀφῆλιξ*, *κος* (ῆλιξ), *beyond the years of youth, growing old*, h. in Cer. 140.

ἀφῆμαι (ῆμαι), *to sit apart, separate*, only part. pres., 15, 106.†

ἀφῆτωρ, *ορος*, ὁ (*ἀφίημι*), *the hurler, he that shoots arrows*, appellat. of Apollo, 9, 404.† (Some derive it from *φάω*, and regard it as = *ὁμοφῆτωρ*, the diviner.)

ἀφθυτος, *ον* (φθῶ), *not destroyed, imperishable, everlasting*, mly spoken of what belongs to the gods, 2, 46. Od. 9, 133.

* *ἄφθογγος*, *ον* (φθόγγος), *soundless, voiceless, dumb*, h. Cer. 198.

ἄφθορος, *ον*, without envy, 1) Act. *not envious, benevolent, giving freely*, h. 30, 16. 2) Pass. *not penurious, abundant, in abundance*, h. in Ap. 536.

ἀφίημι (ἵημι), 3 plur. imperf. *ἀφίουν*, as if from *ἀφίω*, fut. *ἀφίσω*, aor. 1 *ἀφίηκα* and *ἀφέηκα*, aor. 2 dual and plur. subj. *ἀφῆη* Ep. for *ἀφῆ*, optat. *ἀφῆην*, 1) *to*

send away, to dismiss, to let go, τινά, any one, in a good and bad signif., 1, 25; ζῶν τινά, to let one go alive, 20, 464; spoken chiefly of missile weapons: *to cast, to discharge, to hurl*, as *δόνυ, ἔγχος* and *κεραυνόν*, 8, 133; mly *to cast away*; *ἀνθος*, to cast the flower, said of grape-vines just setting for fruit, Od. 7, 126; metaph. *δέψαι*, to remove thirst, 11, 642; *μένος*, to lose the strength, 13, 444. 16, 613, etc.; in Pass.: τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔνται, from it (the star) many sparks were emitted, 4, 77. II) Mid. to send oneself away from anything; hence, *to let go off, to let loose*; with gen. *δεῦρῃς οὕτω ἀφίετο πῆγες*, she did not loosen her arms from his neck, Od. 23, 240. (= prop. short, long only by augm.; once, however, without this reason, Od. 22, 231.)

ἀφικάνω, poet. (*ικάνω*), only pres. and imperf. = *ἀφικνέομαι*, *to go to, to come to, to reach*; mly with accus., once with πρός, 6, 386.

ἀφικνέομαι, depon. mid. (*ικνέομαι*), fut. *ἀφίξομαι*, aor. *ἀφικόμεν*, perf. *ἀφίγμαι*, Od. 6, 297; *to go to, to come to, to reach*, to go to a person or a place; mly with accus. *νῆας*, to the ships, more rarely with *eis*, *ἐπὶ, κατά, and ὑπὸ* and πρός τι, Od. 6, 297; metaph. *to undertake, to affect*. *ἄλγος ἀφικετό με*, 18, 395.

ἀφίστημι (ίστημι), aor. 2 *ἀπέστην*, perf. *ἀφέστηκα*, syncope. form in dual and plur. *ἀφίστασι*, part. *ἀφίσταώς*, 3 plur. pluperf. *ἀφίστασαν*, aor. mid. *ἀπέστησάμην*. 1) Trans. *to put away*, not used in H. 2) Intrans. in aor. 2, perf. and pluperf., like the mid. *to stand apart, to stand aloof, to remove*, 4, 340. Od. 11, 544; *to be removed, τινός*, from a thing, 23, 517. δ) In the mid. *to weigh out for oneself*, in order to pay; once, *δεῖδω, μή τὸ χρεῖζον ἀποστήσωνται χρεῖος*, I fear, lest they should pay back to us the debt of yesterday, i. e. requite evil for evil, 13, 745.

ἄφλαστον, τό, *the curved stern of a vessel, with its decorations*, 15, 716.† (In the Schol. on Ap. Rh., *σανίδιον κατὰ τὴν πρύμνην*.)

ἄφλοισμός, ὁ (related to *ἄφρός*), *foam, the froth of one enraged*, 15, 607.† (Others more improb. *ψόφος δδόντων*, gnashing of teeth.)

ἄφνειός, *όν* (*ἄφενος*), *rich, wealthy, opulent*, with gen. *βύτου*, in the means of living, 5, 544; *χρυσοῖο*, Od. 1, 165. The compar. *ἀφνεώτερος* and superl. *ἀφνεύτατος*, 20, 220.

ἀφουλίξω (ὀπλίξω), *to disarm*, only mid. *to disarm oneself*, with *έντρεα*, to lay aside one's arms, 23, 28.†

ἀφορμάω (ὀρμάω), in H. only depon. pass. *ἀφορμάομαι*, in aor. pass. *ἀφωρμήθην*, *to rush away, to hasten away*, ναῦφιν, 2, 794; hence absolute, *to go away, to depart*, Od. 2, 376.

ἀφώωντα, or *ἀφώωντα*, see *ἀφάω*.

ἄφραδέω (*ἄφραδής*), *to be imprudent*,

indiscreet, to speak or act inconsiderately, Od. 8, 294. II. 9, 32.

ἀφραδής, ἐς (φράζομαι), inconsiderate, irrational, imprudent, μνηστήρες, Od. 2, 282. νεκροὶ ἀφραδέες, the unreflecting, senseless dead, Od. 11, 476; adv. ἀφραδέως, *thoughtlessly, indiscerately*, 3, 436.

ἀφραδίη, ἢ (φράζομαι), inconsideration, imprudence, carelessness, folly; often in the plur. 5, 649; νόοιο, 10, 122. 16, 354. 2) *ignorance, inexperience, πολέμοιο*, 2, 368.

*ἀφράδμων, *ον* = ἀφραδής, h. in Cer. 257.

ἀφραῖνω, poet. (φρήν), *to be irrational, indiscreet, foolish*, 2, 257. Od. 20, 360.

*ἀφραστος, *ον* (φράσσομαι), *not observed, unknown, ἔργα*, h. Merc. 80; *not to be discovered, invisible, στίβος*, h. Merc. 353. Compar. ἀφραστότερος, Epigr. 14.

ἀφρώ (ἀφρός), *to foam, to froth*. ἵπποι ἀφρεον στῆθεα, upon the breast, 11, 282. † (ἀφρεον with synizesis.)

ἀφρήτωρ, *ορος*. δ (φρήτηρ), *without society, without tribe, without connexions, unsocial*, 9, 63. †

Ἀφροδίτη, ἡ, daughter of Zeus and Dione, 5, 348; or, according to a later tradition, born from the foam of the sea (ἀφρός), h. in Ven., wife of Hephaestus (*Vulcan*), and paramour of Ares (*Mars*) (Od. 8, 276), goddess of sensual love and of marriage, of pleasure and of beauty, 5, 429. Od. 20, 74. She is represented as exceedingly attractive and beautiful, 3, 396; distinguished by her smiling look (φιλομυειδής), but tender and unfitted for war. She is beautifully adorned (χρυσείη), the Graces themselves having furnished her clothing, 5, 338, and these constitute her society. She always carries a magic girdle, with which she subdues both gods and men, 14, 214 seq. With this girdle Hērē inspires Zeus with great love for herself. Aphroditē was on the side of the Trojans; she had given occasion to the war. 5, 349 seq. Aeneas was her son. 5, 313. She had splendid temples in Cyprus and in Cythērē. 2) Metaph. like Ἀρης, it signifies *love, the enjoyments of love*, Od. 22, 444.

ἀφρονέω (ἀφρων), *to be foolish, or to act irrationally, foolishly*, only partep. pres., 15, 104. †

ἀφρός, ὁ, *foam*, of water, 5, 599; of a raging lion, *20, 168.

ἀφροσύνη, ἡ (ἀφρων), *want of reason, senselessness, indiscretion, folly*, II. in plur. Od. 16, 278. 24, 457.

ἀφρων, *ον* (φρήν), *irrational, senseless, indiscreet, inconsiderate, foolish* (antith. to ἐπύφρων), Od. 23, 12; *rash, raging*, spoken of Ares and Athēnē, 5, 761. 875.

ἀφύλλος, *ον* (φύλλον), *leafless, deprived of leaves*, 2, 425. †

ἀφυσγερός, ὁ (ἀφύω), *slime, mud, filth*, which a river bears with it, 11, 495. †

ἀφύσσω, fut. ἀφύξω, aor. 1 ἤφυσσα and poet. σσ, aor. mid. ἀφυσάμην, Ep. σσ, 1) *to draw off*, esply from a larger vessel to

a smaller, *ὄνον ἀπό* and *ἐκ κρητῆρος*, 1, 598. Od. 9, 9; *ἐν ἀμφιφορεῦσιν*, Od. 2, 349; with gen. alone, pass. πολλὰς δὲ πύθων ἤφυσσεντο ὄνος, much wine was drawn from the vessels, Od. 23, 305. 2) Metaph. *πλοῦτον*, to accumulate riches, as if to draw up in full draughts. The passage 1, 170, οὐδὲ σ' ὄνω ἐνθάδ' ἄτιμος ἔων. ἀφενος καὶ πλοῦτον ἀφύξεν, is explained in different ways; 1) In the ancients we find a twofold explanation. Some (Eustath. and Schol. Venet.) supposed an hyperbaton, and connect-d ἐνθάδ' ἄτιμος ἔων with εἰμι Φθίγνδε, v. 169, so that the former words refer to Achilles. Others (Schol. Venet.) supposed the nom. stands for gen., and referred these words to Agamemnon. 2) In the modern annotators we find a threefold explanation: a) The first is connected with that of Eustath., but differs in constructing ἐνθάδε with ἀφύξεν, viz., 'I do not believe, since I am dishonoured (without reward), that you will here accumulate riches.' Ruhkopf and Stadelmann p. 62, prefer this, partly because the nom. ἄτιμος ἔων stands in close connexion with ὄνω, partly because it agrees with the connexion, since Achilles thinks that Agamemnon will make little progress without his help. b) The second explanation (Clarke and Köppen) refers ἄτιμος ἔων, on account of v. 175, to Agamemnon, and constructs, οὐκ ὄνω σε, ἄτιμος ἔων (for ἄτιμον ἔοντα)—ἀφύξεν. Reference is made to 2, 353, for a similar anacoluthon. 3) Both explanations, the one on account of the hyperbaton, and the other on account of the harsh anacoluthon, are justly rejected by almost all modern critics. They either make σ' a dat. σοί (cf. Wolf. Vorles. 1. p. 102, and Spitzner, Excurs. XIII. § 3), or they read with Bentley σοὶ ὄνω, because οὐ is not elided in σοί (cf. Voss Anm. p. 6. Bothe and Thiersch, § 338, 10). They read consequently, οὐδέ σοι ὄνω ἐνθάδ', ἄτιμος ἔων, etc., i. e. 'I have no mind whilst I am dishonoured, to gather riches for you here. With this explanation the words connect far better with the preceding γυν' εἰμι Φθίγνδ', and the reply of Agamemnon turns mainly on it is threat of Achilles. 1) Mid. 1) *to draw off or out for oneself, to pour out or in*; with accus. ὄνον ἐκ κρητῆρος, 3, 259; and ἀπὸ κρητῆρος, 10, 579. 2) Metaph. *to heap up*, ἀμφὶ δὲ φύλλα ἤφυσάμην, Od. 7, 285. On δία δ' ἐντερα χάλκδς ἤφυσσε, see διαφύσσω.

Ἀχαιαί, αἱ, *Achaian or Achæan women*, fem. of Ἀχαιοί, Od. 2, 119.

Ἀχαιῖς, ἄδος, ἡ, Ep. for Ἀχαιάς, *Achaian, Achæan*. 2) As subst. an *Achaian or Achæan woman*, 5, 422.

Ἀχαιικός, ἡ, ὄν, Ep. for Ἀχαιικός, *Achaian or Achæan*; λαός, the Achaian or Achæan people, 13, 141; Ἀργος, 9, 141.

Ἀχαιῖς, ἴδος, ἡ, *Achaian or Achæan*, with or without γαῖα, the Achaian land,

espy the dominion of Achilles in Thessaly, 1, 254; see Ἀχαιοί. 2) Subaud. γυνή, an Achaian woman, 2, 235; in contempt, 9, 395.

Ἀχαιοί, οἱ, nom. sing. Ἀχαιός, ὁ, the Achaians or Achaeans, the most powerful of the Grecian tribes in the time of the Trojan war, whose main residence was in Thessalia, 2, 684; but who also had possessions in Peloponnesus as far as to Messene, chiefly in Argos, 5, 114. The Danaï and Myrmidons were branches of this tribe. Perhaps they had spread themselves also to Ithaca, Od. 1, 90; and to Crete, Od. 19, 138. Tradition says they derived their name from Achæus, son of Xuthus, grandson of Hellen, Apd. 1, 7. 8. The entire Greeks are often so called in H. from the main tribe, 1, 2. Od. 1, 90.

ἄχαρις, ι (χάρις), disagreeable, joyless; in compar. ἀχαρίστερος, Od. 20, 392.†

ἀχάριστος, ον (χαρίζομαι), disagreeable, displeasing, Od. 8, 236† [δῶρον ἀχαρίστοτερον, 'a sadder feast,' Cp.].

* ἀχειρής, ἐς (χείρ), without hands, epith. of the crabs, Batr. 300.

Ἀχελῷος, ὁ, Ep. for Ἀχελῶς, a river between Ætolia and Acarnania, which flows into the Ionic sea; now Aspropotamo, 21, 194. 2) a river in Phrygia, which rises in the mountain Sipylus, 24, 616.

ἄχερδος, ἡ, more rarely ὁ, a wild, thorny bush, suitable for hedging; thorn-bush, thorn, the hawthorn, Od. 14, 10.†

ἄχερως, ἴδος, ἡ, the white poplar, the silver poplar, populus alba, Linn.; 13, 389. 16, 482; prob. from Ἀχέρων, because it was believed that Heracles brought it from the under-world. *Il.

Ἀχέρων, οντος, ὁ (as if ὁ ἄχρα ῥέων, the river of woe), Acheron, a river of the under-world, into which Pyriphlegethôn and Cocytus flow, Od. 10, 513. *Od.

ἄχυνω (ἄχος), to be sad, afflicted, troubled, only partcp. with accus. θυμόν, in heart, 5, 869; τινός, about any one, Od. 16, 139; and with εἵνεκα, Od. 21, 318.

ἄχέω=ἄχυνω, also only partcp. τινός, about any one, 18, 446; and with ἐνεκα, 20, 298.

ἄχθομαι (ἄχθος), 1) to be laden, freighted. νηὶς ἤχθετο τοῖσιν, the ship was laden, Od. 15, 457. 2) Metaph. to be burthened or oppressed, δδύνησι, oppressed with pains, 13, 354; with accus. ἄχθομαι ἔλκος, I am pained by the wound, 5, 361. 2) Esply spoken of mental states: to be oppressed, pained, sad, indignant, vexed, grieved; with κηρ, 11, 274. 400; ἤχθετο δαίμονες Τρωσίν, he grieved to see them conquered by the Trojans, 13, 352 (ἤχθετο in Od. 14, 366. 19, 337, belongs to ἐχθομαι).

ἄχθος, εος, τό (related to ἄχω), load, burden. ἄχθος ἀρούρης, burden of the earth, proverbially spoken of a worthless man, 18, 104. Od. 20, 379.

Ἀχιλλεύς, ἦος, ὁ, also Ἀχιλεὺς (when required by the metre), son of Peleus and Thetis, king of the Myrmidons and Hellènes in Thessalia, the bravest hero before Troy. He was educated by Phoenix; son of Amyntor, who also accompanied him to Troy, 9, 448; in music and the healing art he was instructed by Chiron, 11, 832. His friend is Patroclus; his son, Neoptolemus, who resided in Scyros, 19, 326—333; and whom Ulysses brought to Troy, to engage in the contest, Od. 11, 509. Achilles is the hero of H.: great physical power, a great mind, violent passions, but also a feeling heart, are his characteristics. Insulted by Agamemnon, he forgets himself in his wrath; he finally gives ear to his mother, but does not fight for the Greeks till the death of Patroclus, 19, 321. According to H. he died in battle, Od. 24, 430. 5, 310. (The name is derived from ἄχος and λαός, the people's grief, Apd. Molestinus, Herm.)

ἄχλυσ, ὕος, ἡ, obscurity, darkness, cloud, esply the darkness of death, the night of death; spoken of fainting, 5, 696 [κατὰ δ' ὀφθαλμῶν κέχυτ' ἄχλ., 'sickly mist,' Cp.]; of death, Od. 22, 88 (v is long in nom. and accus.).

ἄχλυνω (ἄχλυσ), aor. ἤχλυνσα, to become dark, to darken or cloud, spoken of the sea, Od. 12, 405.†

ἄχνη, ἡ, Ion. for ἄχνα (related to χνών), prop. what is abraded from the surface of a body; hence 1) chaff, 5, 499. 2) foam of the sea, 4, 426. Od. 5, 403.

ἄχνημαι, Ep. depon. only pres. and imperf. ἄχος, to feel pain, to be afflicted, sad, troubled; often with accus. θυμόν, κηρ ἐν θυμῷ, and with gen. caus. τινός, about any one, Od. 14, 376; and περί τι, h. Cer. 77; also θυμὸς ἄχνητο, 14, 38; once spoken of lions, 18, 320; cf. ἀκαχίζω.

ἄχολος, ον (χολή), without bile, without anger. 2) which expels anger, anger-quelling, φάρμακον, Od. 4, 221.†

ἄχομαι, mid. to be sad, to be afflicted, Od. 18, 256. 19, 129.

ἄχος, εος, τό (a word derived from the natural ejaculation of one in pain, as ah!), pain, grief, sadness, affliction, trouble; always spoken of the mind: ἐμοὶ δ' ἄχος, it pains me, 5, 759; with gen. about any one, ἐμοὶ ἄχος σέθεν ἔσσειται, I shall have pain on thy account, 4, 169; also in plur. ἄχες, sufferings, pains, 6, 413. Od. 19, 167.

ἄχρειον, adv. (prop. neut. of adj. ἀχρεῖος, ον), unprofitably, uselessly, aimlessly, only twice; 1) ἀχρεῖον ἰδών, 2, 269, looking foolish or confused, spoken of Thersites, who looked confounded or embarrassed when he received blows from Ulysses. Voss translates, 'with a wry look;' and with this agrees the explanation of Wolf in Vorles. zu Il. p. 44. "But it is uncertain," says Wolf, "whether Thersites does this from pain or

purposely, to excite the pity of the Greeks. The latter agrees well with his character." 2) ἀχρεῖον ἐγέλασσαν, Od. 18, 163, she laughed without cause, she uttered a forced laugh; spoken of Penelopē, who, notwithstanding her inward trouble, wished to appear cheerful to the suitors. Here again ἀχρεῖον expresses something artificial, unnatural (ἐπίπλαστον, ὑποκεκρυμμένον, Schol. A.), *Usteri*.

ἀχρημοσύνη, ἡ (ἀχρήμων), *poverty, want, penury*, Od. 17, 502.†

* ἀχρηστος, ον (χρηστός), *profitless, vain*, neut. as adv. Batr. 70.

ἀχρῖ, before a vowel ἄχρῖς (related to ἄκρος), adv. 1) Of place: *at the extreme, on the surface*, 17, 599. 2) *to the extreme, entirely*, 4, 522. 3) Of time: *until*, with gen. ἀχρῖ μάλα κνέφαος, till late at night, Od. 18, 369.

ἀχυρμη, ἡ (ἀχυρον), *prop. the place where the chaff falls, a chaff-heap*, 5, 502.†

ΑΧΩ, see ἀκαχίζω.

ἄψ, adv. of place: *backwards, back*, often with a verb: ἄψ ὁρᾶν, ὠθεῖν. 2) Of time: *again*, 5, 505.

Ἀψευδής (from ἀ and ψεύδος, not deceitful), *daughter of Nereus and Doris*, 18, 46.

ἀψίς, ἴδος, ἡ, Ion. for ἀψίς (ἄπτω), *a knot, a mesh. ἀψίδες λίνου, the meshes of the net*, 5, 487.†

ἄψορρον, adv. see ἄψορρος.

ἄψορρος, ον (ῥέω), *back-flowing*, epith. of Oceanus, which like a river encircles the earth and flows back into itself, 18, 399. Od. 20, 65.

ἄψορρος, ον (prop. abbreviated from ἀψόρρως), *retreating back, ἀψορροὶ ἐκίμεν, ἀπονέοντο*, 3, 313. Oftener the neut. sing. ἀψορρὸν as adv. *back*, with βαίνειν, ἀπονέεσθαι. 2) *again*, 4, 152.

ἄψος, εος, τό (ἄπτω), *connexion, articulation*, espily of the limbs, *a joint*. λυθέν δὲ οἱ ἄψα πάντα, all her limbs [joints] were loosed (i. e. in slumber), Od. 4, 794. 18, 189.

ΑΩ, theme of ἀημι.

ΑΩ, theme of ἀεσα and ἄσα, q. v.

ΑΩ (ᾱ), pres. infin. ἄμεναι for ἀέμεναι, infin. fut. ἄσειν, aor. 1 ἄσαι, infin. ἄσαι, infin. fut. ἄσεσθαι, aor. 1 ἄσασθαι, I) *to satiate, τινά, any one*; with gen. mat. ἄσαι Ἄρκα αἵματος. Arēs with blood, 5, 289; ἵππους δρόμου, 18, 281; metaph. spoken of the spear: *ἐμὴν χροὸς ἄμεναι ἀνδρομέου*, lusting to sate itself with human flesh, 21, 70. II) *Mid. to satiate oneself; ἥτορ σίτοιο*, to refresh the heart with food, 19, 307; ἔωμεν or ἔωμεν (19, 402) is assigned to this verb as subj. for ἄωμεν, see ἔωμεν.

ἄωρ, see ἄωρος.

ἄωρος, ον (ῥα), *untimely, unformed; hence ugly, deformed* (Schol. ἀπεργής), πῶδες, spoken of Scylla, Od. 12, 89.†

ἄωρο, 2 sing. pluperf. pass. from ἄείρω.

ἄωτέω (expanded form fr. ἄω), origin-

ally to snore; then to sleep, spoken espily of a deep sleep; in H. always with ὕπνον, 10, 159. Od. 10, 548; see Buttm. Lex. p. 182.

ἄωτον, τό and ὁ ἄωτος (in H. the gend. is indeterminate; Pindar has only ἄωτος; later poets have also τὸ ἄωτον from ἀημι), *prop. a flock, or lock of wool. ἐδοτρός οἶδς ἄωτος*, the well-twisted wool of the sheep, spoken of a sling, 13, 599. 716; so also Od. 1, 443; spoken of the woolly skin of a sheep, Od. 9, 434; once spoken of the finest linen: λίνοιο λεπτὸν ἄωτος, the delicate nap or down of the linen, 9, 661; metaph. *the best, the most beautiful*, inasmuch as the woolly surface of cloths tests their beauty and newness. Cf. Buttm. Lex. p. 182. According to the old Schol. it signifies *a flower*, then metaph. like ἄνθος, *the bloom*, i. e., *the finest, the most beautiful* (still the signif. *flower* is nowhere found in the poets).

B.

B, the second letter of the Greek alphabet; hence the index of the second rhapsody.

βάδην, adv. (βαίνω), *step by step, slowly*, antith. to running, 13, 516.†

* βαδίζω (βάδος), fut. ἰσω, *to step, to go, to travel*, h. Merc. 210.

βάζω, fut. βάξω, perf. pass. βέβαιμαι, *to prate, to speak, to talk*; with accus. ἀνεμώλια, μεταμῶνια, *to prate idle things; πεπνυμένα, ἄρτια*, to speak discreetly, to the point, Od. 8, 240. δίχα βάξεν, *to speak differently*, Od. 3, 127; with double accus. βάξεν τινά τι, *to say any thing* to any one, 9, 59; and pass. ἔπος βέβαιται, Od. 8, 408.

βάθιστος, η, ον, superl. for βαθύς.

* βάθος, εος, τό (βαθύς), *depth, λίμνης*, Batr. 86.

βαθυδίνηεις, εσσα, εν (δίνη), *deep-whirling, having deep whirlpools*, only twice, 21, 15, 603; elsewhere the following.

βαθυδίνης, ου, ὁ (δινή), *deep-whirling, deep-eddying, having deep whirlpools*, epith. of Oceanus and of rivers, 20, 73. Od.

βαθύζωνος, ον (ζώνη), *deep-girdled*, i. e. girdled close under the breast, so that the garment might hang in full folds down to the feet, because this took place only on festal days; hence in general: *splendidly clothed, or beautifully girdled*, epith. of the Trojan women, 9, 594. Od. 3, 154. [According to Passow. low-girdled, not girdled close under the breast, but above the hips.]

* βαθύθριξ, τριχος, ὁ, ἡ (θρίξ), *with thick hair, thick-wooled, thick-fleeced*, spoken of sheep, h. Ap. 412.

* βαθύκληρος, *ον* (κλήρος), *rich in land, having great estates*, Ep. 16, 4.

Βαθυκλῆς, ἦος, ὁ, son of Chalcon, a Myrmidon, slain by Glaucus, 16, 594.

βαθύκολος, *ον* (κόλος), *deep-bosomed*, either literally from their full bosoms, or from the folds of the dress; hence, *splendidly-clothed*, epith. of the Trojan women, 18, 122; and of the nymphs, h. Ven. 258.

βαθύλειμος, *ον* (λειμών), *having rich meadows, having deep grass*, epith. of a town, 9, 151, 293.

βαθυλήϊος, *ον* (λήϊον), *having high grain, fruitful, τέμενος*, 18, 550.†

βαθύς (βαθύς), *to make deep, to deepen, to excavate*; with accus. χώρον, 23, 421.† βαθυρρέϊτης, *αο*, ὁ (ῥέω)=βαθυρροός, 21, 195.†

βαθυρροός, *ον* (ῥέω), *deep-flowing*, epith. of Oceanus, 14, 314. Od. 11, 13.

βαθύς, *εἰα*, and Ep. βαθέη, βαθύ, superl. βάστος, 1) *deep or high*, according to the position of the speaker; τάφος, ἄμαθος, Τάρταρος, ἤϊων, lofty coast (or, perhaps, having deep sand), 2, 92; metaph. of the soul: φῆν βαθεῖα, the inmost soul, 19, 125. 2) *deep*, with the idea of *thick, dark, ὕλη*, 5, 555; also metaph. ἀήρ, the thick air, Od. 1, 144; λαλαψ, the strong tempest, 11, 306. 3) *deep* in length, or extending inward, ἄγκος, 20, 489; hence αὐλή, a deep court (V. with lofty enclosure), 5, 142.

* βαθύσκιος, *ον* (σκιά), *deep-shaded*, h. Merc. 229.

* βαθύστερνος, *ον* (στέρνον), *high-breasted, wide-arched*; and mly *broad*, *αἰα*. frag. Hom. 23.

βαθύσχοινος, *ον* (σχοῖνος), *deeply overgrown with rushes, rushy*, epith. of Asopus ['to the reedy banks of the Asopus,' Cp.], 4, 383. h. 8, 5.

* βαθύτριχα, see βαθύθριξ.

βαίνω, fut. βήσομαι, aor. 1 trans. ἔβησα, aor. 2 ἔβην, Ep. βῆν, 3 plur. ἔβησαν, Ep. βῆσαν, ἔβαν, βάν, subj. βῶ, Ep. βεῖω, optat. βαίην, infin. βήμεναι and βῆναι, partep. βάς, βᾶσα, βάν, perf. βέβηκα, also the sync. forms βεβάασι, infin. βεβήμεν, partep. βεβαῶς, βεβανία, pluperf. ἔβεβηκεν, syncop. 3 plur. βέβασαν, also Ep. aor. mid. ἔβησσο, more rarely ἔβησσο = ἔβη. According to Battm., Gr. Gram., ἔβησσο is correct only when used in a causative sense for ἔβησε. N.B. The form βέβηκα, rare in H., has only the signif. *to have gone*; the sync. forms βέβασα, that of the pres. *to go*, and the pluperf. mostly an aorist sense. (The ground form is ΒΑΩ, Ep. forms β.βᾶω, β.βῆμι, β.βᾶσσω.) 1) Intrans. *to go*, and 1) *to walk, to step, to proceed*, spoken of men and beasts, the direction of the motion being indicated sometimes by the prep. εἰς, ἐν, ἐπὶ, κατὰ, μετὰ, πρὸς, etc., and sometimes by the accus. merely: εἰς δῖον, 5, 837; also δῖον, νῆας, 3, 262. Od. 3, 162; ἐπὶ νηός, *to ascend the ship, to embark*, 13, 665; but

ἐπὶ νηυσίν, *to sail away in ships*, 2, 351 [also ἐν νηυσίν, 2, 510]; ἐπὶ τινα, *to go to any one*, 2, 18: ἀμφὶ τινι, *to go about any one* (to defend him), 5, 299; μετ' ἰχνία τυτος, *to follow one's steps*, Od. 3, 30. b) In a hostile sense: *to rush upon any one*, with ἐπὶ, μετ' and accus., also ἐπὶ τινα, 16, 751. 2) With partep. of another verb, by which the kind of motion is determined: ἔβη φεύγων, *he fled*; ἔβη ἀττάσα, see ἀττάω; the partep. fut. denotes the aim: ἔβη ἐξεναρίζων, *he went to slay*, 11, 101; ἀγγελέων, Od. 4, 28. 3) With infin. following: *to set out, to proceed, to begin*. βῆ δ' ἵέναι, *he set out to go*, quickly he went, 4, 199; so also βῆ θέειν, ἐλάαν. 4) Metaph. spoken of inanimate things: ἐννέα ἐναντροὶ βεβάασι, *nine years have passed away*, 2, 134. πῇ ὄρκια βήσεται ἡμῖν, *whither will our oaths go*, i. e., *what will become of our oaths*, 2, 339. ἰκμὰς ἔβη, *the moisture (of the bull's hide) vanished*, 17, 392. II) Trans. in aor. 1, only poet. and Ion. act. ἔβησα, 1) *to cause to go, to conduct, to cause to mount or alight*. φώτας βῆσεν ἀφ' ἵππων, 16, 810; but ἀμφοτέρους ἐξ ἵππων βῆσε κακῶς ἀέκοντας, *he hurled both down from the chariot, unwilling as they were*, 5, 164. βῆσαι ἵππους, 11, 756.

* Βάκχεος, *εἰη*, *εἰω*, relating to Bacchus or to his orgies, *drunken, intoxicated, frantic*, Βάκχεος Διώνυσος, hymn. 18, 46.

βάλανος, ἡ, *an acorn, fruit of the oak*, *Od. 10, 242. 13, 409.

Βαλῖος, ὁ (adj. βαλῖός, spotted [fortasse, i. q. αἰόλος. Lob.]), *Piebald*, a horse of Achilles, 16, 149.

βάλλω [primitive βέλ-ω in βέλος], fut. βάλω, aor. 2 ἔβαλον, perf. βέβληκα, pluperf. βεβλήκειν (often in the sense of the aor., 5, 66, 73, 661), perf. pass. βέβλημαι, Ep. also βεβόλημαι, yet with the difference that the former is used literally of body, the latter metaph. of mind, 9, 3; pluperf. βεβλήμην, 3 plur. βεβλήσθαι for βέβληντο. Of an aor. sync. mid. with pass. signif. occur ἔβαλον, infin. βλήσθαι, partep. βλήμενος, subj. βλήται for βλήηται, optat. (βλεῖμην) βλεῖο, etc. I) Act. *to cast, to throw, to hurl*; λύματα εἰς ἅλα, 1, 314; spoken of all kinds of missile weapons: ἰόν, Od. 20, 62; hence, *to shoot, to hit, to wound, τινά, or τί τινα*, e. g. τινά δονού, *any one with the spear*, 5, 73; οἰστόφ, 5, 393; στήθος χερμαδῖω, 14, 410; τινά λάεσσιν, 3, 80; also τινά τί τινα, 11, 583; still the dat. is mly wanting; τινά στήθος, *to hit any one in the breast*, 4, 480; also absol. *to hit*, in opposition to ἀμαρτάνω, *to miss*, 11, 351. 13, 10; as a consequence, *to prostrate, to lay a person low, to slay*, τινά ἐν κονίῃσι, 8, 156. cf. 4, 173. 5, 17; metaph. ἔχει, πένθει βεβόλημένος, *hit, wounded by pain, sorrow*, 9, 3. Od. 10, 247. d) *to cast*; spoken of a strong motion: *to drive*; e. g. ἐτέρωσε χάρη, *to cast the head to the other side*, 8, 306; E 6

ἐτέρωσε ὄμματα, to turn away the eyes, Od. 16, 179; spoken of ships, νῆας ἐς πόντον, to urge the ships into the sea, Od. 4, 359; νῆας πρὸς πέτρας, Od. 12, 71. 2) to hit, spoken of touching a surface, to besprinkle, to bespatter, to destrew. ραθάμυγες ἐβαλλον ἀντῆγα, the drops besprinkled the chariot-rim, 11, 536. 26, 501; of dust, τινά, 23, 502. κτύπος οὐατα βάλλει, the noise strikes the ear, 10, 535. τόπον ἀκτίσι βάλλει ἥλιος, the sun irradiates the place, Od. 5, 479. 3) to cast away, to let fall, to lose; δάκρυ, to shed tears. 4) In a weaker sense, to put, to put on, to annex, to put off, τὶ ἐν χερσίν τινος, 5, 574; κύκλα ἀμφ' ὀχέεσσι, 5, 722; φιλότητα μετ' ἀμφοτέροισι, to establish friendship between the two, 4, 16; ὕπνον ἐπὶ βλεφάροισι, to let fall, Od. 1, 364. b) Oftener of clothing and weapons: to put on. 5) to fall, to flow, to run, spoken of a river, εἰς ἄλα, 11, 722; of steeds: περὶ τέρρα, about the goal, 23, 462. II) Mid. 1) to hit, to touch for oneself; χροά λουτροῖς, to cleanse one's limbs in the bath, h. Cer. 50. 2) to cast any thing about oneself, to put on; ἀμφὶ ὤμοισιν ἑίδος, to suspend, 3, 334; αἰνίδα, 5, 738; metaph. ἐν θυμῷ χόλον τινί, to cherish anger against any one in the heart, 14, 50; μετὰ, or ἐν φρεσίν, ἐν θυμῷ, to lay any thing to heart, to consider, to ponder, ποσόν, 9, 435. 611. Od. 11, 428; more rarely, to lay up, to preserve in the heart, 15, 566; absolute, ἐτέρως ἐβάλοντο; they determined otherwise, Od. 1, 234; where Nitzsch with Spitzner prefers ἐτέρωσ' ἐβάλοντο, the reading of other manuscripts: ἐβάλοντο for ἐβούλοντο, is approved by Thiersch, Gram. § 168, 12, and Buttm., Lexil. p. 199. [For the pass. signif. of the 2 aor. sync. mid. see Buttm., § 110, 7.]

Βαμβαίνω (related to βάω), to stammer, to shudder for fear, to chatter with the teeth, 10, 375.†

βάν, Ep. for ἐβαν, see βαίνω.

βάπτω, 1) to dip, to immerse, with accus. πέλεκυν εἰν ἵδατι (to harden it), Od. 9, 892.† 2) to tinge, to colour, Batr. 224.

βαρβαρόφωνος, ον (φώνη), speaking a foreign tongue, rude of speech, epith. of the Carians, 2, 867.† (Voss, 'with a barbarous utterance,' since the Carians as Pelasgians spoke Greek, but their pronunciation was uncouth.)

βάρδιστος, η, ον. Ep. for βράδιστος, superl. see βραδύς.

ΒΑΡΕΩ = βαρύθω, only used in the Ep. part. βαρηνῶς, burdened, heavy. οἶον βαρηνῶτες, drunken with wine, *Od. 3, 139, 19, 122.

* βάρος, τό, weight, load, Batr. 91.

* βαρύβρομος, ον (βρέω), heavily thundering, crashing, fr. 78.

βαρύθω (βαρύς), to be loaded, burdened, unaccommodated. βαρύθει μοι ἄμος ὑπ' αὐτοῦ, my shoulder is distressed by the wound, 16, 549.†

βαρύνω (βαρύς), aor. 1 ἐβάρυνα, aor. 1 pass. ἐβαρύνθη, also Ep. perf. βεβαρυνῶς (see ΒΑΡΕΩ), to load, to burden, to oppress, with accus. τινά, 5, 664. Pass. βαρύνεσθαι γνία, χεῖρα, to be distressed, lame in the limbs, in the hand, 19, 165, 20, 480. κάρη πῆληκι βαρυνθέν, the head burdened with the helmet, *8, 308.

βαρύς, εἶα, ὅ, 1) heavy, great, strong. βαρεῖαι χεῖρες, 1, 89. b) heavy, i. e., heavily pressing, severe, troublesome, oppressive; δύναι, great pains; so also ἀτη, ἔρις, etc. 2) Spoken of sound, φθόγγος, Od. 9, 237; esp. the neut. sing. and plur. βαρύ and βαρέα, as adv. with στενάχειν, to groan heavily, aloud, 8, 334.

βαρυστενάχων, ονσα, ον (στενάχω), sighing, groaning heavily, *4, 153.

* βαρύφθογγος, ον (φθόγγη), deep-voiced, loud-roaring, λέων, h. Ven. 160.

βασίλεια, ἡ, fem. of βασιλεύς, queen, princess, *Od. 7, 244.

βασιλεύς, ἡος, ὅ, 1) ruler, king, sovereign, and military commander, leader, 1, 9. In the heroic age, βασιλεύς was the designation of the chief of any community or district, who owed his authority to his valour his wealth, or his intelligence. As all bodily and mental endowments were considered a direct gift of the deity, so also was the regal dignity; hence he was called διγενής, διοτρεφής. The duties and employments of the king, 2, 197. Od. 1, 386 (δίκη βασιλῆων), were 1) He assembled the public council, and led in debate, 2, 50, 9, 33. Od. 2, 26. 2) He was leader of the nation in war. 3) He was obliged to decide upon right and wrong, 16, 542. Od. 19, 110. 4) It was his place to present the solemn sacrifices, 2, 402, 412. [Cf. Jahrbuch. Jahn und Klotz, März 1843, p. 255.] His power was limited; he could decide nothing without consulting the most respectable men of the nation (βουλή γερόντων), and, in important cases, the general assembly of the people (ἀγορά). His prerogatives (γέρας) were 1) The presidency on public occasions, and a larger portion at feasts, 8, 162. 2) A distinct portion of land (τέμενος). 3) [Tributes or] gifts established by custom (θέμιστες), 9, 156. The ensigns of regal dignity were the sceptre (σκήπτρον) and the service of heralds (κήρυκες): cf. Cammann Vorschule z. Hom. p. 277 seq. Helbig. die städt. Zustände des griech. Heldenalters, Leipz. 1839, p. 277 seq. II) a prince, a king's son; also, all of the nobility who had possessions, great or small, Od. 1, 394, 8, 41, 390. III) lord, master of a family, 18, 556. From this word comes the Ep. compar. βασιλεύτερος, a greater king, more royal, and superl. βασιλεύτατος, the greatest king, 9, 69. (Prob. from βαίνω in the trans. sense, and λαός, that conducts the people to war.) [The royal dignity, even in the heroic age, was hereditary: cf. Ph.

Humpert. de Civitat. Hom. Bonnæ, 1839, p. 4—11.]

βασιλεύω (βασιλεύς), to be king, to rule, to reign, ὑπὸ Πλάκῃ, 6, 425. 2) to rule over any one, to govern, with dat. 2, 206; [espily] once with gen. [to be queen] Πύλον, Od. 11, 285 [cf. Il. 6, 425].

βασιλῆϊος, τῇ, ἥϊον, Ion. for βασιλείος (βασιλεύς), royal, princely, γένος, Od. 16, 401.†

βασιληΐς, ἴδος, ἡ (fem. adj. to βασιλῆϊος), τιμή, the royal dignity, 6, 193.†

βάσκε, only in connexion with ἰθι, βάσκ' ἰθι, go, hence away, haste, 2, 8. The imper. of an Ep. form of βαίνω, which occurs in compos. in the infin. ἐπιβάσκω, q. v.

βασταῖω, fut. σω, to lift up, to elevate, to raise, with accus. λαῶν, τόγον, Od. 11, 593. 21, 405. 2) to bear, τὶ νῶτοισι, upon the back, Batr. 78.

βάτην, for ἐβήτην, see βαίνω.

Βατρία, ἡ (prob. from βάτος, thorn-hill), a hill before the Scæan gate of Troy, by tradition the sepulchral mound of Myrinnæ, q. v. 2, 813.

* βατοδρόπος, ον (δρέπω), plucking or extirpating brambles, h. Merc. 190.

βάτος, ἡ, a bramble, a thorn-bush, Od. 24, 230.†

* βατραχομομαχία, ἡ, battle of the frogs and mice, a well-known mock-heroic poem, incorrectly ascribed to H.

* βάτραχος, ὁ, a frog, Batr.

βεβάσαι, βεβήμεν, βέβασαν, βεβῶς, see βαίνω.

βεβαρηώς, see βαρεω.

βεβίηκε, see βιάω.

βεβλήται, βεβλήατο, see βάλλω.

βεβολήατο, see βάλλω.

βεβρώθω, Ep. form for βιβρώσκω (theme BPOΩ with epenth. θ), to consume, to devour, εἰ δὲ σὺν—ὥμῳν βεβρώθεις Πριάμῳ τε παῖδας, if thou couldst devour Priam and his sons raw [alive], 4, 35.† (According to Buttm., Gram., βεβρώθεις belongs to a peculiar verb with strengthened sense βεβρώθω (from BPOΩ, with epenth. θ): cf. Rost, p. 284.)

βεβρωκώς, βεβρώσεται, see βιβρώσκω.

βέη, βείομαι, see βέομαι.

βέω, Ep. for βῶ, see βαίνω.

βέλεμνον, τό, poet.=βέλος, only in the plur. a missile, arrows or spears, *15, 484. 22, 206.

Βελλεροφόντης, ον, ὁ (from Βέλλερος and φονή), the slayer of Bellerus, an appellation of Hipponous, son of Glaucus, who slew unintentionally Bellerus, prince of the Corinthians, 6, 155; see Ἰππώνοος. [The tradition in regard to Bellerus is post-Homeric.]

* βελόνη, ἡ (βέλος), a needle, a point, Batr. 130.

βέλος, εὖς, τό (βάλλω), 1) a missile weapon, telum, espily, a javelin, an arrow, and mly whatever is hurled at an enemy, a stone, Od. 9, 493; poet. the gentle arrows of Apollo and Artemis, to indi-

cate a sudden death, see Apollo and Artemis; but also of plague, 1, 51. 2) the direction or stroke of a missile weapon, 8, 513; hence, ἐκ βέλων τινὰ ἔλκειν, to draw any one from the track of missile weapons, 4, 465. 3) Metaph. spoken of the pangs of parturition, 11, 269.

βέλτερος, ἡ, ον, [related to βόλεσθαι, velle, according to some], poet. irreg. compar. of ἀγαθός, better, more excellent, prob. related to βάλλω.

βελτίων, ον, irreg. compar. of ἀγαθός. Od. 17, 18. † Earlier reading for βέλτερον.

βένθος, εὖς, τό, Ep. for βάθος, τό, deep, depth, espily of the sea, 11. θαλάσσης πάσης βένθεα εἰδέναι, to know the depths of the sea, i. e., to possess great intelligence, in contradistinction from the physical strength of Atlas, who bore the pillars of heaven, Od. 1, 53: cf. 4, 386. βένθεα ὕλης, the depths of the forest, Od. 17, 316; βένθοσδε, Od. 9, 51.

βέομαι and βείομαι (ΒΕΙΩ), 2 sing. βέη, 1 plur. βιόμεσθα, h. Ap. 528; βέομεσθα, an Ep. pres. with fut. signif.: I will go, I will walk. οὐτε Διὸς βέομαι φρεσίν, I will not walk (conduct) according to the mind of Zeus [i. e. I will not obey him], 15, 194; I will live, 16, 852. 22, 431 (either an Ep. fut. like κείω, or a subj. used as a fut. from βῶω, βαίνω, Buttm., Gr. Gram. § 114. Thiersch, Gram. § 223, 88. Rost, p. 284).

βέρεθρον, τό, Ep. for βάραθρον, abyss, gulf, spoken of Tartarus, 8, 14; and of Scylla, Od. 12, 94.

βῆ, poet. for ἔβη, see βαίνω.

βηλός, ὁ (prob. from ΒΑΩ), a threshold, poet. dwelling-house, *1, 591. 15, 23.

* βῆμα, τό (βαίνω), a step, a pace, a footstep, h. Merc. 222. 345.

βῆμεν, βῆμεναι, see βαίνω.

Βῆσα, ἡ, a town of the Locrians, 2, 532; according to Strabo Βῆσσα, and only a forest valley.

βῆσαμεν, βῆσθε, see βαίνω.

βῆσθε, see βαίνω.

βῆσσα, ἡ (βαίνω), a ravine, a forest valley, H. mly οὐρεὸς ἐν βήσσης, in the glades of the mountain; alone 18, 588. Od. 19, 435. h. Ap. 284.

βητάρμων, ονος, ὁ (ἀρμός), a dancer, prop. one who takes steps after measured time, *Od. 8, 250. 383.

βιάζω, Ep. earlier form, βιάω (βία), whence perf. act. βεβίηκα, pres. mid. 3 plur. βιῶνται for βιώνται, Od. 11, 503; 3 plur. optat. βιῶατο Ep. for βιῶντο, 11, 467; imperf. 3 plur. βιῶντο, Ep. for ἐβιῶντο, Od. 23, 9; fut. mid. βιήσομαι, aor. mid. ἐβιήσαμην (βιάζω in the act. occurs in H. as pres. only Od. 12, 223; elsewhere H. employs βιάζομαι in the pres. and imperf. as depon. mid. These tenses are pass. in 15, 727. 16, 102). 1) Act. to subdue, to overpower, to oppress, to force, τινὰ, Od. 12, 297; metaph. ἄχος βεβίηκεν Ἀχαιοῖς, pain oppressed the Achæians, 10, 145; hence pass. βιάζεσθαι

βέλεσσαν, to be harassed by weapons, 11, 576. II) Mid. more freq. as dep. to overcome, to subdue, *τινά*, 22, 229. Od. 21, 348; *τινά ψεύδεται*, to vanquish any one by deceit, to overreach him, 23, 576; with double accus. *τινά μισθόν*, to wrest from one his hire, 21, 451.

Βίαιος, η, ον (βίη), violent, acting by violence, *ἔργα*, Od. 2, 236. † Κῆρες, h. 7, 17.

Βιαιώς, adv. violently, forcibly, *Od. 2, 237.

Βίας, αντος, ὁ, 1) son of Amythaon and Idomene from Pylos, brother of Melampus. He courted Pero, the daughter of Neleus; and, after Melampus had procured for Neleus the cattle of Iphiclus, he received her as a wife. His sons are Talous, Perialces, etc. Apd. 1, 9. 11. Whether the companion of Nestor mentioned Il. 4, 296, is brother of Melampus, accord. to Od. 15, 225 seq. is uncertain. 2) an Athenian, 13, 691. 3) a Trojan, 20, 460.

βιάω, Ep. form for βιάζω, q. v.

βιβάς, ἄσα, ἄν, partecp. from the obsol. βιβῆμι, a form of βιάω, mly μακρὰ βιβάς, long-striding, with ὕψι, 13, 371.

βιβάσθων, ουσα, ον, partecp. from the obsol. βιβάσθω = βαίνω, always with ἀκρά, taking long strides, *Il.

βιβάω, Ep. form of βαίνω, to stride. πέλωρα βιβά, he strode prodigiously, h. Merc. 225; imperf. βιβίβασκεν, h. Ap. 133; also partecp. βιβῶν, βιβῶσα, 3, 22. Od. 11, 539.

βιβρώσκω (fut. βρώσω), aor. 2 ἔβρων, ep. h. Ap. 127; perf. βέβρωκα, fut. pass. βεβρώσομαι, to eat, to devour, to consume, with accus. 22, 94; and with gen. Od. 22, 403. *χρήματα κακῶς βεβρώσεται*, the property will be riotously consumed (Ep. form βεβρώσω).

βίη, η, Ep. for βία, Ep. dat. βιῆφι, 1) strength, force, spoken chiefly of bodily power, rarely of mental, 3, 45; also of brutes and inanimate things. *ἀνέμων*; H. often used it periphrastically of distinguished men, like μένος, σθένος, etc., e. g. Πριάμοιο βίη, the force of Priam = the powerful Priam, 3, 105; so Διομήδεος, and with an adj. Ἡρακλεΐη, the power of Heracles, 2, 665. 11, 699. 2) violence, mly in plur. *violent acts*, 5, 521. Od. 15, 329.

Βιήνωρ, ορος, ὁ, Ep. for Βιάνωρ, a Trojan, slain by Agamemnon, 11, 92.

*βιοθάλμιος, ον (θάλλω), in the vigour of life, in the bloom of vigorous life, h. Ven. 190.

βίος, ὁ, life, life-time, *Od. 15, 491; and Batr.

βίος, ὁ, a dow, = τόξον, Il. and Od.

βιοτή, η = βίος, life, Od. 4, 565. †

*βιότης, ητος, η = βίος, h. 7, 10.

βίος, ὁ (βίω), life, as μοῖρα βίωτοιο, the measure of life, 4, 170. 2) the means of living, *δοῖα βίαια, property*, ἀλλότριος, another's property, Od. 1, 160. 377.

βιώω (βίος), aor. 2 ἔβιων, infin. βιώναι,

aor. 1 mid. ἐβιώσαμην. 1) to live, spoken of men and beasts. 2) to restore life, to save life. σὺ γὰρ μ' ἐβίωσας, thou hast saved my life, only Od. 8, 468. On βιώμεσθα, h. Ap. 528. see βέομαι.

βιάτο, βιώνται, βιώντο, see βιάζω.

*βλαβερός, η, ὄν (βλάπτω), injurious, hurtful, h. Merc. 36.

βλάβω [as παίρειν is imperfectly reduplicated in πρέπειν, so βέλειν, βαλεῖν in βλάβειν. Dōd.], th. of βλάπτω, obsol. except in βλάβεται, see βλάπτω.

*βλαισός, η, ὄν, crooked, bent outwards, spoken chiefly of the feet, crooked-legged, Batr. 299.

βλάπτω (βλάβω), aor. 1 ἐβλαψα, perf. pass. βέβλαμμαι, aor. 1 pass. ἐβλάφθην, aor. 2 pass. ἐβλάβην, 23, 461 (from βλάβω only βλάβεται occurs), 1) to impede in running, to obstruct, to hinder, with accus., Od. 13, 22; *τινά κελεύθον*, to hinder one from returning, Od. 1, 195; *γούνατα*, to lame any one's knees, 7, 271; hence, pass. βλάβεται γούνατα, 19, 166. βλάβεν (for ἐβλάβησαν) ἄρματα καὶ ἵππων, chariots and horses were hindered, remained behind, 23, 545. βέλεμνα Διόθεν βλαφθέντα, arrows obstructed by Zeus, or rendered ineffectual, 15, 489. βλαφθῆναι ἐνὶ δόξω, to be held in a branch, to be entangled, 6, 39; ἐν ἀσπίδι, 15, 647; *κατὰ κλόνον*, to be impeded in the tumult of battle, 16, 331. 2) Metaph. to confuse, to astound, to mislead, φρένας, 15, 724. Od. 14, 178; also without φρένας, 9, 507. Od. 21, 294; and βλαφθείς, 9, 512; hence: βλάβεται ἀγορητής, the orator is confused, 19, 82. 2) to injure, to hurt, Batr. 180; in H. only βεβλαμμένος ἦτορ, wounded in heart, once 16, 660; still others, more correctly, βεβλημένος. See Spitzner ad loc.

βλεῖο, see βάλλω.

βλεμεαῖνο, to feel one's strength, to be arrogant, to be proud, always with σθένει, of one's strength, *8, 337. 2) in the Batr. 275, to desire earnestly, to strive for, to threaten. [Dōd. connects it with the roots βαλ-, βοα-, βλεφ-, &c., and makes it mean looking courageous, having a spirited look. Hesych. gives *αβλεμέως* = *μεγάλως, πεποιθώς*, and Panyas, fr. vi., has *αβλεμέως πίνων, fortiter bibens*. Later writers give it a neg. meaning, *αβλεμέως, ἀφροντιστός*.]

*βλέπω, to see; with accus. ὄρους, Batr. 67.

βλέφαρον, τό (βλέπω), the eyelid, in plur. 10, 26. Od. 5, 271, dual Od. 17, 490.

βλήται, Ep. for βλήηται, see βάλλω.

βλήμενος, η, ον, see βάλλω.

βλήτρον, τό (βάλλω), a cramp or nail. ξυστόν κολλητόν βλήτροισι, a pike fastened with cramps (rings) or nails, 15, 678. † (less probably, joint.)

βληχή, η, a word derived from the sound. the bleating of sheep, οἶων, Od. 12, 266. †

βλοσυρός, η, ὄν, honourable, manly;

terrible, savage (δεινός, σερνός, Eustath.), ὄφρυς, πρόσωπα, *7, 212. 15, 608.

βλοσυρώπις, ἡ (ὥψ), of *frightful look*, epith. of Gorgo, 11, 36.†

βλωθρός, ἡ, ὅν (βλώσσω), *growing up, shooting up, slender*, spoken of trees, 13, 390. Od. 24, 234.

βλώσσω, poet. (for μλώσσω, from μόλω), aor. 2 ἐμολον, perf. μέμβλωκα (for μέμλωκα), *to go, to come*, spoken of ships, 15, 720; also metaph., chiefly of time, 24, 781. Od. 17, 190.

βοάγριον, τό (βοῦς—ἄγριος), a *shield* formed of the wild ox-hide, 12, 22. Od. 16, 296 [either fm βοῦς ἄγριος (Et. Magn. ἐξ ἀγρίων βοῶν γενόμενα), or fm βοῦς, ἀγρεύω. Apoll. τὰ τῶν βοῶν ἀγρεύματα, βοῆν ἐκυνία: *de dove captum*, i. e. *scutum corio bubulo tectum*].

Βοάγριος, ὁ, a stream in Locris near Thronium, which in Strabo's time was called Μάνης, the raging, 2, 533.

βοάω (βοή), fut. βοήσω, aor. 1 ἐβόησα, partic. βοήσας, Ion. contr. βώσας, 12, 337; Ep. pres. indic. βοάω for βοᾶ, βοῶσιν for βοῶσιν, partic. βοῶσιν for βοῶν, etc. 1) *to call aloud, to cry*, spoken chiefly of heroes; of animals: of the cock, *to crow*, Batr. 193; of inanimate things: *to resound, to roar, to re echo*. κύμα βοάω ποτὶ χέρσον, the wave roared upon the land, 14, 394; ἡϊόνες βοῶσιν (poet. for βοῶσιν), 17, 265.

βοή, fem. from the following.

βόειος, ἡ, ὄν, and βόεος, ἡ, ὄν (βοῦς), relating to cattle, made of ox-hide. ἡ βοείη and ἡ βοή, subaud. δορά, ox-hide, 11, 843; then a) a *shield covered with ox-hide*, 5, 512 (as 10, 155, ῥινὸν βόος). b) a *thong*, h. Ap. 487. 503.

βοεύς, ἦος, ὁ, a *thong of ox-hide* attached to the sails, Od. 2, 426. 15, 291. h. Ap. 407.

βοή, ἡ, a *cry, a loud call*, also a *cry of grief, lamentation*, Od. 14, 265; espily the *battle-cry, the tumult of battle*. βοήν αγαθός, a common epith. of distinguished heroes, in reference to their loud voice of command, good in the battle-cry [or in the battle itself, Passow]. 2) Metaph. spoken of the *sound of instruments*, 18, 495; of the *noise, tumult* of the sea, Od. 24, 48.

Βοηθόιδης, ὄν, ὁ, son of Boethous = Eleoneus, Od. 4, 31.

βοηθός, ὄν (θέω), *hastening to the tumult of battle, swift in battle*, spoken of heroes, 13, 477; ἄρμα, 17, 481.

βοηλασίη, ἡ (ἐλαύνω), the *driving off of cattle, the plunder of cattle*, the common kind of robbery in the Homeric age; and mly *plundering, robbery*, 11, 672.†

βοητός, ὄος, ἡ, Ion. for βόησις, the *act of culling, crying, clamour*, Od. 1, 369.†

βοθρός, ὁ (related to βάθος), a *hole, ditch, pit*, 17, 58. Od. 11, 25.

Βοίβη, ἡ, a town in Pelasgiotis, in Thessalia, not far from Pheræ; now Bio, 712; hence: Βοιβηίς, ἴσος, ἡ, *Bæbean*;

ἡ λίμνη, the Bæbean lake, near the town thus called, II. 1. c.

Βοιώπιος, ἡ, ὄν, a *Bæotian*, an inhabitant of Bæotia, a district in Hellas, which derived its name from Bæotus, ο from its rich pastures, 4, 294.

(Βολέω), obs. theme of βεβόλημαι, see βάλλω.

βολή, ἡ, a *cast, the act of throwing* metaph. as βέλος, αἱ βολαὶ ὀφθαλμῶν, the *glance of the eyes*, *Od. 4, 150.

βόλομαι, Ep. for βούλομαι, q. v.

βομβέω (from βόμβος), fut. ἦσσι, *to give a hollow sound, to rattle*, spoken only of falling bodies, II. and Od.

βοῶν, Ep. for βοῶν, see βοῶω.

*Βορβοκοίτης, mud-lier, name of a frog (from βόρβορος, slime, and κοίτη, bed), Batr. 229.

Βορέης, αὐ, ὁ, Ep. for Βορέας, gen. Βορέω, 23, 692; 1) *the north wind*, or, more exactly, the *north-north-east*. 2) *Boreas*, as a mythic personage, son of Astræus and Eos, Hes. Th. 379; he dwelt in Thrace, 9, 5. He is sire of the mares of Erichthonius, 20, 205. (Βόρέης, 9, 5.)

βόσις, ἰος, ἡ (βόσσω), *food, pasture*, 19, 268.†

βόσσω, fut. βοσκήσω, 1) *to pasture, to drive to the pasture*, spoken of a herdsman, βοῦς, 15, 548 [cf. Spitzner ad 16, 150]. 2) *to feed, to nourish*, primarily of animals, but also of men, τινα, Od. 14, 325; and γαστέρα, to fill the stomach, Od. 17, 228. 559. II) *Mid. to pasture or feed oneself, to graze*, spoken of animals, κατά τι, 5, 162 [also absol. Od. 12, 355]. 2) *to crop, to feed upon*; with accus. ποιήν, h. Merc. 232. cf. 559.

βοράνη, ἡ (βόσσω), *pasture, food, grass*, 13, 493. Od. 10, 411.

βοτήρ, ἦρος, ὁ (βόσσω), a *herdsman*, Od. 15, 504.†

*Βοτής, οὔ, ὁ=βοτήρ, Epigr. 11, 1.

βοτός, ἡ, ὄν (βόσσω), *pastured, fed*; τὰ βοτά, every thing which is pastured, cattle, 18, 521.†

βοτρυδόν, adv. (βότρυς), *in clusters, like grapes*, πέτονται, 2, 89; said of bees.†

βότρυς, ὄος, ἡ, the *grape, a cluster of grapes*, 18, 562.† h. 6, 40.

βοῦ (βοῦς), often in composition indicates that which is very great, prodigious, e. g., βούβρωσις, etc.

βούβορος, ὄν (βόσσω), *grazed by cattle*, Od. 13, 246.†

βούβρωσις, ἡ (βοῦς, βιβρώσσω), prop. *bulimny, voracious hunger*, and mly *hunger, poverty, want*, 24, 532.†

βουβών, ὄνος, ὁ, the *groin, the pudendum, the thigh*, 4, 492.†

Βουγῆος, ὁ (γαίω), one who is proud of his strength, a *boaster*, only as a term of reproach, 13, 824. Od. 18, 79.

Βούδειον, τό (ἡ Βούδεια, Steph.), 16, 572; a town of uncertain position, prob. a town in Magnesia, according to Steph., or in Phthiotis, according to Venet. Schol.

βουκολέω (βουκόλος), *to pasture cattle*; with accus. of βοῦς, 21, 448. 2) Mid. *to feed, to graze*, 20, 221.

Βουκολίδης, ου, ὁ, son of Bucolus = *Sphælius*, 15, 388.

* Βουκολίη, ἡ, *a herd of cattle*, h. Merc. 498.

Βουκολίων, υἱος, ὁ, eldest son of Laomedon, husband of Abarbarea, 6, 22.

Βουκόλος, ὁ, *a herdsman* (from βοῦς and the obsol. κολέω), with ἀνὴρ, 13, 571. Od. 11, 293.

Βουλευτής, οὔ, ὁ (Βουλευώ), *counsellor, senator*; as adj. γέροντες, the old men of the council, 6, 114.†

Βουλευώ (βουλή), fut σω, aor. 1 σα, and aor. 1 mid. σάμην, 1) *to hold a council, to consult, to deliberate*, absol. 2, 347; often with βουλήν, *to give counsel*, 9, 75; 10, 147; *to hold a council, to deliberate*, 10, 415; τινί, *to counsel any one, to consult for any one*, 9, 94. 2) *to plot, to decide upon, to purpose*, with accus. ὀλεθρον, φύξιν, κέρδεα, ὀδὸν φρεσίν, Od. 1, 141; and with dat. of the pers. τί τινι, *to purpose any thing against any one*, with infin. following, 9, 458; also περὶ τινος, Od. 16, 234; ἐς μίαν, sc. βουλήν, *to take like counsel, to be unanimous, harmonious*, 2, 379. II) Mid. *to advise oneself, to form a resolution, to decide, to purpose*; with accus. ἀπάτην, 2, 114; βουλευέιν τινά, h. Merc. 167, is false Greek; hence H. connects ἐμὲ and σέ with ἐπιβήσομαι, cf. Franke ad loc.

Βουλή, ἡ, *counsel* which one imparts, *advice*, 2, 55. 10, 147. 2) *purpose, will, resolution*, espy of the gods, 12, 235. Od. 8, 82. 3) *a council or assembly*, as βουλή γερόντων, the assembly of the elders, in distinction from ἀγορά, q. v. 2, 143. 194.

Βουλευφόρος, ον (φέρω), *giving counsel, who deliberates*, epith. of sovereigns in the Il. and of the ἀγορά in Od. 9, 112.

Βούλομαι, Ep. βόλομαι (only βόλεται, 11, 319; βόλεσθε, Od. 16, 387), fut. βουλήσομαι, h. Ap. 264. 1) *to will, to wish* (according to Buttmann, Lex., βούλομαι is distinguished from ἐθέλω, the latter expressing a mere wish, or proclivity, whereas the former expresses an active willing, with purpose; still in H. βούλομαι also stands for ἐθέλω); with accus. τί, any thing, 3, 41; mly with infin. or with accus. and infin. 1, 117. Od. 16, 387. Ζεὺς Τρώεσσιν ἐβούλετο κῆδος ὀρέξαι, Zeus wished to bestow glory upon the Trojans, 11, 79. cf. 319. 2) τί τινι, without infin. *to grant, to purpose, to accord* any thing to any one, Τρώεσσιν βούλετο νίκην, said only of the gods, because with them to will and to accomplish are identical, 7, 21. 2) *to wish rather, to prefer*; with ἢ or ἤπερ following: βούλομαι ἔγω λαὸν σὸον ἔμμεναι ἢ ἀπολέσθαι, I would rather that the people should be safe than that they should perish, 1, 117. 11, 319. Od. 3, 232; sometimes also without ἢ, 1, 112.

Βουλῶν, ἡ (λύω), subaudit. καιρός,

the time when the cattle are unyoked; this took place at sunset; in H. only adv. βουλῶνδε, at evening, 6, 779. Od. 9, 58.

Βουπλήξ, ἦγος ἡ (πλήσσω), prop. adj. *goad*ing the oxen; in H. subst. an ox-goad, stimulus, 16, 135.†

Βουπράσιον, τό, a town in Elis, on the borders of Achaea; in the time of Strabo, a territory in addition had this name (perhaps from πρᾶσσω, a leak), 2, 615.

βοῦς, βοός, ὁ and ἡ, dat. plur. βουσί, Ep. βόεσσι, *a bull, an ox, a cow*; also βοῦς ἄρσην and ταῦρος βοῦς, 17, 389. 2) ἡ, subaud. ἀσπίς, *a shield covered with ox-hide*, 7, 238 (where the Dor. accus. βῶν is found), 12, 105.

Βουφονέω (Βουφόνος), *to slaughter cattle*, 7, 466.†

* Βουφόνος, ον (φονεύω), *slaughtering or sacrificing cattle*, h. Merc. 436.

βοῶπις, ἰδος, ἡ (βοῦς, ὠψ), *ox-eyed*, i. e. *large-eyed* ['ample-eyed,' Cp.], epith. of distinguished women, 3, 144, and of the majestic Hērē, 1, 551.

Βούτης, ου, ὁ=βουτήρ, *the herdsman*, in H. the constellation of *Arcturus*, near the Great Bear; so named by the Ionians, who made the Great Bear a wagon, Od. 5, 272.

βραδύς, εἰα, ὅ, compar. βραδύτερος and βράσσων, superl. βράδιστος, and by metathesis βάρδιστος, 23, 310. 530; *slow, sluggish*; spoken also of the mind, *dull, stupid*, νοός, 10, 226.

βραδυτής, ἦτος, ἡ (βραδύς), *slowness, sluggishness*, 19, 411. [†]

βράσσων, ον, compar. of βραδύς, 10, 226.

βραχέων, ἰονος, ὁ, *the arm*; πρυμνός, the upper part of the arm, *the shoulder*, plur. Od. 18, 69.

βράχμα, a word derived from the sound it describes, *to crash, to rattle, to creak, to resound*, spoken chiefly of inanimate things; of the rattling of armour, 4, 420; of the creaking of a chariot, 5, 835; of the resounding of the earth, 21, 387; and of the roaring of a river, 21, 9. 2) Of living beings: *to cry, to roar*; of the wounded Arēs, 5, 863; of a horse, 16, 468 (where Spitzner, however with probability, understands the noise of his fall).

* Βρέγμα, ατος, τό, *the upper part of the head, the skull*, Batr. 231.

βρέμω, fremo, *to murmur, to roar, to resound*, spoken of the sea, 4, 425; in like manner the mid. βρέμομαι, 2, 209; and of the wind, 14, 399.

βρέφος, τό, *the embryo in the womb*, 23, 266.† later an infant (related to τρέφω).

βρεχμός, ὁ=βρέγμα, *the upper part of the head*, 5, 586.†

Βριάρεως, ὁ, a hundred-handed giant, see Αἰγιάων (the strong).

βριαρός, ἡ, ὄν (βριάω), *strong, stout*, epith. of the helmet, *11, 375.

βρίζω, poet. (related to βρίβω), *to feel heavy*; mly *to be drowsy, to be inactive* 4, 223.†

βριήπιος, ον (ἀπύω), *crying aloud, loud-voiced* [‘*drazen-throated*,’ Cp.], epith. of Arēs, 13, 521.†

βριθοσύνη, ἡ (βριθύς), *heaviness, burden, load, weight*, 5, 839. 12, 460.

βριθύς, εἰα, ὅ (βριθῶ), *heavy, weighty*, always epith. of the spear, ἔγχος, 11. and Od.

βρίθω, fut. βρίσω, h. Cer. 456; aor. 1 ἐβρίσα, perf. 2 βέβριθα, with pres. signif. and mid. 1) *to be heavy, to be burdened, weighed down*, τινί and τινός, σταφυλῆσι μέγα βριθοῦσα ἄλῃ, a vineyard heavily laden with grapes, 18, 561. βεβρίθει (subaud. ναῦς) σάκεσσι καὶ ἔγχεσιν, Od. 16, 474, cf. 19, 112. ταρσοὶ μὲν τυρῶν βριθόν, Od. 9, 219. 15, 334; also mid. μήκων καρπῷ βριθομένη, a poppy loaded with fruit, 8, 307; and with the idea of an oppressive surcharge, ὑπὸ λαίλαπι πᾶσα βέβριθε χθών, the whole earth is burdened with the tempestuous rain, 16, 384; metaph. ἐπὶς βεβριθυῖα (for βαρεία), 21, 385. 2) *to have preponderance, to be superior, to surpass*, in aor. 1 ἐέδνους βρίσας (prevailing by bridal gifts), Od. 6, 159; spoken of an overpowering multitude: *to press hard, to prevail*, 12, 346. 17, 233. 512.

* βρέχη, ἡ, *rage, anger, noise*, h. 28, 10.

* βρισάρματος, ον (ἄρμα), *chariot-loading*, epith. of Arēs, h. 7, 1. cf. 5, 839.

Βρισηῖς, ἴδος, ἡ, daughter of Brises, *Hippodamia*, a female slave of Achilles, who had slain her husband Mynes and her brothers, 19, 291—300. Agamemnon took her from him, 2, 689 sqq.

Βρέσης, εὖς, Ep. ἦος, ὅ, son of Ardyis, king of the Lelēges in Pedasus, or a priest in Lyrnessus, 2, 689. 1, 392.

βρομέω (βρόμος), *to hum*, spoken of gnats, 16, 642.†

βρόμος, ὁ (βρέμω), *roaring, crackling*, spoken of fire, 14, 396.† 2) Of the loud sound of flutes, h. Merc. 452. h. 26, 10.

βροντᾶω (βροντή), aor. 1 ἐβρόντησα, *to thunder*, always spoken of Zeus, 8, 133. Od. 12, 415.

βροντή, ἡ, *thunder*, Διός, 13, 796; Ζηνός, Od. 20, 121.

βρότεος, ον, Ep. for βρότειος (βρότος), *mortal, human*, φωνή, Od. 19, 545.† h. Ven. 47.

βροτοίς, εσσα, εν (βρότος), *sprinkled with blood, bloody*; ἔναρα, bloody spoils, 6, 484; once βροτοῖν ἀνδράγρια, *14, 509.

βροτολογός, ὄν (λοιγός), *man-destroying, man-slaying*, epith. of Arēs [‘*homicidal Mars*,’ Cp.], often in 11; once Od. 8, 115.

βροτός, ὁ, ἡ, *mortal*, prop. adj. βροτὸς ἀνὴρ, 5, 604; often as subst. *a mortal, a man*, and ἡ βροτός, *a mortal woman*, Od. 8, 334 (related to μόρος).

βρότος, ὁ, the blood which is flowing from a wound, or which has already coagulated, *gore*, always with αἱματόεις; 7, 425; μέλας, Od. 24, 189 (Æol. from ῥέω, ῥέτος).

βροτώ, *to make bloody*; βεβρωμένα τεύχεα, arms defiled with blood [‘*armour gore-distained*,’ Cp.], Od. 11, 41.†

βρόχος, ὁ, *a noose, a knot*, for suspending, *Od. 11, 278. 22, 472.

* βρώκω, ἔω, *to bite, to tear by biting*, prop. to gnash with the teeth, Epigr. 14, 13.

Βρῦσαι, Ep. for Βρῦσεα, an old town in Laconia, south of Sparta, 2, 583 (perhaps from βρύσις, ἡ, welling up).

βρύχασμαι, depon. mid. perf. βέβρυχα, *to roar, to howl*; H. has only the perf. and pluperf. with pres. signif.; spoken of the shriek of one falling with a mortal wound, 13, 393. 16, 486 (not ‘gnashing the teeth’); and of the noise of waves, 17, 264. Od. 5, 412. 12, 242.

βρῶω, *to overflow*, with reference to an internal force swelling and bursting; *to be swollen, distended*. ἔρπος ἀνθεὶ βρῦει, bursts into flower, 17, 56.†

βρώμη, ἡ, poet. for βρώμα, *food*, connected with ποτῆς, *Od. 10, 177. h. Cer. 394.

βρώσις, ιος, ἡ (βιβρώσκω), *the act of eating food*, in distinction from πόσις, 19, 210. Od. 1, 191.

* βρωτός, ἡ, ὄν, adj. verb. (βιβρώσκω), *eaten, edible*, Batr. 30.

βρωτός, υός, ἡ=βρώσις, 19, 205. Od. 18, 407.

βύβλιος, η, ον, *made of papyrus, ὄπλον νεός*, Od. 21, 391.† According to Eustath. not here the Egyptian paper-plant, from the inner bark of which ropes were made, but either hemp or tree-bark. Voss translates ‘from the bark of the byblus.’

* βυθός, ὁ, *depth, abyss*, Batr. 119.

βύκτης, ον, ὁ (βύω: or, more probably, βύζω), *blowing, blustering, roaring, rude*, ἀνεμοί, Od. 10, 20.† (ἡχητικοί, Schol.)

* βύρα, ἡ, *skin, hide*, Batr. 127.

βυσσοδομεύω (δομέω), prim. *to build in the depths*; hence metaph. *to meditate, to purpose any thing secretly*; only in a bad sense, κακὰ φρεσί, to purpose evil secretly in the heart, Od. 8, 273. 17, 66; μύθους ἐνὶ φρεσί, Od. 4, 676. *Od.

βυσσός, ὁ=βυθός, *depth*, 24, 80.†

βύω, fut. βύσω, perf. pass. βέβυσμαι, *to stop up, to fill up*, τινός, with any thing; τάλαρος νημάτων βεβυσμένος, a basket filled with yarn, Od. 4, 134.†

βῶλος, ἡ (prob. from βάλλω), *a clod, a lump of earth*, Od. 18, 374. †

βωμός, ὁ (βαίνω), an elevation, a support upon which something is placed, *a pedestal*, a base of a statue, Od. 7, 100; a stand for a chariot, 8, 441. 2) Ἐπὶ ἄν altar, often ἱεροὶ or θεῶν βωμοί. βωμός is distinguished from ἐσχάρα by having steps or an ἀνάβασις. Cf. Nitzsch on Od. 2, p. 15.

[βῶν, 7, 228, see βούς, and cf. Buttm., Gram. § 50, note 2.]

Βῶρος, ὁ, 1) son of Perieres, husband of Polydora, daughter of Peleus, 16, 177;

cf. Apd. 3, 13. 2) father of Phæstus, from Tarne in Lydia, 5, 44.

βώσαντι, see βοάω.

βωστρέω, to call, to call to, for help, τινά, Od. 12, 124.† [from βοάω lengthened, like ἐλαστρέω].

βωτιάειρα, ἡ (βόσκω, ἀνήρ), man-nourishing, nurse of heroes, epith. of Phthia, 1, 155.†

βώτωρ, ορος, ὁ, Ep. (βόσκω), herdsman, connected with ἀνήρ, 12, 302. Od. 14, 102.

Γ.

Γ, the third letter of the Greek alphabet, and hence the sign of the third rhapsody.

γαῖα, ἡ, like αἶα, poet. for γῆ (which form rarely occurs in H., 21, 63. Od. 11, 67, etc.), 1) the earth, the ground, the land, in distinction from the heavens or the sea, 8, 16. 46, 479. 2) land, region, often with πατρίς, father-land, country; in the plur. also often spoken of islands, Od. 8, 284. 3) earth, ground, 2, 699. 15, 715; also dust. ὑμῖς πάντες ὕδωρ καὶ γαῖα γένοισθε, may you become earth, dust [‘rot where ye sit,’ Cp.], 7, 99; hence also κοφὴ γαῖα, spoken of Hector’s corpse, 24, 54.

Γαῖα, ἡ, pr. n. Γαῖα (Tellus), wife of Uranus (Caelus), mother of the Cyclopes, Titans, etc. h. 30, 17; μήτηρ πάντων.

Γαῖῆος, ἡ, ον (γαῖα), springing from Γαῖα. Γαῖῆός υἱός, son of Γαῖα = Tityus, Od. 7, 324.

γαῖήχος, ον (ἔχω), earth-holding, earth-embracing, epith. of Poseidōn; earthquakes being, on the one hand, ascribed to him (see ἐνοσίχθων), and he could, on the other, hold together and secure the earth (Voss. earth-girdling, not, however, with perfect propriety, since ἔχειν is in H. never equivalent to cingere, and Poseidōn is god only of the Mediterranean sea); later, earth-defending. Cf. Cammanns, Vorach. p. 173. Il. 9, 183. Od. 1, 68.

γαῖω, only partec. pres. to be proud of any thing, to exult in, always with κούδει, one’s strength: spoken of Zeus, Atēs, etc. *1, 405 (an old theme, to be seen in many derivatives, as γάνυμαι, γηθῶ, etc.).

γάλα, γάλακτος, τό, milk, λευκόν, 4, 434. Od. 4, 88.

γαλαθηνός, ὃν (θῆσθαι), milk-sucking; hence young, tender, νεβροί, *Od. 4, 336.

*Γαλαΰρη, ἡ, a nymph, companion of Persephonē, h. Cer. 423.

Γαλάτεια, ἡ, daughter of Nereus and Doris, 18, 45.

*γαλέη, ἡ, a weasel, a marten, Batr. 5. γαλήνη, ἡ, quiet, rest, serenity, a calm, espily spoken of the sea. γαλήνη νημεῖα,

a windless calm, Od. 5, 392. 2) the quiet surface of the sea. ἐλαύνειν γαλήνην [‘to brush the placid flood,’ Cp.; to sail over calm seas], *Od. 7, 319.

γάλως, gen. γάλω, ἡ, nom. pl. γάλωφ, sister-in-law, husband’s sister, *3, 122.

γαμβρός, ὁ (γαμός), any one related by marriage; hence 1) son-in-law, most freq. 2) brother-in-law, sister’s husband, 5, 474. 13, 464.

γαμέω (γάμος), fut. γαμέσω and γαμέω, 9, 391; aor. 1 ἔγημα, fut. mid. γαμέσομαι, poet. σσ, 3, 394; aor. 1 ἔγηραμην, 1) Spoken of the man, to take a wife, to marry, τινά, also ἄλοχον, 9, 399; also in a mere physical signif., Od. 1, 36. 2) Mid. spoken of the woman, to get married, to marry, τινί, Od. 18, 269. 3) Of the parents, to give in marriage, to marry, γυναῖκα τινί, 9, 394.

γάμος, ὁ, a marriage, 1) As a festival day, a wedding. γάμον τεύχειν, ἀρτύνειν, to prepare the nuptial solemnity, Od. 1, 277. 4, 770; espily nuptial feast, 19, 299. Od. 1, 226 (in distinction from εἰλαπίνην). Od. 4, 3. 3) nuptials, wedlock, Od. 18, 272. Il. 13, 882.

γαμφήλαι, αἰ (related to γνάμπτω), the jaw-bones, the cheeks, only plur. *13, 200.

γαμφώνυξ, νχος, ὁ, ἡ (δυνῆ), with crooked claws, epith. of birds of prey, αἰγυπιοί, 16, 428. Od. 16, 217.

γανῶω (γάνος), to gleam, to glitter, to shine, only partec. pres. γανῶντες, γανῶσαι, Ep. for γανῶντες, γανῶσαι, prim. spoken of polished metals, 13, 265; of garden-beds: πρασαὶ γανῶσαι, splendid beds, Od. 7, 128; of a flower, h. Cer. 10.

γάνυμαι, depon. mid. (γαῖω), fut. γανύσομαι, Ep. σσ, to be glad, to be delighted, to rejoice in, with dat. ἀνδρὶ οὐ γανύσσεται, 14, 504; also γάνυται φρένα, he is glad at heart, 13, 493. Od. 12, 43.

Γανυμήδης, εος, ὁ, accus. εα and ην, son of king Tros in Troy, great-grandson of Dardanus, the most beautiful youth of his time; he was borne off by Zeus, through the instrumentality of an eagle, and chosen by him as cup-bearer instead of Hebe, 5, 266; and 20, 232 (of cheerful disposition).

γάρ, conj. (γέ, ἄρα), for, since, because, employed in assigning a reason. This particle, which never stands at the beginning of a sentence, unites properly the signif. of γέ and ἄρα, and is used in introducing a proof, an explanation, a supplement, and a consequence. It can mly be translated for, although, with the exception of the Hom. γάρ τε, it never annexes a clause so closely to the preceding. 1) In introducing a proof and explanations: for, because, namely. The explanatory signif. is espily preponderant; when a demonstrative pronoun or subst. precedes, 1, 9. 12, 55. 8, 148. As a peculiarity of the Greek language, note the following: a) Very common is it for the explanatory clause with γάρ to precede

the clause to be explained, in which case it must be translated *indeed*, or *since*, 1, 423. 7, 73. The following clause is introduced by γάρ: πολλοὶ γάρ τεθνῆσιν Ἀχαιοί—τῷ σε χρὴ—παύσαι, 7, 328. Most frequently it follows an address, Od. 1, 337. 10, 174. 190. 226. b) Often the clause to be proved must be supplied from the connexion, 11, 408. Od. 10, 501. 2) In introducing a supplement or consequence; here belongs γάρ, a) In exclamatory and optative clauses: αἶ γάρ, εἰ γάρ, q. v. b) In questions: τίς γάρ, for who; πῶς γάρ, 1, 122. 10, 424. 18, 182. 3) In connexion with other particles: ἀλλὰ γάρ, at enim, sed enim, in which use the proving clause sometimes follows, but is mly omitted, 7, 242. Od. 14, 355; γάρ ὅς, for indeed, 2, 301. Od. 5, 23; γάρ οὖν, for now; γάρ ῥα, for certainly; γάρ τε, for, 1, 81; γάρ τοι, for certainly; οὐ μὲν γάρ, for certainly not, 24, 66. cf. Rost, p. 706. Kühner, § 692. [καὶ γάρ, for indeed, 3, 188. 4, 43; καὶ γάρ ῥα, for indeed now, 1, 113.]

Γάργαραν, τό, the southern point of Mount Ida in Troas, on which stood a temple of Zeus, 8, 48. 14, 292. (As appellat. *multitudo*, *fullness*.)

γαστήρ, ἑρσ, contr. γαστρός, ἡ, the belly, the paunch, venter; the womb, 6, 58. 2) Chiefly the stomach; hence, appetite, greediness. βόσκειν γαστέρα, to fill the stomach, Od. 17, 228. Batr. 57; but γαστέρι νέκυν πενθήσαι, to mourn for one dead with the stomach, i. e., by fasting, 19, 223. 3) stomach, a stomach-sawage, a stomach filled with minced meat, Od. 18, 44.

γαστήρ, ἡ, the belly, a round belly of a vessel, 18, 348. Od. 8, 437.

γαυλός, ὁ [but γαῖλος, ship], a milk-pail, a pail, Od. 9, 223.†

* γαυρόω (related to γαίω), to make proud. mid. to conduct proudly, to pride oneself, Batr. 267.

(γᾶω), obsol. theme fr. which the Ep. perf. γέγαα for γέγονα is derived, see γίγνομαι.

γδουπέω, poet. for δουπέω=δουπέω.

γέ, an enclitic particle, marking the emphatic character of an idea, and giving it prominence. It stands always after the word to which it gives force. It can sometimes be translated by *truly*, *indeed*, *still*, *at least*; but can mly be expressed only by emphasis of voice. γέ serves consequently 1) To give prominence to an idea, whether in amplification or limitation. In this case it cannot mly be translated, but is to be indicated by stress of voice: χόλον γε, 1, 81; ὅρρ' εὖ εἰδῶ, εἰ ἔτεον γ' Ἰθάκην τήνδ' ἰκόμεθα, Od. 24, 259. Very frequently it stands with personal and demonstrative pronouns: ἔγωγε, σύγε. Also twice in one sentence, 5, 286. 22, 266. εἰ σύγε σὺ θυμῷ ἐθέλεις: κέλομαι γὰρ ἔγωγε, 23, 894. cf. 15, 48. On the use of γε with the pronoun, the following is to be noted: d) When in disjunctive

clauses the pronoun is placed in antithesis to itself, or to a substantive separated from it, γέ is found in the second member: εἰπέ μοι, ἡ ἐκὼν ὑποδάμνασαι, ἡ σέ γε λῶσι ἐχθαίρουσ', whether thou of thine own accord art overcome (dost willingly suffer it), or whether thee the people hate, etc. Od. 3, 214. cf. 11, 2, 237. 10, 481. 12, 239. In this case the pronoun is for us often superfluous. b) γέ is attached to a pronoun in order to recall with emphasis a preceding idea. For us in this case the pronoun is often superfluous: πατήρ δ' ἐμὸς ἄλλοθι γαίης, ζῶει δ' ἡ τέτθηκεν, Od. 2, 131. cf. 3, 89 11, 10, 504. The last is true also in adversative sentences. 2) γέ assumes rather the character of a conjunction, and serves to give prominence to the proof or supplement of a clause, and has either an adversative or concessive signif., Od. 19, 86. It is then often connected with relatives. and conjunctions, and can be translated by *indeed*, *at least*, *certainly*, *namely*.

a) With relatives, as ὅς γε, ὅστις γε, οἷός γε, 5, 303. Od. 1, 229. b) With conjunctions, εἴγε, if indeed, since, si quidem, Od. 9, 529. 11, 1, 393; εἰ μή γε, Od. 10, 343; ὅτε—γε, Od. 2, 31; ὅτε—μή—γε, 11, 13, 319; πρὶν γε, οὐ πρὶν γε, namely not before; also repeated, πρὶν γε, πρὶν γε, 5, 288; ἐπεὶ—γε, quandoquidem, 1, 259. 3) οὐδέ—γε, μηδέ—γε, at least not, 14, 221. γέ with a preceding negat. can mly be translated *never*, 1, 261. Od. 4, 291. γὰρ μὲν has an adversat. signif.: but, at, 11, 2, 703. Od. 5, 206. Cf. Kühner, § 596. Thiersch, § 303.

γέγαα, γεγάασι, γεγάως. See γίγνομαι.

γέγηθα, perf. of γηθέω.

γέγωνα, poet. perf. with pres. signif. of which the 3 sing. is also imperf. with aor. signif., partep. γεγωνώς, infin. γεγωνέμεν, plupf. ἔγεγωνει. From a pres. γεγωνέω, derived from this perf., the following forms occur: infin. γεγωνέειν, imperf. ἔγεγωνεον, Od. 9, 47; to call audibly, to cry, to proclaim. ὅσον τε γέγωνε βοήσας, as far as he crying called audibly, i. e. as far as his voice reached, Od. 5, 400. 11, 12, 337; τιγέ, to call to any one, 8, 227; also μετὰ θεοῖς, Od. 12, 370.

γεγωνέω. See γέγωνα.

γείνομαι (obsol. theme ΓΕΝΩ), aor. 1 ἐγενάμην, 1) In the pres. only Ep. and pass. to be born, to be begotten. οἱ γενόμενοι, those who are born, 10, 71. Od. 4, 208. 2) Aor. 1 mid. to bear, to beget, spoken both of mother and father, 5, 800. ἐπὶν γείνεται αὐτός, when thou hast begotten them (men), Od. 20, 202 (this is subj. aor. 1, with shortened mood-vowel, γείνηται).

γείτων, ονος, ὁ, neighbour, Od. 4, 16; as adj. neighbouring, Od. 9, 48. Batr. 67.

γελαστός, ἡ, ὄν (γελῶ), laughed at, laughable, ridiculous, ἔργα, Od. 8, 307.† Cf. ἀγέλαστος.

γελῶ, contr. γελῶ, and Ep. γελῶω,

particip. *γελῶντες* and *γελώντες*, Od. 18, 111; Ep. form *γελοῖάω*, aor. 1 *ἐγέλασα*, poet. σσ, 1) *to laugh, ἐπὶ τινι*, at anything, 2, 270; *μάλα ἡδύ*, very heartily, 11, 378; *δακρύνειν*, tearfully, 6, 484; *χεῖλιν*, with the lips, i. e. apparently, 15, 102; see *ἀχρεῖον*, *ἀλλοτρίους γναβμούς*, see the adj. 2) Spoken of inanimate things; *ἐγέλασσε δὲ πᾶσα περὶ χθὼν χαλκοῦ ὑπὸ στεροπῆς*, laughed round about, i. e. the whole earth gleamed with the brightness of the brass, 19, 362. Cf. h. in Cer. 14.

γελοῖάω, Ep. form from *γέλαω*, aor. 1 *ἐγελοῖησα*, h. Ven. 49; whence *γελοῖων*, 3 plur. imperf. and particip. *γελοῖώντες* (*γελοῖώντες*), Od. 20, 390.

γελοῖός, η, ον, Ep. for *γέλοιος* (*γέλως*), *laughable, ridiculous*, 2, 215.†

γελοῖώντες, Od. 20, 390; either poet. for *γελώντες*, or read with Buttm. *γελοῖώντες*, and derive from *γελοῖάω*.

γέλος, ὁ, Æ. l. for *γέλος*; *γέλον* for *γέλω* stood before Wolf, Od. 20, 346.

γελῶ, *γελώντως*, see *γέλαω*.

γελῶντες, see *γέλαω*.

γέλως, ὠτος, ὁ, dat. *γέλω* for *γέλωτι*, Od. 18, 100; accus. *γέλω* or *γέλωτα* and *γέλιον*, Od. 18, 350, 20, 346; *a laugh, laughter* (more correctly in the dat. *γέλω*; Buttm. Gram. § 56, note 6. Thiersch Gram. § 188. Kühner Gram. I. § 295, 1).

γενεή, ἡ, Ion. for *γενεά*, 1) *birth, family, race, descent*, 6, 145. 151. 21, 153. *γενεῆς καὶ αἵματος*, of race and blood, 6, 211. *γενεή τινος* and *ἐκ τινος*, 21, 157. *γενεὴν Διὸς εὐχομαι εἶναι*, 21, 187. Of steeds: *race, stock, breed*, 5, 208. 265; hence with *τόκος*, race and birth, 7, 128. 15, 141; hence, *a) birth-place*, 20, 340; and with *πατρίς* *ἄρουρα*, Od. 1, 407; also of the eagle's eyrie, Od. 15, 175. *b) race, stock, family*, espily noble descent, 20, 306. Od. 4, 27. *αὐτῶ γὰρ γενεὴν ἀγχιστα ἐφύκειν*, 14, 474. *c) offspring, descendant*, as with Spitzner it is perhaps to be understood in 21, 191. 2) *race*, i. e. all who belong to a species; spoken of men, espily those who are contemporary (*æquales*), 6, 146; and in like manner, *φύλλων γενεή*, the race (crop) of leaves (*folia uno eodemque vere prognata*); hence also, *a) the age of man, a generation*, which accord. to Hdt. was 33 years, so that three generations amounted to 100 years, 1, 250. Od. 14, 325. *b) age* in general: *γενεῇ ὀπλοτάρος*, 2, 707; *ὀπλοτάρος*, 9, 38; *πρότερος*, 15, 166. Cf. Spitzner, Excurs. IX. § 2, p. 7.

γενέθλη, ἡ (*γένος*), 1) *birth, generation, race, stock*, of men: *εἶναι γενέθλης* or *ἐκ γενέθλης*, Od. 4, 232; of horses: *stock*, 5, 270. 2) *place of origin, origin, ἀργύρου*, 2, 657. 3) *offspring, descendant*, h. Ap. 135. Cf. Spitzner Excurs. IX. § 3, p. 12.

γενειάς, ἄδος, ἡ, *beard*, Od. 16, 176.†

γένειον, τό (prob. from *γένος*), the chin. *γυνεῖον ἀπασθαι*, 10, 454. Od.

γενειάω (*γύνειον*), aor. *ἐγενείησα*, *to become bearded, to obtain a beard, to arrive at manhood*, *Od. 18, 176. 269.

γένεσις, ιος, ἡ (ΓΕΝΩ), *generation*,

creation, origin, spoken only of Oceanus: *θεῶν γένεσις*, *14, 201.

γενετή, ἡ, poet. for *γενεή*, *birth*. *ἐκ γενετῆς*, from birth, 24, 535. Od. 18, 6. h. Merc. 440.

γενναῖος, η, ον (from *γέννα*, ἡ, Ep. for *γένος*), *suit'd to one's descent, inbred, natural*. οὐ μοι *γενναῖον*, 5, 253.†

γένος, τό (ΓΕΝΩ), 1) *race, birth, descent*, 6, 209; hence *γένος* (accus. absol.) *εἶναι ἐκ τινος*, to spring from any one, 5, 544. *γένος βασιλῶν εἶναι*, to spring from kings, Od. 4, 63; hence also *place of birth, country*, Od. 15, 267. 24, 269. Espily, *a) race, family, kindred*, Od. 8, 583. 15, 533. *b) offspring, descendant*, 19, 122; so also with adj. *θεῖον γένος*, 6, 180. 9, 538. 2) *race*, as the collective body of individuals in a species: *ἡμιθέων ἀνδρῶν*, race of demi-gods, 12, 23, h. 31, 18; also *βοῶν γένος*, Od. 20, 212. 3) *race*, in reference to time, *the age of man*, Od. 3, 248; *my age*; *γένοι ὕστερος*, younger in age, 3, 215.

γέντο, 3 sing. aor. of a theme elsewhere absol.; accord. to some, Æol. for *ἐλετο*, *ἔλτο*, as *κέντο* for *κέλετο*, *he seized, he grasped*, with accus. 5, 25. 8, 43. Cf. Buttm. Gram. § 114. Rost Gram. § 82, IV. 6.

γένυς, vos, ἡ, accus. plur. *γύνυς*, contr. *γύνυς*. Od. 11, 320; *the cheek-bone, the jaw*, both of men and brutes, 11, 416.

ΓΕΝΩ, theme of *γίγνομαι*.

γεραῖός, ἡ, ὄν (γηραῖός, not found in H.), *old, aged, espily venerable by age*; subst. *ὁ γεραῖός*, *an old man, a venerable sage*; *αἱ γεραῖαι*, *the aged women, matrons*, 6, 87. Comp. *γεραῖτερος*, η, ον.

γεραίρω (*γέρας*), prop. to distinguish by a gift; and generally, *to honour, to distinguish*, *τινὰ νότρουσιν*, any one with back-pieces, 7, 321. Od. 14, 441.

Γερασῖός, ὁ, *Gerastus* a promontory and port in Eubœa, orig. a temple and grove of Poseidôn, now *Cabo Mantelo* or *Lion*, the town is called *Gerastro*, Od. 3, 177.

γερανός, ἡ, *a crane*, *2, 460. 3, 3.

γεραρός, ἡ, ὄν (γεραίρω), *honorable, venerable*, epith. of heroes Compar. *γεραρώτερος*, η, ον, *3, 170. 211.

γέρας, ἄος, τό, plur. Ep. *γέρα* for *γέραα*, gen. *γεράων*, related to *γῆρας*, 1) *a present, a reward*, *a) a gift to distinguish* any one, e. g. a larger portion of meat and wine, Od. 4, 66; or a part of the spoil, Od. 7, 10. Cf. Il. 1, 118; also spoken of gods, 4, 49. *b) any act performed to honour any one, as to cut the hair in honour of [or mourning for]* the dead, Od. 4, 197. Il. 16, 457. 2) *office, prerogative, dignity, power*, as *τὸ γὰρ γέρας γερόντων*, this is the office of the aged men (viz. to sit in council), 4, 323, Od. 11, 184.

**γεράσμιος*, ον (*γέρας*), *honouring, conferring honour*, h. Merc. 122.

Γερήνιος, ὁ, *the Gerenian*, epith. of Nestor, from the town *Gerania* (*Γερηνία*,

Paus. 3, 21), or *Gerenon* (Γέρνον, τό, Eust.), in Messenia, where Nestor was educated, whilst Heracles destroyed Pylus, 2, 336.

γέρον, see γέρων.

γερούσιος, η, ον, *belonging to old men, appertaining to old men* as members of the council: ὅρκος, an oath which they swore, 22, 119. γερούσιος οἶνος, wine of honour, a larger portion of wine by which the eldest were honoured at the table of the king, 4, 259. Od. 13, 7—9.

γέρων, οντος, ὁ, voc. γέρον, *an old man, an elder*; οἱ γέροντες, the eldest of the nation, who were distinguished by their experience and respectability of character, and whose counsel was first asked by the king, 2, 83, 4, 344. Cf. βουλή and βασιλεύς. 2) As adj. in neut. γέρον σάκος, an old shield, Od. 22, 184.

γεῦω, *to cause to taste*, in H. only mid. γεύομαι, fut. γεύσομαι, aor. 1 ἐγευσάμην, *to taste*, τινός: προικὸς Ἀχαιῶν, Od. 17, 413. 2) Metaph. *to make a trial, to try, to taste, to feel*, mly spoken of fighting; γεύωμαι, *to try the fists*, Od. 20, 181; so also ὁστού, ἀκουής. γευσόμεθα ἀλλήλων ἐγχείησιν, *we will try one another with spears*, 20, 258.

γέφυρα, ἡ, *a dam, a dyke, a levee, a wall of earth*, *to prevent the overflowing of a river*: τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανώσιν, the well-fortified dykes do not restrain it, 5, 88, 89. (Voss and Köppen, *bridges*, a signif. not found in H.: see ἔργω and 17, 797.) 2) the interval between two armies, which like a dyke separates them: *battle-field*. Thus modern critics explain πολέμοιο γέφυρα and γέφυραι, 4, 371. The sing. is found only 8, 553. The ancients more correctly understood by it the spaces between the ranks, in which one could best flee. Between the hostile armies there was no space. Cf. Wolf's Vorles. II, p. 269.

γεφύρω (γέφυρα), aor. 1 γεφύρωσα, *to make a dam, to dam up*, with accus. ποταμόν, *to dam up a river*, in that a fallen tree checks the current, 21, 245; κέλευθον, *to make a way or passage*, *15, 357.

γη, ἡ, contr. γέα=γαῖα, in H. as pr. n. 3, 104, 15, 36.

* γηγενής, εὖς, ὁ, ἡ (γένος), *earth-born, son of the earth*, epith. of the giants, Batr. 7.

γηθῶ (γαῖω), fut. ἦσω, aor. γήθησα, perf. γέγηθα, with pres. signif. *to rejoice, to be glad, joyful*, with φρένα, θυμῷ, absol. often with partec. τῶν ἐδὼν γήθησεν, 1, 330. νῦν δὲ πον Ἀχιλλῆος κῆρ γηθεῖ, φόνον—*Ἀχαιῶν δερκομένω for δερκομένον*, now indeed the heart of Achilles rejoices, as he beholds the slaughter of the Achaeans, 14, 140 (cf. Rost, p. 643, Anm. 3. Kühner, § 587, c. Anm. 1). δ) With accus. of that at which one rejoices, 9, 77: εἰ νῦν—*Ἐκτωρ γηθήσει προφανεῖσα*, whether Hector will rejoice over us when we appear, etc. 8, 377, 378. (*προφανεῖσα*

is dual fem. gen. according to the reading of Aristarch.; others read προφανεῖσα and refer it to ἰδωμαι.) Cf. Spitzner.

γηθούνη, ἡ (γηθῶ), *joy, gladness*, *13, 29, 21, 390; plur. h. Cer. 437.

γηθόνους, η, ον (γηθῶ), *joyful, glad, cheerful*, τινί, *about any thing*, 13, 82. Od. 5, 269.

(γηθῶ), obsol. theme of γηθῶ.

γηράς, see γηράω.

γηράς, aos, τό, dat. γήραϊ and γήραϊ (Thier., § 189, 18), *age, old age*, 5, 183. Od. 2, 16.

γηράω and γηράσκω, aor. 2 ἐγήρα (like ἔδρα), 7, 148; partec. γηράς, 17, 197. 1) *to grow old, to become aged*. 2) Metaph. *spoken of fruits, to become old, to ripen*, Od. 7, 120.

γήρυς, vos, ἡ, *a voice, a call*, 4, 437 †

* γηρύω (γήρυς [Död. supposes it allied to γέρω, resembling, but not related to, κέρω (=to cry, queri). Hence intens. γράζειν, γρύζειν, grunire (grunt): hence γηρύεσθαι = *fabulari*, opp. to the earnest and important ἀγορεύειν, ἀγορᾶσθαι, p. 197]), *to utter a sound or voice*. 2) Mid. *to sing*, h. in Merc. 426.

Γίγαντες, οἱ, sing. Γίγας, αντος, ὁ (from ΓΑΩ *Genitules*, Herm.), a savage race and odious to the gods, in the region of Hyperia, hence in the neighbourhood of Trinacria, or perhaps in Epirus, which Zeus destroyed on account of their crimes, Od. 7, 59, 206, 10, 120. According to Od. 7, 206, they were related to the Phæaces, and sprung from Poseidōn. 2) According to Hes. Th. 105, monstrous giants with serpent-legs, sons of Uranus and Gæa, who endeavoured to storm Olympus, but were vanquished by the lightning of Zeus, Batr. 7. Apd. 1, 6, 1.

γίγνομαι (γένω), fut. γενήσομαι, aor. 2 ἐγενόμην, perf. γέγονα, Ep. (γέγαα), 3 plur. γεγάασι (anomal. 2 plur. γεγάατε, Batr. 143, for which Thiersch, § 217, reads γεγάασι), partec. γεγώς, infin. γεγάμεν, *to be born, to come into being, to become, to happen*. The aor. 2, *I came*, takes the place of the aor. of εἶμι. I was; in the perf. *to be by birth*, and mly *to be*. 1) Spoken of men: *to be born, to become*. ἐξ ἐμέθεν γεγάωτα, sprung from me, 9, 456. Od. 4, 112. In the aor. 2, *to be*, Od. 6, 201. The perf. often with pres. signif. ὀπλότεροι γεγάασι, they are younger, 4, 325. Od. 13, 160. 2) Of inanimate things: *to arise, to come into being, to happen*. γίγνεται ἄνθεα, the flowers arise, come into being, 2, 468. τάδε οὐκ ἐγένοντο, this did not happen, 3, 176. δ) Of mental states: ἄχος γένετο αὐτῷ, he was pained. πόθῃ Δαναοῖσι γένετο, desire seized the Greeks, 11, 471. 3) With predicate following: α) Subst. *to become something*; χάρμα τινί, a rejoicing to any one, 6, 82. φῶς τινί γίγνεσθαι, to become a light to, 8, 282; μέληθηρά τινι, 18, 179; proverbial, ὕδωρ καὶ γαῖαν, to become water and earth, i. e., to be destroyed, 7, 99. πάντα γίγνεσθαι, to be

come every thing, Od. 4, 418; cf. 458. δ) With adj. τοῖσι πόλεμος γλυκίων γένητο, 2, 453. 4) With prep. and adv. ἐπὶ νηυσίν, to be at the ships, 8, 180. ὅπως δ' ἄριστα γένοιτο, 3, 110.

γινώσκω, fut. γνώσομαι, aor. 2 ἔγνω, partic. γνωῖς, subj. γνῶ and γνῶναι, optat. γνοῖην, imper. γνώθι, infin. γνῶναι and γνῶμεναι, 1) to observe, to perceive, to apprehend, to discover, to recognize, to become acquainted with, τινά, 5, 815; ἀσπίδι, by the shield, 5, 182; in a bad sense: εὖ νύ τις αὐτὸν γνῶσεται, many a one will then become well acquainted with him [i. e., will fall by his hands], 18, 270; sometimes with gen. γνῶ χωμένοιο, he observed that he was angry, 4, 357. Od. 21, 36. 23, 109. 2) to know, to understand, βουλὴν, 20, 20. ὄρνιθας γνῶναι, to understand the flight of birds, Od. 2, 159. It is followed by εἶναι, also ὅ, quod, 8, 140; ὡς and εἰ, 21, 266.

γάλας, eos, τό, Ep. ἰορ γάλα, milk, *2, 471. 16, 643.

γαλακτοφάγος, ον (φαγεῖν), contr. for γαλακτοφάγος, milk-eating, epith. of the Hippomolgi, 13, 6; later, name of a Scythian tribe.

Γλαυκῆ, ἡ, daughter of Nereus and Doris, 18, 39.

γαυκιάω (γαυκός), to look about with sparkling eyes, spoken of lions, only partic. pres. γαυκιάων, of fiery look, 20, 172.†

γαυκός, ἡ, ὅν (λάω, γλαύσω [in Ap. Rhod. 1, 1281, δια-γλαύσσουσι] = γελαύσω; whence γαυκός, as λευκός fm λεύσσω, Döb.: who makes to shine the primary meaning of γελᾶν], prop. shining, bright, accord. to the derivat.; epith. of the eyes of lions, cats, hence bluish-grey, blue, clear ('dark,' Voss), only of the sea, 16, 34.† [Vox γαυκός splendoris vim qualicunque colori adjunctam notat, Luc.]

Γλαυκός, ὁ, Glaucus, 1) son of Sisyphus and Merope, father of Bellerophon, with the appellation Ποτνιεός, because he dwelt in Potniæ in Bœotia. Aphrodite inspired his mares with such fury that they tore him in pieces, 6, 154. 2) son of Hippolochus and grandson of Bellerophon, leader of the Lycians, friend of Diomedes, 2, 876. Cf. 6, 119 seq.

γαυκῶπις, ἰδος, ἡ (ὦψ), accus. γαυκῶπιδα and γαυκῶπιν, Od. 1, 156; epith. of Athênê, either with sparkling eyes, as cats and owls, bright-eyed, with beaming or fiery eyes, cf. 1, 200; or having light-brown, hazel eyes, clear-eyed, having special reference, however, to her piercing look (Schol. Venet. ἀπὸ τῆς πρὸς τὴν πρόσφιν τῶν ὀφθαλμῶν καταπλήξεως), ('blue-eyed,' Voss), 2, 166. 2) Substantive, the clear-eyed, 5, 406. Cf. Nitzsch on Od. 1, 44; and Cammann, p. 187.

Γλαφύραι, αἰ, a town in Thessalia, otherwise unknown, 2, 712.

γαλφυρός, ἡ, ὅν (γλάφω), excavated, hollow, arched, epith. of grottoes, ships, and of the φόρμιγγς, πέρρη, 2, 88; also λιμὴν, a deep, spacious harbour, Od. 12, 305.

γλήνη, ἡ (λάω [accord. to Döb. fm γελαίνειν, ἴνους, whence γελανῆς. Pind. Cf. τρανής, πρηνής, &c., fm τετραίνειν, περαίνειν]), 1) the sight of the eye, the pupil of the eye, 14, 494. Od. 2) a puppet (maiden), from the diminished image in the pupil of the eye; in contempt, κακὴ γλήνη, timorous puppet! 8, 164.

γλήνος, eos, τό (λάω [also referred to inus. γελαίνειν, Döb.]), an ornament, any thing precious, 24, 192.†

* γληχών, ὦνος, ἡ, Ion. for βληχών, penny-royal, h. in Cer 209.

Γλίσσας, αντος, ἡ (Γλίσσας and Γλίσσας, Paus.), an old town in Bœotia near Thebes, on Mount Hypaton, in ruins in the time of Pausanias, 2, 504.

γλουτός, ὁ, the buttock, the seat, *Il. in plur. 8, 340.

γλυκερός, ἡ, ὅν = γλυκός, compar. γλυκερώτερος, sweet, Il. Od.

γλυκύθυμος, ον (θυμός), of mild disposition, sweet-tempered, 20, 467.†

* γλυκνμείλιχος, ον (μείλιχος), sweetly flattering, sweetly caressing, h. 5, 19.

γλυκός, εἰα, ὅ, compar. γλυκίων, sweet, having an agreeable taste, νέκταρ, 1, 598; metaph. lovely, agreeable, ὕπνος, πόλεμος, ἕμερος, αἰών, Od. 5, 152.

* γλύφανον, τό (γλύφω), a carver's knife, a chisel, an auger, h. Merc. 41.

γλυφίς, ἰδος, ἡ (γλύφω), a notch cut in the arrow to fit it to the bow-string, 4, 122. Od. 21, 419.

* γλύφω, fut. ψω, to excavate, to hollow out, Batr.

γλώσσα, ἡ, the tongue of men and animals; γλώσσας τάνειναι, to cut up the tongues of victims, Od. 3, 332. 341. (The tongues at the end of the sacrificial feast were offered esply to Hermès, i. e., they were cut up, laid on the fire, and burned: cf. Athen. I. 14.) 2) dialect, language, 2, 804. γλώσσ' ἐμέμικτο, the language was mixed, 4, 438. h. Ven. 113.

γλωχίς or γλωχίν, ἴνος, ἡ (γλώξ), prop. any projecting, tongue-formed point; the end of the yoke-strap, 24, 274.† (On the ending, see Buttm., Gram. § 41, 2.)

γναβμός, ὁ (γνάω, κνάω), the jaw of men and beasts; proverbial: πάντας ὀδοντας γναβμῶν ἐξελαίνειν, to knock all the teeth from the jaws, Od. 18, 29; and ἀλλοτρίους γναβμοῖς γελᾶν, Od.; see ἀλλοτρίως.

* γνάθος, ἡ = γναβμός, Ep. 14, 13; the common prose form.

γναμπτός, ἡ, ὅν (γνάμπτω), curved, crooked, ἄγκιστρον, Od. 4, 369; γένυς, 11, 416. 2) flexible, supple, spoken of the limbs of animate beings; metaph. γναμπτόν νόημα, a placable disposition, 24, 41.

γνάμπω, aor. 1 γνάμψα, to bend, to crouch. ἐν γόνυ γνάμψε, 23, 731.†
γνήσιος, η, ον (sync. from γενήσιος), belonging to the race, genuine, pure, regular; γνός in opposition to νόθος, 11, 102. Od. 14, 202.

γνύξ, adv. (γόνυ), with bent knee, always γνύξ ῥιπεῖν, to sink upon the knees, *3, 68.

γνώ, γνῶμεναι, γνῶμεν, see γιγνώσκω. γνῶριμος, ον (γιγνώσκω), known, an acquaintance, Od. 16, 9.†

γνωτός, ἡ, όν (γνῶναι), known, noted. γνωτὸν δέ, καὶ δὲ μάλα νήπιός ἐστιν, it is known even to him, who is very simple, for ἐκεῖνός, δὲ, 7, 401. 2) related, a relative by blood, of any degree, 3, 174; hence also for brother, 15, 336. 17, 35.

γνώω, γνῶωσι, see γιγνώσκω.

γῶάω, Ep. γῶάω, infin. pres. Ep. γοήμεναι, fut. γοήσομαι, aor. 2 γῶον, 6, 500; γῶάσκειν, iterat. imperf., 1) to lament, to mourn, to complain, often in partep. 2) With accus. to bewail, to mourn, πότμον τινός. Of the mid. only the fut. occurs, 21, 124. (γοήμεναι is, Buttm., Gram., § 105, note 16, an infin. pres.)

γῶμφος, ό, a peg of wood, a nail, a pin, Od. 5, 248.† Here, nails with which Ulysses fastened the vessel or raft together.

* γονεύς, έώς, ό, a procreator, a father, plur. parents, h. Cer. 241.

γονή, ἡ (γένω), that which is begotten, a child, offspring, progeny, 24, 539. Od. 4, 755.

γόνος, ό (γένω), 1) race, origin=γένος, Od. 1, 216. 4, 207. h. Ven. 104. 2) What is begotten, child, descendant, 5, 635; and often.

Γονόεσσα, ἡ, Ep. for Γονούσα, Gonousa, a fortified village, or a promontory between Pelléné and Ægira in Achaia, 2, 573. Cf. Paus. 5, 18. 2.

γόνυ, τό, gen. γούνατος and γουνός, nom. plur. γούνατα and γούνα, gen. γούνων, dat. γούνασι (γούνασσι) and γούνασσι, 9, 488. 1) the knee. γόνυ κάμπτειν, to bend the knee, i. e., to rest, to sit, 7, 118. ἐπὶ γούνα ἕζεσθαι, to seat oneself upon the knees, 14, 437. The ancients considered the knees as the chief seat of physical power, hence γούνατα τινός λύνειν, to loose one's knees, to lame him, to prostrate him, to slay him, 5, 176. εἰσὶ καὶ μοι φίλα γούνατα ὀρώρη, whilst my knees move, i. e., as long as I am strong, 9, 610. Od. 18, 133. ὡς τοὶ γούναβ' ἔποιτο, that your knees might obey you, 4, 314. 2) In humble supplication, it was customary to embrace the knees; hence ἀπασθαι γούνον, 1, 512; γούνα λαβεῖν, Od. 6, 147; γούνατα τινός ἱκάνεσθαι, Od. 3, 92; also γούνα κύνει, 8, 371. Hence also, ἐν γούνασι θεῶν κείται, it lies in the lap of the gods, it depends on their will, 17, 514. Od. 1, 267; accord. to Nitzsch, 'in the power of the gods,' since the early language indicated this by the term knee.

γῶον, Ep. for ἔγοον, see γῶάω.

γῶος, ό (γῶάω), wailing, lamentation, complaint, always connected with weeping, τινός, for any one, Od. 4, 113; chiefly lamentation for one dead, 18, 316.

γῶάω, see γῶάω.

Γόργειος, η, ον (Γοργά), of Gorgo, belonging to Gorgo, Gorgon. Γοργεῖν κεφαλῇ, the Gorgon head, 5, 741. Od. 11, 634.

Γοργυθίων, ωνος, ό, son of Priam and Castianira from Æsyme; Teucer slew him, 8, 302.

Γοργώ, ἡ, gen. Γοργούς (the terrible, related to ὄργη), Gorgo, a frightful monster, whose head is mentioned chiefly as exciting terror. Medusa is mly understood by it, one of the three Gorgones mentioned by Hesiod, whose look was petrifying, 8, 349. 11, 36. H. places her in the lower world, Od. 11, 634. Hesiod and later writers mention three: Stheno, Euryale, and Medusa, daughters of Phorcys and Ceto, who had serpents for hair. According to Hesiod, they dwell far west on Oceanus; accord. to later writers, in the Gorgon isles.

Γόρτυς, ύνος, ἡ (Γόρτυνα, ἡ, Strab.), Gortyna, chief city of the island of Crete, near its centre, on the river Lethæus, subsequently famed for its splendid edifices and two ports; the ruins are near the modern Mesara, 2, 646. Od. 3, 294. (On the nom. Γόρτυν, see Buttm., Gram. § 41.)

γῶν (γε, οὖν), at least, hence, only twice, in the Il. 5, 258. 16, 30. Accord. to Thiersch, § 329, 1. Anm. and Spitzner on 5, 258, γῶν is not Homeric; hence the latter has adopted γ' οὖν after the Cod. Venet.

γουνάζομαι, depon. mid. (γόνυ), fut. γουνάσομαι, prop. to embrace any one's knees; hence, to supplicate at one's feet, to supplicate earnestly, τινά, 1, 427; ὑπέρ τινος, for any one, 15, 665; πρὸς τινος and τινός, to conjure by any one, Od. 11, 68. 13, 324; but γούνων γουνάζεσθαι, to embrace one's knees, 22, 345 (Ep. form γουνόμαι).

γούνατα, γούνασι and γούνασσι, see γόνυ.

Γουνεύς, ό (field-man. γουνός), leader of the Arcadians before Troy, 2, 747.

γουνόμαι, Ep. for γουνάζομαι, 1) to supplicate, with accus. 9, 583. πολλά θεούς γουνούμενος, Od. 4, 443. 2) to vow in supplicating, Od. 10, 521. Cf. v. 526.

γουνός, ό (γόνος), a cultivated field, a fruitful field, a fertile place, rarely alone, Od. 11, 193; mly γουνός αλωής, a fertile field, 18, 97. Od. 1, 193; also Ἀθηνάων, Od. 11, 323. (Others say the signif. fruitful field conflicts with γουνός Ἀθηνάων: for Attica was stony and not fertile. They cite as akin to it γόνυ, γῶνος, according to which it would signify prop. projecting angle; and then mly elevation.)

γραῖα, ἡ (γραῖος), *an aged female, an old woman*, Od. 1, 438.†

Γραῖα, ἡ, a very ancient town in Boeotia, near Orphus; accord. to Pausan. the later *Tanagra*, 2, 498.

γραπτὺς, ὅς, ἡ, a scratch. *qn injury*, e. g., by thorns. γραπτὺς for γραπτύας, Od. 24, 229.†

γράφω, aor. 1 ἔγραψα, *to scratch, to engrave*, with accus. γράψας ἐν πίνακι θυμοφθόρα πολλά, after he had inscribed upon the tablet many fatal signs, 6, 168 (a kind of picture-writing or hieroglyphics; for H.'s heroes were not acquainted with alphabetic writing, cf. Wolf, Proleg. p. lxxxi; and also σήματα); spoken of the spear's head: *to graze, to injure*, δασύν, 17, 599.

Γρήνικος, ὁ, Ion. for Γράνικος, a river in the Lesser Mysia, now *Ustuola*, 12, 31; afterwards famed by the battle of Alexander the Great (from Γρᾶς, the conductor of a colony, and νίκη, Strab. xiii. 582).

γρηῦς, ἡ, Ep. also γρηῖς, Ion. for γραῦς. dat. γρηῖ, voc. γρηῦ and γρηῖ, *an aged female, an old woman*. (γρηῦς is incorrect; see Thiersch, Gram. § 181, 46, c.)

* γρουνός, ὁ = γρυνός, *fire-brand*, Fr. 67.

γῥαλον, τό (prob related to κύλος), a *hollow, an arch*; θώρηκος, the swell of the cuirass, 5, 99. This piece of armour consisted of two curved plates, one of which covered the breast, the other the back; these were joined at the sides by hooks or thongs, see Pausan. 10, 26. 2; hence, θώρηξ γνάλοισιν ἀρηρῶς, a cuirass fitted together from convex plates, *15, 530. 2) *ravine, valley*, h. Ap. 336. h. 25, 5.

Γυγαίη λίμνη, ἡ, 1) the *Gygæan lake*, a lake in Lydia, at Mount Tmolus, not far from the Caystrus, later Κολόη, 20, 391. 2) the nymph of the lake, mother of Mesthles and Antiphus, 2, 865 (from γύγης, a water-fowl).

* γυιάτιδος, Epig. 15, 13; a corrupt word, for which Herm proposes ἀγυιάτη.

γυῖον, τό, a *limb*, chiefly a *hand, foot, knee*; always in the plur. τὰ γυῖα, limbs; ποδῶν γυῖα, the feet, 13, 512; hence, γυῖα λύειν, to loose the limbs, 7, 6; ἐλαφρὰ θείναι, to render the limbs light, 5, 122; ἐκ δέος εἴλετο γυῖων, Od. 6, 140. 2) *the body, the lap*, h. Merc. 20.

γυῖω (γυῖός), γυῖωσω, *to lame, to enfeeble*, ἱππους, 8, 402. 416.†

γυμνός, ἡ, ὁν, *naked, bare*; mly *without arms, unarmed*, 16, 815; also spoken of things: γυμνὸν τόξον, the bared bow, i. e. the bow taken from its case, Od. 11, 607; γυμνὸς διστός, the bared arrow (taken from the quiver), Od. 21, 417.

γυμνῶν (γυμνός), fut. ὦσω, only aor. 1 pass. ἐγυμνώθη, 1) *to lay bare, to uncover*; in the pass. *to strip oneself, to deprive oneself*, with gen. δακύν, to free oneself from the rags, Od. 22, 1. 2) Chiefly spoken of warriors, who are spoiled of their arms, 12, 428; and τεῖχος

ἐγυμνώθη, the wall was laid bare, i. e., open to attack, 12, 399.

γυναικεῖος, εἰς, εἶον (γυνή), *female, belonging to women*. γυναικεῖαι βουλαί, Od. 11, 437.†

γυναιμανής, ἐς, gen. ἐός (μαίνομαι), *woman mad, extravagantly fond of women* (amorous, V.), epith. of Paris, *3, 39. 13, 769.

γύναιος, α, ὄν = γυναικεῖος. γυναια δῶρα, presents to a woman, *Od. 11, 521. 15, 247.

γυνή, ἡ, gen. γυναικός, 1) *a woman, a female*, in distinction from a man, 15, 683, without reference to rank or age; therefore often in Od. *a maid*; also in a contemptuous signif.: γυναικός ἀπ' ἀντὶ τέτυξο, thou art become a woman, 8, 163. Often in connexion with subst. which have the force of adj. γυνή ταμίη, ἀλετρίς, etc. 2) *a wife, a cons rt*, 6, 160. 8, 57.

3) *a mistress of a family, a mistress*, Od. 4) *a mortal woman*, in distinction from a goddess, 14, 315. Od. 10, 228. In γυναικα θέσαστο μαζόν, 24, 58, according to the Schol. γυναικα stands for γυναικεῖον, or this construction can be explained by the fig. καθ' ὅλον καὶ μέρος. Cf. Thiersch, Gram. § 273.

Γυραί, αἱ (sc. πέτραι, the *Gyræan rocks*), where the Locrian Ajax suffered shipwreck; accord. to Eustath. near Myconus, or, more correctly, near the promontory Caphareus of Euboea, Od. 4, 500; cf. Quint. Sm. 570 (from γυρός), whence adj. Γυραίος, αἴη, αἶον, *Gyræan*; hence Γυραῖη πέτρα, Od. 4, 507.

γυρός, ἡ, ὄν, *round, curved, crooked*. γυρὸς ἐν ὤμοισιν, round-shouldered, hump-backed, Od. 19, 246.†

Γυρτιάδης, ὄν, ὁ, son of Gyrtius = *Hyrtilus*, 14, 512.

Γυρτώνη, ἡ (Γυρτών, ὦνος, Strab.), a town in Πελαγονία (Thessalia), on the declivity of Olympus, on the Peneus, now *Salambría*, 2, 738.

γύψ, γυπός, ἡ, dat. plur. γύπεσσι, the *vulture*, Il. and Od. 11, 578.

γυρῦτός, ὁ, *bow-case*, Od. 21, 54 (related to χωρέω, equivalent to θέκη, ὡς χωροῦσα τὸ ῥυτόν, Eustath.).



Δ, the fourth letter of the alphabet, hence the sign of the fourth rhapsody.

δα, an inseparable prefix, which strengthens the signif., according to some derived from διά, *very, exceedingly*.

δαεῖω, Ep. for δαῶ, see ΔΑΩ.
(δάζομαι), obsol. theme, from which are formed the fut. and aor of δαῖω.

δαήμεναι, Ep. for δαῖναι, see ΔΑΩ.
δαίμων, ὄν, gen. ὄνος (δαῖναι), *know-*

ing, intelligent, acquainted with, expert, skilful, with gen. ἀθλων, Od. 8, 159; ὀρχηθμοῖο, v. 263; ἐν πάντεσσι' ἐργοισι, Il. 23, 671.

δαῖναι, see ΔΑΩ.

δαῖρ, ἐπος, ὁ, voc. δαερ, *brother-in-law, husband's brother*. (On the word see Butt., Gram. § 45, 5. note 1, and gen. plur. δαέρων, dissyllabic, 24, 769.) *Il.

δαῖνται, see δαῖω.

δαί. Ep. dat. see δαῖς, 13, 286.

δαιδάλεος, ἡ, ον (δαίδαλος), *artfully, skilfully made; beautifully wrought; artfully adorned*; spoken of weapons or furniture which are inlaid or adorned with metal or wood: ἐντεα, θρόνος, ζωστήρ, and other productions of art; in Od. 1, 131, δαιδάλεον belongs to θρόνον. Cf. Nitzsch on the verse, p. 99.

δαιδάλλω (δαίδαλος), *to work artfully, to adorn skilfully, to ornament, to inlay; to adorn with gold, silver, and ivory, λέχος χρυσῷ, ἀργύρῳ*, Od. 23, 200; σάκος, Il. 18, 479.

δαίδαλον, τό, subst. *a work of art, embroidery*, sing. Od. 19, 227; plur. τὰ δαίδαλα, *works of art*, Il. 5, 60; pictures inwrought with metal-work and embroidery, 14, 179 (prob. from δάω, δάλλω, δαιδάλλω).

Δαίδαλος, ὁ, prop. *the artist*, is a collective name, and indicates a series of Attic and Cretan artists, who, at the beginning of the arts, gave life and motion to statues. H. calls him ὁ Κνώσσιος, from Knosos (Gnosus) in Crete, and as the inventor of an artificial dance which he wrought for Ariadne, 18, 592; cf. ἀσκέω and χορός. Accord. to Attic tradition, he was the son of Eupalamus in Athens, father of Icarus. He fled on account of the murder of his nephew Talus to Crete, and built there the labyrinth; thence he went to Sicily, Apd. 3, 15, 8.

δαῖζω, poet. (δαῖω), fut. ξω, aor. ἐδάϊξα, perf. pass. δεδαῖγμένος, 1) *to divide, to share, to separate into parts*, Od. 14, 434; with accus. often *to tear in pieces, to split, to cut in pieces*, χιτῶνα χαλκῷ, 2, 416; κόμην, *to tear out the hair*, 18, 27; hence δεδαῖγμένος ἦτορ, *pierced through at the heart*, 17, 535. 2) Metaph. ἐδάϊζετο θυμὸς ἐνὶ στήθεσσι, *the heart in their breast was torn (by disquiet and pain)*, 9, 8; but ὥρμαινε δαῖζόμενος κατὰ θυμὸν διχθᾶδι, with ἦ, ἡ following, he deliberated upon it doubly divided in mind, i. e., he was balancing between two purposes, 14, 20. ἔχων δεδαῖγμένον ἦτορ, *having a torn (troubled) heart*, Od. 13, 320. 2) *to cut or hew down, to cleave, to slay*, ἵππους τε καὶ ἀνέρας, 11, 497. Pass. often χαλκῷ δεδαῖγμένος, *hewn down with the sword*, 18, 236 22, 72.

δαικτάμενος, ἡ, ον (δαῖς, κτείνω), *slain in battle*, *21, 146. 301.

δαμόνιος, ἐη, ον (δαίμων), prop. *proceeding from a demon or divinity, divine, νύξ*, h. Merc. 98. 2) Spoken of every thing which according to the belief of the

old world indicated a higher power, which excited astonishment, and thus fear; *astonishing, admirable*. H. uses it only in the vocative as a word of address to men, to express astonishment, horror, etc. at a strange action or speech; *strange, wonderful*, sometimes in a good sense, *my (good) friend*, as 2, 190. 6, 407. Od. 14, 443; sometimes in reproach, *wretch, wretched (cruel, wicked) man*, 1, 561. 4, 31.

δαίμων, ονος, ὁ, ἡ, 1) *any divine being*, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, 5, 438; we are not, however, to associate the later demons with those of H.; *a demon, a divinity*. The demon guides the fate of men, Od. 16, 64; he sends them happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. κακὸς δαίμων, Od. 10, 64. δαίμονος αἶσα κακῇ, Od. 11, 61; hence often used for *fate, happiness, misfortune*. τοὶ δαίμονα δώσω, I will give the demon to thee, i. e., death, 8, 166. πρὸς δαίμονα, *against destiny*, 17, 98. σὺν δαίμονι, with divine aid, 11, 792. 2) *deity, god, goddess*, spoken of definitely named divine persons, Aphroditē, 3, 420. h. 18, 22; and in the plur. *gods*, 1, 122. 6, 115.

δαῖνι for ἐδαίνυσσ, see δαίνυμι. δαίνυμι, Ep. (δαῖω), fut. δαῖσω, aor. 1 mid. ἐδασάμην, Ep. forms: 3 sing. optat. mid. δαῖνυτο (for νυτο), 24, 665; 3 plur. δαυνίατο, Od. 18, 248; imperf. mid. 2 sing. δαῖνι for ἐδαίνυσσ, 24, 63; 1) Act. prop. *to distribute, to give one his portion*, spoken only of a host: δαῖρά τινι, *to give any one food*, 9, 70; τάφον, γάμον, *a funeral feast, a marriage feast*, Od. 3, 309. 4, 3. Il. 19, 299. 2) Mid. *to eat, to feast*, spoken of the guests; often absolutely, but also with accus. δαῖτα, *to consume a feast*; in like manner εἰλαπίνην, κρέα; and of the gods, ἐκατόμβας, 9, 535.

δαῖς, ἴδος, ἡ (δάω), 1) *a brand, a torch, a flambeau*, only plur. Od. 1, 428. 2) *war, battle*, only in the apocopat. dat. δαί, 13, 286. 14, 387.

δαῖς, τός, ἡ (δαῖω), *a meal, a feast, an entertainment, a sacrificial feast*, often in H. spoken of men and gods. δαῖς ἔστιν, *an equally distributed feast, πείρα* 19, 179. 2) Of the food of wild beasts, 24, 43, but not often [Aristarchus, according to Lehrs, p. 96, placed the comma before βροτῶν, so as to connect it with δαῖτα, which would bring the signif. to no. 1].

δαῖτη, ἡ, poet. for δαῖς, 10, 217. Od. 3, 44. 7, 50.

δαίτθειν, adv. *from the feast*, Od. 10, 216. δαιτρεῖω (δαιτρός), fut. σω, prop. *to divide into equal portions, to distribute*. spoken of booty, 11, 688. 2) *to cut off, to curtail*, Od. 14, 433.

δαιτρόν, τό (δαῖω), *that which is dis-*

tributed, a portion; *πίνεν*, to drink a given portion, 4, 262.†

δαιτρός, ὁ (δαίω), one who distributes, a carver, a distributor, chiefly of meat at a feast in small pieces, because the hands were used in eating, *Od. 4, 57. 17, 331.

δαιτροσύνη, ἡ, carving, helping or distributing meat at table, Od. 16, 253.†

δαιτυμών, ὄνος, ἡ (δαιτύς), mly a companion at table, 1) one who is invited, a guest, a feaster, Od. 8, 66. 2) an ordinary companion at table, once, *Od. 4, 621; see Nitzsch on the verse.

δαιτύς, ὄνος, ἡ, Ep. for δαίς, a meal, an entertainment, 22, 496.†

Δαίτωρ, ὄνος, ὁ, a Trojan slain by Teucer, 8, 275.

δαίφρων, ὄνος, ὁ, ἡ, signifies 1) (from δαίς, φρήν), thinking of battle, eager for battle, warlike, 2, 23; thus in the Iliad, except 24, 325 (a book mly regarded as of later date). 2) (from δαίνα), wise, intelligent, experienced; so always in the Od. 15, 356. 8, 373: according to Buttm., Lex. p. 209. Nitzsch, on Od. 1, 48, derives it simply from δαίνα in the signif. to have proved, tried; consequently spoken of a warrior: proved, tried; and of one in peace: experienced, intelligent [cf. G. Hermann, Opusc. VII. p. 250].

δαίω, the ground meaning of the root ΔΑ is perhaps to divide, to cut up, to destroy. There occur:

1) δαίω, poet., in the act. only pres. and imperf. perf. 2 δέδρα, aor. 2 mid. 3 sing. subj. δάηται=καίω. 1) Trans. in the act. = καίω [δαίειν = to set on fire; καίειν to destroy by fire, to burn. Döb.], to kindle, to inflame, to set on fire; with accus. πῦρ, φλόγα, 9, 211; also δαίει οἱ ἐκ κόρυθος=πῦρ, she (Athēnē) kindled a flame upon his helmet, 5, 4. cf. v. 7. 2) Mid. perf. 2 δέδρα, intransit. to burn, to burst into flames, to flame, as δαυόμενον σέλας, 8, 75; metaph. ὅσσε δαίεται, his eyes sparkle, spoken of the lion, Od. 6, 132; of Hector, 12, 466. πόλεμος δέδρε, the war is enkindled, rages, 20, 18. ἔρις, στέφανος πολέμοιο; ὅσσα δέδρεται, the report was enkindled, i. e. spread rapidly, 2, 93; οἰμωγὴ δέδρε, arose, Od. 20, 353.

2) δαίωμαι, poet. (only mid. in H. in the signif. to divide, act. δαίω), fut. δάσωμαι, Ep. σσ, aor. 1 ἐδάσωμαι, Ep. σσ, perf. δέδασμαι (δεδαίεσθαι, Od. 1, 23), also a form δατέωμαι. 1) Reflex. (for oneself), to divide, to distribute, to share, τί τινι; in the pres. κρέα μνηστήησι, Od. 17, 332. 13, 140; often in the fut. and aor. πάντα ἀνδρά, to divide all into two parts, 18, 511; also κτήματα, μοίρας, πατρώϊα; likewise, b) to tear in pieces, 23, 21. Od. 18, 87. 2) Pass. to be divided, in the perf. 1, 125; spoken of the Ethiopians: δυχθὰ δεδαίεσθαι, Od. 1, 23. δαίεται ἡτορ, my heart is torn, Od. 1, 48.

δάκνω, aor. 2 ἔδακον, infin. Ep. δακέειν, to bite, to sting, spoken of dogs and gnats, 17, 572; of a mouse, Batr. 47; metaph.

δάκε φρένας Ἑκτορι μῦθος, the discourse wounded Hector's heart, 5, 493 (in the aor. 2 in Il.; pres. in Batr.).

δάκρυ, τό, poet. for δάκρυον, tears; in nom. and accus. sing. and dat. plur. δάκρυσι.

δακρύνεις, εσσα, εν (δάκρυον), tearful, 1) Act. weeping abundantly, shedding tears, 6, 455. The neut. as adv. δακρύνειν γελάν, to laugh with tears in the eyes, 6, 484. 2) worthy of tears, lamentable, πέλμος, μάχη, 5, 737.

δάκρυον, τό (poet. δάκρυ), a tear; δακρύνειν, Ep. gen. 17, 696. Od. 4, 705; often δάκρυα, χέειν, λείβειν, βάλλειν.

δακρυπλῶν (πλέω), to flow in tears, spoken of an intoxicated man, whose eyes overflow, Od. 19, 122.†

δακρυχέω, shedding tears, weeping; only in part. pres., Il. and Od.

δακρῶν, aor. 1 ἐδάκρῦσα, perf. pass. δεδάκρῦμαι, intrans. to weep, to shed tears; in perf. pass. to be in tears, 16, 7. δεδάκρυνται ὅσσε, eyes were full of tears, Od. 20, 204; παρειαί, v. 353.

* δάκτυλος, ὁ, a finger, a toe, Batr. 45.

δαλός, ὁ (δαίω), [τίτιο] a brand, a fire-brand, 13, 320, and Od. 5, 488.

δαμάζω=δαμάω, as pres. not used in H.; but aor. 1 pass. ἐδαμάσθην, 19, 9. 16, 816.

δάμαρ, ἄρος, ἡ, poet. (δαμάω), a wife, a consort; prop. domita, in distinction from ἀδμής, 3, 122. Od. 4, 126.

Δάμαστος, ὁ, a Trojan, 12, 183.

Δαμαστοριδής, ον, ὁ, son of Damastor = the Lydian Tlepolemus, 16, 416. 2) the suitor Agelaus, Od. 22, 293.

Δαμίστωρ, ὄνος, ὁ (the tamer), father of Agelaus in Ithaca, Od.

δαμάω, fut. δαμάσω, poet. σσ, Ep. δαμάω, thus δαμάει, δαμόωσι, aor. 1 ἐδάμασα, poet. σσ, fut. mid. δαμάσομαι, poet. σσ, aor. 1 mid. ἐδαμασάμην, poet. σσ, subj. 3 sing. δαμάσσεται for δαμάσσηται, 11, 478; perf. pass. δεδμημαι, aor. 1 pass. ἐδμήθην and ἐδαμάσθην, aor. 2 pass. ἐδάμην, 3 plur. δάμεν for ἐδάμησαν, subj. δαμείω, Ep. for δαμῶ, optat. δαμείην, infin. δαμήηναι, Ep. δαμήμεναι, fut. 3 pass. δεδμησόμεναι, h. Ap. 543; ground signif. 1) to subdue, hence 1) Spoken of animals: to tame, to bring under the yoke, for travelling or agriculture, 10, 403. 2) Of maidens: to bring under the yoke of wedlock, to marry, to espouse, sub i gere, τινά ἀνδρά, 18, 432. On Od. 3, 269, see πεδάω; also without reference to marriage: to violate, to defile, 3, 301. 3) Mly to subdue, to conquer, to vanquish, spoken of fate, Od. 11, 398. Il. 16, 434. 816. 18, 119; τινά πληρήσειν, Od. 4, 244. 18, 54; also by prayers: δμηθήτω (cf. vinci precibus), 9, 158. Esply a) to conquer in battle, στίχας, often in pass. τινί, ὑπό τινι, or χερσίν τινος, 3, 429. 2, 860; hence also to kill, 1, 61. 11, 98, and often. b) to bring into subjection, to subject, τί τινι, 6, 159; and pass. often: ἡ τοι πολλοὶ δεδμηάτο κοῦροι, truly

many youths are subject to thee, 3, 183. 5, 378. Od. 3, 304. c) Metaph. spoken of states and inanimate objects: *to subdue, to overpower, to exhaust*; of sleep, 10, 2; of wine, Od. 9, 454; of passions, 6, 74, 14, 316; of the waves of the sea: to be exhausted, Od. 8, 231. II) Mid. like the act. except with a reference to the subject, 5, 278. 10, 210. δαμάσασθαι φρένας οἶνον, to stupify the mind with wine, Od. 9, 454. (Other forms are δαμνάω, δαμνημι.)

δαμείω, δάμεν, δαμήμεναι, see δαμάω.

δαμνάω=δαμάω, of which occurs only 3 sing. pres. δαμνῶ, Od. 11, 221; 3 sing. impf. ἔδαμνα and δάμνα, iterat. fr. δάμνασκε, h. Ven. 252; and 2 sing. pres. mid. δαμνῆ for δάμνασαι, 14, 199; cf. Spitzner.

δαμνημι, pass. δαμνᾶμαι, Ep. (like ἰστυμι)=δαμνάω, *to subdue, to overpower*. Besides the pres. act. H. uses the pres. and impf. pass. The mid. only Od. 14, 488. h. Ven. 17.

δαμόωσιν, Ep. for δαμῶσιν, see δαμάω.

Δανάη, ἡ, daughter of Acrisius, mother of Perseus by Zeus, 14, 319; see Περσεύς.

Δαναοί, οἱ, the Danaei, prop. the subjects of king Danaus of Argos; in H., 1) the inhabitants of the kingdom of Argos=Ἀργεῖοι, the subjects of king Agamemnon. 2) Often the Hellenes in general, because Agamemnon was the principal leader, 1, 42, 56, and Od. (Danaus, son of Belus, father of fifty daughters, contended with his brother Ægyptus concerning the kingdom of Egypt, fled to Greece, and founded Argos, about 1500 a.c. Apd. 2, 1. 4. According to Ottfr. Müller, Gesch. hell. St. 1. p. 109, Danaus is only a mythic personification of the stock. He derives the name from δανός, dry, and thinks that originally τὸ δανανᾶ Ἄργος was used in the same sense as τὸ δέφιον.)

δανός, ἡ, ὅν (δαίω) dried, dry, withered, ξύλα, Od. 15, 322.† δαναῖ ξύλα, fire-wood, [δανός combustible; sit for burning. Dd.]

δάος, τό (δαίω)=δαλός, a pine torch, a fire-brand, a torch, 24, 647. Od. 4, 300, and often.

δαπέδον, τό (δα, Dor. for γῆ or for διά), ground, earth, Od. 11, 577. 2) Mly the floor of a chamber, the house-floor, 4, 2; chiefly Od.

δάπτω, and with reduplicat. δαρδάπτω, fut. δάψω, *to tear in pieces, to lacerate*, spoken of wild beasts, 11, 481; metaph. of a spear: χροά, to tear the skin, 13, 831; and of fire: to consume, *23, 183.

Δαρδανίδης, ον, ὁ, a son or descendant of Dardanus=Πριάμ, 3, 303; Anchises, h. in Ven. 178. [2]=Ἴλιος, 11, 166.]

Δαρδανίη, ἡ, Dardania, 1) an old city in Asia Minor, on the Hellespont, at the foot of Ida, which was founded by the old king Dardanus, and whose residence it was, 20, 216; distinct from Ἴλιον of Strab., XIII. p. 590; and from the Æol.

town ἡ Δάρδανος, which lay further south, 110 stadia from the mouth of the Rhodius, which falls into the Hellespont, Strab., XIII. 595. 2) sc. γῆ, a small district above Troas on the Hellespont which Æneas ruled. H. mentions only the inhabitants, the Dardanians, i. e., Δάρδανοι, q. v.; according to Strab., XIII. v. 561, p. 596, from Zeleia to Scepsis.

Δαρδάνιος, ἱν, ιον, Dardanian, proceeding or named from Dardanus. αἱ Δαρδάνιαι πύλαι, the Dardanian gate, 5, 789=αἱ Σκαίαι, q. v. 2) Subst. the Dardani, i. q. Δάρδανοι, q. v.

Δαρδανίς, ἰδος, ἡ, Dardanian, also Trojan, as subst. a Trojan woman, 18, 122. 339. Δαρδανίων, ωνος, ὁ, prop. a descendant of Dardanus, in the plur.=Δάρδανοι, e. g. Τρῶες καὶ Δαρδανίωνες, 7, 414.

Δάρδανοι, οἱ, sing. 2, 701, the Dardanians, prop. the inhabitants of Dardania, the subjects of Æneas; they were the more ancient stock, hence the poet joins Τρῶες καὶ Δαρδανίωνες, 3, 456. 7, 348.

Δάρδανος, ὁ, son of Zeus and Electra, brother of Jasius from Arcadia; he emigrated to Samothrace, and thence to Asia Minor, where he founded the town Dardania. His wife Batia, daughter of Teucer, bore him Ilus and Erichonius, 20, 215. 303. Apd. 3, 12. 1. 2) son of Bias, a Trojan, whom Achilles slew, 20, 460. 3) Adj.=Δαρδάνιος: Δάρδανος ἀνὴρ, 16, 807.

δαρδάπτω, a strengthened form of δάπτω, *to tear in pieces*, 11, 479; metaph. κτήματα, Od. 14, 92; χρήματα, to squander property, Od. 16, 315.

Δάρης, ητος, ὁ, a priest of Hēphæstus in Troy, father of Phegeus and Idæus, 5, 9, seq.

δαρδάνω, aor. ἔδαρθον, Ep. ἔδαρθον, *to sleep*, only aor. Od. 20, 143.†

δασασκῆτω, δάσασθαι, δάσομαι, see δαίω.

δάσκιος, ον, poet. (δα, σκιά), very shady, deeply shaded, ὕλη, Il. Od. and h.

δασμός, ὁ (δαίω), division, distribution, 1, 166. + h. in Cer. 86.

δασπλήτης, ἡ, difficult of approach, dreadful, terrible, epith. of the furies. Od. 15, 234.† (From δα and πελάω, not πλησσω. Thiersch, Gram. § 199, 5. Cf. τευχισσιπλήτης.) [= δαῖδο πελάτης, δαῖσπελάτης (cf. κραταίπεδον, κράσπεδον), that brings a torch near; approaching with a torch; torch-bearing. Dd.]

δασύμαλλος, ον (μαλλός), having thick wool, thick-woolled, Od. 9, 425.†

δασύς, εἰα, ὅ, rough, thickly planted, hair, ῥάμες, δέρμα, *Od. 14, 49. 51.

δατέομαι (δαίω), Ep. form in pres. and impf. for δαίομαι, 1) *to divide, to distribute*, ληΐα, 9, 138; metaph. μένος Ἄργος δατέονται, they divided among one another the fury of Arēs, i. e., they fought on both sides with equal rage, 18. 264. χθόνα ποσσὶ δατέοντο, they divided the ground with their feet, i. e., passed over it in steps, 23, 121. δ) *to allot to*

oneself, i. e., to receive, spoken of the gods, who are pleased with the savour of sacrifices, 8, 550. c) *Mly to distribute*, κρέα, Od. 1, 112. 2) *to lacerate, to crush*, 20, 394.

Δαυλῖς, ἶδος, ἡ, a town in Phocis, upon an elevation not far from Delphi, the scene of the old fable of Têreus, Prognê, and Philomêlê, 2, 520 (from δαυλός, thickly overgrown).

δάφνη, ἡ, laurel, Od. 9, 183. † h. Ap. 396.

δαφνοῖνός, ὄν=δαφνοῖνός. εἶμα δαφνοῖνόν αἵματι, 18, 538.†

δαφνοῖνός, ὄν (δα, φοῖνός), *blood red, very red, dark-red, fire-coloured*, spoken of lions, serpents, and jackals, *Il. h. Ap. 304.

ΔΑΩ, Ep. th. of διδάσκω, with the signif. *to teach and to learn*; from this theme the following forms occur in H.: aor. 2 act. δέδασε, perf. partic. δεδαώς, aor. 2 pass. δέσθη, subj. δαώ, Ep. δαείω, infin. δαῆναι, Ep. δαήμεναι, whence fut. δαήσομαι, perf. act. δεδάκηκα, and perf. pass. partic. δεδαημένος, h. Merc. 483; and an infin. pres. (as if fr. δέδασα) δεδάσθαι.

1) The signif. *to teach* has only the aor. 2 act. δέδασε, with double accus. τινά τι, Od. 6, 233, 8, 448; and with infin. Od. 20, 72. 2) To the signif. *to learn, to know, to experience*, belong the remaining forms. Thus aor. 2 pass. with accus. 6, 150; once with gen. πολέμοιο δαήμεναι, to be acquainted with war, 21, 487; τινός, to become acquainted with, Od. 19, 325; partic. perf. act. δεδαώς, *having learned, instructed*, ἐκ θεῶν, Od. 17, 519; and δεδάκηκα ἀσθλον, has learned [is acquainted with] a combat, Od. 8, 134. οὐ δαδακτότες ἀλκήν, not acquainted with conflict, defence, Od. 2, 61. Pres. mid. *to teach oneself, to become acquainted with*. δεδάσθαι γυναῖκας, to inform oneself about the women, Od. 16, 316. (To the same theme belong also the Ep. forms δῶω and δέατο.)

δέ, conj. *but, on the other hand, on the contrary*. This conj., which, like the Lat. *autem*, may indicate every kind of opposition, has either an adversative or conjunctive force. 1) Adversative, 1) Most commonly in the case of opposed notions, of which the first has μέν, see μέν; also μέν, μέν, and δέ, δέ, succeed each other. 2) δέ often stands also without a preceding μέν, when the speaker would not give a pre-intimation of the antithesis, or where the first member forms but a weak antithesis. In the last case it is found also with the repetition of the same or of an equivalent word, ὡς Ἀχιλλεύς θάμβησεν—θάμβησεν δέ καὶ ἄλλοι, Od. 4, 484; οἱ δέ καὶ αὐτοὶ—ἀλγε' ἔχουσιν, Od. 1, 33. Il. 14, 9. 12. From the last use of δέ without μέν has 2) the conjunctive force of this particle developed itself. Here it can mly be translated by *and*, but must often be omitted in translating. This takes place

a) When a transition is made from one subject to another: cf. 1, 43—49. b) When it connects sentences of which the latter may be regarded as standing in a subordinate relation, in which case δέ often expresses a reason, and stands for γάρ. It can then be translated by *since, for, because* [or omitted]: ἀλλὰ πῖθεσθ' ἄμφω δὲ νεωτέρω ἐστὼν ἐμεῖο, 1, 259. 520. cf. 2, 26. 9, 496. 3) It often stands in the apodosis, and has both an adversative and conjunctive force. a) The adversative δέ, *on the other hand, on my part, again*. a) After a hypothetical protasis: εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, I myself on the other hand, etc. 1, 137. 12, 215. β) After a comparative or relative protasis: οἷη περ φύλλων γενεή, τοῖη δὲ καὶ ἀνδρῶν, 6, 146. Od. 7, 108. β) The conjunctive δέ annexes the apodosis to the protasis as if a relation, not of subordination but of equality, existed between them; thus, after a temporal protasis with ἐπεὶ, ἐπειδὴ, ὅφρα, ὅπotes, ὥς, 1, 57. 16, 199. 21, 53. 4) In connexion with other particles: a) καὶ δέ, also on the other hand, but also, in H. 23, 80. Od. 16, 418. β) δὲ δὴ, but still, but now, 7, 94. c) δέ τε, and also 1, 404; but also, Od. 1, 53. 4, 379 [also separated, as 9, 519]. δέ never stands at the beginning of a sentence, but takes the second, and often the third place.

δέ, inseparable enclitic particle, which is annexed 1) To nouns, to indicate the direction whither. It stands mly with the accus. κλισίηνδε, ὀρήκηδε, οἰκόνδε. In 'Αἰδόσθε it is connected with the gen. because the accus. is to be supplied, see 'Αἰδής. More rarely we find it with adj. as ὄνδε δόμονδε, to his house. 2) To pronouns, to strengthen their demonstrative force; as ὅδε, τοῖόςδε, etc. (The last probably originated from δῆ.)

δέατ' for δέατο. Ep. the only form of an obsol. verb δέαμαι, Od. 6. 242.† πρόσθεν μοι δεικέλιος δέατ' εἶναι, before he appeared ugly to me. (According to Buttm., Lex. p. 216, from aor. 2 δαῆναι, to see, whence pass. δέαμαι for δάαμαι, to appear. Before Wolf the reading here was δόατ', and was referred to δοάζομαι, q. v.)

δέγμενος, see δέχομαι.
δέδασα, δεδάσσι, δεδάκηκα, δεδαημένος, δεδαώς, see ΔΑΩ.

δεδαίεσθαι, see δαίω 2.
δεδαίγμενος, see δαίω.
δεδάσθαι, see δαίω 2.
δέδῃε, δέδῃει, see δαίω.

δέδια, Ep. δέδια, in the plur. after the analogy of verbs in μι, without union-vowel, δειδόμεν, δειδίτε, δεδίασι, imperat. δειδίθι, etc. Perf. from the old th. δῖω with pres. signif. *I fear*, instead of the later pres. δειδῶ, see δῖω.

1) δεδίσκομαι and δευδίσκομαι, only pres. and imperf. Ep. form (from δεικνύμι), *to greet, to welcome*, τινά, δεξιτερῇ χειρὶ, Od. 20, 197; δέπαϊ, to greet with the

cup, i. e., to drink to, Od. 18, 121; absol. Od. 3, 41 (from δέκομαι, δίσκομαι, with reduplicat. δεδίσκομαι).

II) * δεδίσκομαι, a form of δεδίσσομαι, h. Merc. 103.

δεδίσσομαι, poet. δεδίσσομαι, q. v.

δεδμήτωρ, see δαμῶν.

δεδμημένος, 1) Perf. partcp. from δαμῶν, 10, 2. 2) From δέμω, to build, 6, 245.

δεδοκημένος, Ep. partcp. perf. pass. from the lon. δέκομαι for δέχομαι, watching, lying in wait, 15, 730.†

δεδόρκα, see δέρκομαι.

δεδραγμένος, see δράσσω.

δέελος, η, ον, Ep. for δῆλος, 10, 466 † δει (from δέω), it is necessary, it is fitting; in H. II. 9, 337; † elsewhere always χρή: see δέω.

δεῖδεκτο and δεῖδεχάτο, Ep. strengthened form for δέδεκτο, δεδέχάτο: see δαίκνυμι.

δεῖδημων, ον, gen. ονος (δεῖδω), fearful, cowardly, timid, 3, 56.†

δεῖδια, etc., see δεῖδω and δῖω.

δεῖδίσκομαι, see δεδίσκομαι II.

δεῖδίσσομαι, Ep. and δεῖδίσκομαι, only h. Merc. 163; depon. mid. (δεῖδω), fut. δεῖδεῖσθαι, infin. aor. 1 δεῖδεξασθαι, 1) Trans. to terrify, to frighten, to frighten away, τινά, any one, 4, 184; τινά ἀπὸ νεκροῦ, any one from a corpse, 18, 164. 2) Intrans. to fear, to be dismayed, 2, 190.

δεῖδουκα, see δεῖδω.

δεῖδω, only 1 sing. pres. (formed from the Ep. perf. δεῖδια), fut. δεῖσομαι, aor. 1 ἔδεισα, Ep. ἔδδειασα, partcp. δέισας, perf. δέδουκα, Ep. δεῖδουκα (also the Ep. δέδια, δεῖδια, etc.), with pres. signif. 1) Intrans. to fear, to be anxious, to be alarmed, often absol.; only περί τινι, for any one, 10, 240. h. Cer. 246; also with μή, that, following, δεῖδω, μή τι πάθῃσιν, 11, 470; rarely with infin. δεῖσαν ὑποδέχθαι, 7, 93. 2) Trans. to fear, to dread, τινά or τί, very often θεούς, Od. 14, 389 On the orthography ἔδδειασα, more correctly ἔδεισα, see Buttm., Gram. p. 274, margin. note. Kühner, p. 120.

δεῖελιάω (δεῖελος), only aor. 1 partcp. δεῖελήσας, to await the evening, to wait till evening. οὐ δ' ἔργω δεῖελήσας, Od. 17, 599.† (Accord. to Clarke and Buttm. Lex. p. 229, to take an afternoon's repast, which, however, the ancient Gramm., οἱ παλαιοί, according to Eustath. rejected. The latter explains it, ὥς δεῖλης διατρίψας ἐνταῦθα.)

δεῖελος, ον (δεῖλη), belonging to the declining day, relating to afternoon and evening. δεῖελον ἡμαρ, evening, Od. 17, 606. ὁ δεῖελος ὕψε δύνων, sc. ἥλιος, the late evening: the late-setting sun of evening, 21, 232.

δεῖκανόμαι, depon. mid. only pres. and imperf. δεῖκάνωντο (δαίκνυμι), to offer the hand in greeting; and μὴ τοῦτο, to salute, to receive, ἐπέεσσιν, δέπασσιν, Od. 18, 111. II. 15, 86.

δαίκνυμι, th. ΔΕΚΩ, aor. 1 δέῖξα, aor.

mid. δεῖξάμην, h. Merc. 367; perf. mid. δεῖδεγμαί, Ep. for δεῖδεγμαί, 3 plur. δεῖδεχάται, 3 sing. pluperf. δεῖδεκτο, and 3 plur. δεῖδεχάτο, 1) Prop. to present the hand; hence a) to show, to point out, to indicate, τί τινι, spoken of the gods: σῆμα, τέρας, to let a sign or prodigy be seen, Od. 3, 174. II. 13, 244; ἔργα, h. 31, 19. b) to advertise, to inform, 19, 332. 2) Mid. a) to point to, εἰς τι, h. Merc. 367. b) to show, τί τινι, 23, 701. c) to greet, to welcome, 9, 196. Od. 4, 59; perf. and pluperf. mid. with pres. signif. δεπάεσσιν (dat. instrum.) δεῖδεχάτο ἄλληλους, they greeted one another with cups, i. e., they drank to one another, 4, 4; κνέλλοις, 9, 671. cf. 9, 224; μῦθοις, Od. 7, 72; see Buttm., Gramm., under δαίκνυμι, p. 274.

δεῖλη, ἡ (contr. from δεῖλην, sc. ὥρα), the declining day, the latter part of the afternoon, and the early part of the evening, 21, 111.† as the connexion with ἡώς and μέσον ἡμαρ shows. (According to Buttm., Lexil. p. 225, from εἰλη, heat, prop. the time in which the heat extends itself, afternoon; δεῖλη has the same relation to εἰλη, as δῖω to ἰώω.)

δεῖλομαι (δεῖλη), to incline towards evening, accord. to Aristarch. δεῖλετο for δύσετο, Od. 7, 289.†

δεῖλός, ἡ, ὄν (δεῖδω), fearful, cowardly, timid, opposed to ἀλκιμος, 13, 278; hence in H. weak, contemptible, miserable, bad, 1, 293; δεῖλαι δειλὸν ἔγγναί, Od. 8, 351. On this passage cf. ἐγγνάω. 2) wretched, unfortunate, miserable, poor, in the address: ἄ δειλέ, ἄ δειλοί, Od. 14, 361. II. 11, 816.

δεῖμα, ατος, τό (δεῖδω), fear, terror, fright, 5, 682.†

* δεμαῖνω, ἀνῶ, to be afraid, h. in Ap. 404.

* δεμαλός, ἡ, ον, frightful, dreadful, ὄπλον, Batr. 289.

δεῖματο, see δέμω.

δεῖμομεν, Ep. for δεῖμωμεν, see δέμω.

Δεῖμος, ὁ (app. δεῖμός), Terror, in the II. as a personified, mythic being, servant and charioteer of Arēs, like Phobos, 4, 440. II. 37, 16, 119. According to Hes. the son of Arēs.

δεῖνός, ἡ, ὄν (δεῖδω), frightful, terrible, awful, terrific, αἰγίς, πέλωρον, chiefly neut. as adv. δεῖνὸν αὐτεῖν, to shout terribly, 11, 10; δέρεσθαι, 3, 342. 2) In a milder signif. applied to that which by its greatness and power inspires awe and admiration: awful, sublime, venerable, in connexion with αἰδοῖος, 3, 172. 18, 394. Od. 8, 22.

δεῖος, οvs, τό, poet. for δέος, 15, 4; only in gen.

δεῖπνέω (δεῖπνον), aor. ἔδειπνησα, pluperf. δεῖδεπνήκει, Od. 17, 359; to breakfast, to take the morning meal, 19, 334, and often Od.; later, to take the principal meal; so even in h. Ap. 497.

δείπνηστος, ὁ (δεῖπνέω), the time of breakfast, meal-time, Od. 17, 170. (Ac-

cording to the Schol. the Gramm. make a distinction: δειπνηστος, *meal-time*; δειπνηστός, the meal itself.

δειπνίζω (δειπνέω), aor. 1 ἐδειπνισα, only partcp. δειπνίσσας, to entertain, to give a meal to any one, with accus. *Od. 4, 535. 11, 411.

δειπνον, τό, in H. breakfast, or, more correctly, the principal meal, which was taken by those not in service about noon; in distinction from δάπνος, 8, 53. 10, 578. Od. 15, 316. An army going to battle took this meal at day-break, 2, 381; *mly meal, repast, entertainment*, Od. 17, 176; spoken of horses: *food*, 2, 383. (According to Nitzsch on Od. 1, 124, it is in H. everywhere the *principal meal*; according to Voss on h. Cer. 128, it is prop. an *early meal*, which as a feast indeed might last till towards evening; in H. it seems every where to signify *meal* in general.)

* δειράς, ἀδος, ἡ (δειρή), the ridge of a mountain, a mountain-chain, h. Ap. 281. δειρή, ἡ, the neck, of men and beasts, 3, 396.

δειροτομέω (τέμνω), fut. ἥσω, to cut off the neck, to behead, 21, 89. Od. 22, 349.

δείρας, see δέρω.

δεισίνωρ, ορος, ὁ, a Lycian, 17, 217. (δείω), assumed th. of δεῖδω.

δέκα, οἱ, αἱ, τά, indecl. *ten* (from δέκω, δέκνυμι, the ten fingers), often for an indefinite number.

δεκάκις, adv. *ten times*, 9, 379.† δεκάς, ἀδος, ἡ, a decade, the number *ten*, 2, 128. Od. 16, 245.

δέκατος, ἡ, ον (δέκα), *tenth*; often as a round number, 1, 54.

δεκάχιλοι, αἱ, α, *ten thousand* (only in H.), 5, 360.†

δέκτης, ου, ὁ (δέχομαι), prop. a receiver; then a beggar, Od. 4, 248.†

δέκτρο, see δέχομαι.

* δέλτος, ἡ, a writing-tablet, a table, Batr. 2, in the plur.

* Δελφείος, η, ον (Δελφοί), Delphian, βωμός, h. in Ap. 496; doubtful. Herm. conjectures αὐτίκ' ἄρ' ἀφνειός for αὐτὸς Δελφείος.

δελφίν, see δελφίς.

* Δελφίνιος, ὁ, the Delphian, appell. of Apollo, either from the name of the serpent slain by him, or because he, upon a dolphin, or changed into a dolphin, led the Cretan colony which emigrated to Delphi, h. in Ap. 493, see Paus. 1, 19, 1. δελφίς, ἴνος, ὁ, more correctly δελφίν, a dolphin (see Buttm., Gram. § 41, note 1), 21, 22. Od. 12, 96.

* Δελφοί, ὦν, οἱ, Delphi, a famous oracle in Phocis, first found h. 27, 14; in H. elsewhere Ἰλυθά, q. v.

δέμας, τό, defect. (δέμω), the form of the body, the stature, a body, the external shape, mly spoken of men with φνὴ, 1, 115; and with εἶδος, 24, 376; twice of animals, Od. 10, 240. 17, 307; and mly body, νεκρόν, Batr. 106. 2) As adv. like instar, in form, in the likeness of. δέμας πυρός, like fire, 11, 596. 13, 673. (In

H. only in accus., e. g. μικρός, ἀριστος δέμας.)

δémion, τό (δέμω), always in the plur., a bedstead, Od. 4, 297. 1, 277, and often; in Il. only 24, 644; and mly a bed, a couch.

δέμω, aor. 1 ἔδειμα, perf. pass. δέδημαι, aor. 1 mid. δεδαμένην, 1) to build, to construct; with accus. πύργον, τεῖχος, ἔρκος ἀλώης, h. Merc. 87. θάλαμοι πλησίοι ἀλλήλων δεδμημένοι, 6, 245. 249. 2) Mid. to build for oneself, οἶκους, Od. 6, 9 (the imperf. only Od. 23, 192; pres. h. Merc. 87).

δενδύλλω, only partcp. to wink with the eyes: accord. to the Schol. to give to understand by a side look; mly to give the wink, εἰς τινα, 9, 180.†

δένδρεον, τό, Ion. for δένδρον, a tree; in H. always the Ion. form (δενδρέω, δενδρέων, 3, 152. Od. 19, 520, are dissyllabic).

δενδρήεις, εσσα, εν (δένδρον), wooded, woody, covered with trees, *Od. 1, 51. h. Ap. 221.

Δεξαμένη, ἡ, daughter of Nereus and Doris, 18, 44 (on the contrary, δεξαμένη, the fish-protector).

Δεξιάδης, ου, ὁ, son of Dexius = Iphionous, 7, 15.

* δεξιάομαι, depon. mid. (δεξιά), to welcome with the right hand, h. 5, 16.

δεξιή, ἡ (sc. χεῖρ, origin. fem. of δεξιός), the right hand, as a mark of salutation or promise, 10, 542. 2) a promise, an agreement, a contract, 2, 341. 4, 159.

δεξιός, ἡ, ὄν. 1) right, on the right hand; μαζός, the right breast, 4, 481; ὤμος, Od.; ἐπὶ δεξιά, on the right, to the right, opposed to ἐπὶ ἀριστερά, 7, 238. 2) propitious, auspicious, lucky, chiefly spoken of the flight of birds and of other omens in divination. To the Greek diviner, who faced the north, auspicious omens came on the right from the east, inauspicious on the left from the west, 12, 239; hence ὄρνις δεξιός = αἰσῖος, 13, 821. Od. 15, 160; see ἐνδεξιός, ἐπιδεξιός. According to Buttm., Lex. p. 291, it never signifies in H. ingenious, dexterous. (δεξιός, from δέκω, related to δέχομαι and δέκνυμι.)

δεξιόφιν, adv. (δεξιός), ἐπὶ δεξιόφιν, on the right, at the right, 13, 308.†

δεξιτερός, ἡ, ὄν, poet. (lengthened from δεξιός), Ep. dat. δεξιτερῇ, at or on the right. δεξιτερῇ χεῖρ, 7, 108. Od. 1, 121; and δεξιτερῇ alone, the right hand, 1, 501.

δέξω, see δέχομαι.

δέος, ους, τό Ep. δέος, of which only gen. δέους (δείω), fear, alarm, often with χλῶρον, ἀκίριον. 2) cause of fear. οὐ τοι ἐπὶ δέος, thou hast no cause of fear, i. e., thou hast nothing here to fear (cf. Nögelsbach), 1, 515; and with infin. σοὶ οὐ δέος ἐστ' ἀπολέσθαι, 12, 246.

δέπας, αος, τό. plur. nom. δέπα, dat. plur. δεπάεσσι, δεπάσσιν, a goblet, a cup, mly of gold, or silver with a golden rim, Od. 15, 116. Also connected with ἀμφικύπελλον, q. v. Mly it is a drinking-cup,

yet sometimes a larger cup in which the mixing took place, 11, 632.

δέρκομαι, depon. iterat. imperf. **δερκέσκειτο**, perf. **δεδόρκα**, aor. 2 **ἔδρακον**, 1) *to look, to see, to look on*; often **ἐμὲν δερκόμενον ἐπὶ χθονί**, so long as I see the light on the earth, i. e., as long as I live, 1, 88; **δενόν**, to look terribly. The perf. with pres. signif. **πῦρ ὀφθαλμοῖσι δεδορκώς**, flashing fire from the eyes, Od. 1, 416. 2) Trans. *to see, to perceive, to behold*, with accus. 14, 141.

δέρμα, ατος, τό (δέρω), *the pelt, the skin, a hide*, mly of beasts, once of men, 16, 341. 2) a prepared skin, *leather, a skin-bottle*, Od. 2, 291.

δερμάτινος, η, ον, *leathern*, τροποί, *Od. 4, 782 8, 53.

δέρων, for **ἔδερων**, see **δέρω**.

δέρτρον, τό (δέρω), *the peritoneum or omentum*, a membrane covering the bowels. **δέρτρον ἔσω δύνειν**, i. e. *eis dērtōn*, to penetrate to the caul, spoken of the vultures of Tityus, Od. 11, 579.†

δέρω, aor. 1 **ἔδωρα**, *to draw off the skin, to flay*, with accus. **βοῦν**, 2, 422; **μῆλα**, Od. 10, 533.

δέσμα, ατος, τό, poet. for **δεσμός** (δέω), only in the plur. **δέσματα**, *bonds, fetters*, Od. 1, 204, 8, 278. 2) the band with which the hair of the higher classes of women was confined, *a fillet*, 22, 468.

* **δεσμεύω** (δέσμη), *to bind, to fetter*, h. 6, 17.

δεσμός, ὁ (δέω), in the plur. **δεσμοί**, II. and Od.; also **δεσμά**, τά, h. Ap. 129. h. 7, 13; *fetter, bond*, 5, 391; of a horse: *the halter*, 6, 507; *a cable*, Od. 13, 100; *the door-thong*, Od. 21, 241.

* **δεσπόζω** (related to **δεσμός**), fut. **σω**, *to rule, to command*, **τινός**, h. Cer. 366.

δέσποινα, ἡ, *a female sovereign, a mistress*, also **ἄλοχος**, *gynē dēspoina*, *Od. 3, 403. 7, 347.

* **δεσπόσυνος**, ου, *belonging to the master of a family*, λέχος, h. Cer. 144.

δετή, ἡ (prop. fem. from **δερός**, sc. **λαμπάς**), *a bundle of pine-sticks tied together, a torch*, 11, 554. 17, 663.

δεύσεσθαι, see **δεύω**.

Δευκαλίδης, ον, ὁ, Ep. for **Δευκαλιωνίδης**, son of Deucalion = *Idomeneus*, 12, 117.

Δευκαλίων, ωνος, ὁ, son of Minos and Pasiphaë, father of Idomeneus, an Argonaut and Calydonian hunter, 13, 452. Ulysses (Odysseus) names him to Penelope as his father, Od. 19, 180. 2) a Trojan, slain by Achilles, 20, 478.

δεῦρο, adv. of place, *here, hither*, mly with verbs of motion, 1, 153. Od. 4, 384.

2) As a particle of exhortation, *up! on! here!* **δεῦρ' ἄγε**, come on! **δεῦρ' ἴθι**, come hither! 3, 130. (With the plur. **δεῦτα**.) Instead of **δεῦρο**, 3, 240, Spitzner and Dindorf have adopted **δεῦρα**, after Herodian and the Schol. Cf. Thiersch, Gram. § 147, 5.

δεύτατος, η, ον, *the last*, superl. of **δεύτερος**, 19, 51. Od. 1, 286.

δεῦτε, adv. *here, hither*, etc., like **δεῦρο**, always with the plur.: **δεῦτε φίλοι**, **δεῦρ' ἄγετε**, 7, 350; **τομεν**, 14, 128. (From **δεῦρ' ἴτε**, contr.: so Buttin.)

δεύτερος, η, ον, superl. **δεύτατος**, η, ον, *the second*, 1) In respect of rank and order, spoken of one inferior in combat, 23, 265. 498. 2) In respect to time: **δεύτερος ἦλθε**, he came as the second, i. e., *later*, 10, 368; with gen. **ἐμείο δευτερος**, later than I, after me, outliving me, 23, 248. The neut. often as adv. **δεύτερον**, for the second time, *secondly, again*, connected with **αὐ** and **αὐτε**, and plur. **δεύτερα**, 23, 538.

1) **δεῦω** (only pres. and imperf. act. and pass.), *to moisten, to wet*, with accus. **γαίαν**, **παιεάς**, 13, 655. Od. 8, 522; dat. **δάκρυσι**, with tears, Od. 7, 260. Pass. II. 9, 570. 2) *to fill*, **ἄργεα**, the vessels, 2, 471.

II) **δεῦω**, prop. **δεφ**, with digamma, Ep. for **δέω** (cf. **δεῖ**), of the act. only aor. 1 **ἔδευνε** and **ἔδεσε** for **ἔδευνε**, *to want, to fail*. **ἔδευνεν δ' οἰχίον ἄκρον ἱκέσθαι**, it failed to reach the extremity of the rudder, Od. 9, 540. (483.) **ἔδευν ἐμείο** (without digamma), he lacked me, 18, 100. More mly, 2) Mid. **δεύομαι**, fut. **δενήσομαι**, *to want, to be destitute, to need*, **τινός**, 2, 128. Od. 6, 192; **θυμοῖ**, to be deprived of life, 3, 294. **οὐ δεύεσθαι πολέμοιο**, not to lack battle, i. e., to have enough to combat, [οὐδαμοῦ οἶμαι ἀπολεμήτους εἶναι. Eust.] 13, 310. Others, as Heyne, explain it without necessity, 'to be inferior' ['no where so much to need battle, i. e., aid, as upon the left;'] so Clarke and Bothe]. 3) *to be wanting in a thing, to be inferior*. **μάχης πολλὸν ἔδευνε**, thou wert far inferior in battle, with gen. of person. **ἄλλα πάντα δεύει** Ἀργείων, in all other things thou art inferior to the Argives, 23, 484.

δέχαται, see **δέχομαι**.

δέχθαι, see **δέχομαι**.

δέχομαι, depon. mid. fut. **δέξομαι**, aor. 1 **ἔδεξαμην**, perf. **δέδεγμα**, pluperf. **ἔδεγμην** or **ἔδεγμην**, partcp. **δεδεγμένος** or **δέγμενος**, fut. 3 **δέδεξομαι** = **δέξομαι**, Ep. sync. aor. **ἔδεγμην**; from this **ἔδεκτο** and **δέκτο**, imper. **δέξο**, infin. **δέχθαι**. Thiersch, § 218, 59, 60. Rost, Gram. p. 291, and Dial. 51. (Here belongs as an Ep. perf. **δεδοκήμενος** from **δέκομαι**, 15, 730, watching, lurking.) 1) *to take, to receive, to accept*, what is presented, with accus. **ἄποινα**, **δέπας**, and in various regards. a) Spoken of the gods: **ἰπά**, to receive the victims, 2, 420. b) *to receive hospitably, to entertain*, **τινός**, 18, 331. Od. 19, 316. c) *to receive as an inflection, to bear, to suffer*, **μῦθον**, Od. 20, 271; **κῆρα**, to suffer fate, 18, 115. Mly **παρά τινός**, to receive from one, 24, 429; oftener **τινός** alone, 7, 400; and with dat. **δέχεσθαι τι τινί**, to take any thing from any one, 2, 186. Od. 15, 282; but **χρυσὸν ἀνδρὸς ἔδέξατο**, she received gold for her husband [i. e. she betrayed him], Od. 11,

327. 2) to receive, *τινά*, a) In a hostile sense, *to await, to expect*. In H. in this signif. only the perf. *δέδεγμαι* or *δέγμαι*, with pres. signif. and pluperf. as imperf. *έδεδεγμην* or *έδέεμην*, partcp. *δεδεγμένος* and *δέεμενος*, fut. *δεδέξομαι*; often with dat. instrum.: *έγχεϊ, δουρί, τόξοις; τόνδε—δεδέξομαι δουρί*, 5, 238; spoken of a hunter standing at his station, 4, 107; also of the boar: *άνδρών και κυνών κολοσυρτόν δέχεται*, they await the tumult of the men and dogs, 12, 147. b) *Mly to wait, to await*, with *όπποτε, είσόκε*, 2, 794. 10, 62; with accus. and infin. only Od. 9. 513. 12, 230. 3) Intrans. or pass. once *to follow*, like *excipere*: *ώς μοι δέχεται κακόν έκ κακού*, thus one misfortune after another follows me, 19, 290.

δεψέω (δέφω), fut. *ήσω*. partcp. aor. 1 *δεψήσας*, prop. *to prepare hides, to soften, κηρόν*, Od. 12, 48.†

δέω, infin. pres. *δεύν*, h. 6. in Dion. 12, fut. *δήσω*, aor. *έδησα* and *δήσα*, aor. 1 mid. *έδησάμην*. Ep. iterat. *δησάσκετο*, 24, 15, perf. pass. *δέδεμαι*, Ep. form. *δίδωμι*, from this *δίδη*, 11, 105. 1) *to bind, to fetter, to fasten*; *τινά δεσφω, or έν δεσφω*, to bind one with fetters, 10, 443. 5, 386. *χαλκφω έν κεράφω δέδετο*, he lay bound in a brazen prison, 5, 387; with *έκ τινος*, *παρά τινι* and *τι*, *to fasten to any thing*; metaph. *πώς άν έγώ σε δέομαι*, how could I bind thee, i. e. hold thee to thy word, Od. 8, 352 (Nitzsch, however, takes it in lit. signif.). 2) *to restrain, to hinder; μένος και χείρας δήσαι*, 14, 73; *τινά κελεύθου*, to hinder any one from a journey, Od. 4, 380. 469. II) *to bind on any thing for oneself* (sibi), *υπό ποσσί πέδιλα*, 2, 44; *περί and παρά τι*, 8, 26. 17, 290; *όπλα ανά νηα*, Od. 2, 430.

δέω, aor. 1 *δήσα*, see *δεύω*.

δή, adv. (prop. abbrev. from *ήδη*), *already, now, just, certainly, indeed*. It is never found at the beginning of a clause, except in the Ep. constructions *δή τότε, δή γάρ*, but as subordinate gives strength to another word. The orig. signif. is I) temporal, 1) *already, just, now*, spoken of the immediate present in distinction from the past or the future, *και δή*, and now, 1, 161; *δή νύν*, just now. Od. 2, 25; *μή δή, ne jam, after verbs of fearing*, 14, 44. 2) *already, at last, still*, in numbering, 2, 134. 24, 107; *και δή*, and already, 1, 161. 15, 251; *ώς δή*, as already, 17, 328; *γάρ δή*, for already, 17, 546. 3) *Especially* is *δή* connected with adv. of time, to express that now something becomes a reality, as *νύν δή*, now then, Ep. *δή νύν*, *esply in the apodosis τότε δή*, then at last, or *δή τότε*, *όψέ δή*; in the protasis *ότε δή, όποτε δή*, when now, etc. From this last use has arisen II) The determinative signif. [its *conclusive* and therefore *exclusive* force] by which *δή* defines precisely the degree and measure of an idea: *just, exactly, only, now*. 1) With verbs, *esply with the imper. έγε δή*, come then, 3, 441; *φράζεσθον δή*, consider only,

6, 306. Often with *μή*: *μή δή—έλπεο, only do not hope* [= *hoc t a n t u m i n t e r o g o, ne—*], 20, 200. 2) With adj. *ώκύμορος δή μοι έσσεαι*, 18, 95; *esply with superl. κράτιστοι δή*, 1, 266. 3) With pronouns, it either marks the prominence of the word: *έκείνος δή*, he now [*exclusionem*, he and no other]; or recalls a foregoing subject, *τούτρω δή θνγάτρω*, his daughter now, 6, 398. 4) With indefinite pronouns, it heightens the indefiniteness: *άλλοι δή*, others, whoever they may be [whom you please], 1, 295. 5) With particles, a) *just, exactly, now*, a) With conjunctions: *ώς δή, ίνα δή*, that, that now: *ώς δή*, that however [with *όφελον, utinam*], Od. 1, 217. β) With particles of explanation: *γάρ δή*, Ep. *δή γάρ*, *mly with temporal signif*; *ώς δή*, mostly ironical, 1, 110. γ) *άλλα δή*, but now. δ) With interrogative particles [= *modo*, the speaker wishing that his question, if nothing else, may be answered. N.]: *πῃ δή*, 2, 339; *πού δή*. b) *certainly, truly, assuredly*; *ή δή, ή μάλα δή, και δή, δή πού*, assuredly indeed; *δή αύτε*, now again, which also by crasis form *δηύτε*; incorrect therefore is *δ' αύτε*, 1, 340. 7, 448.

δηθά=δήν, abbrev. *δήθ'*, 2, 435; adv. *long, a long time*; *δηθά μάλα*, very long. *δηθύνω* (*δηθά*), *to delay, to loiter, to linger*, 1, 27, and Od. 12, 121.

Δηϊκόων, *ωντος*, *ό*, son of Pergasus, a Trojan, slain by Agamemnon, 5, 534 (Ep. from *Δηϊκῶν* for *Δηϊκάων*, from *δηϊς=δαίς* and *κάω=κτείνω*, slaying in battle).

Δηϊοπτῆς, *ου*, *ό*, son of Priam, slain by Ulysses (Odysseus), 11, 420.

δήϊος, *η*, *ον*, *lon*. for *δαίος* (*δαίς*), *hostile, destructive, άνήρ, πόλεμος; πύρ*, consuming fire, 6, 331. 2) Subst. *an enemy*. 2, 544. (i; sometimes dissyllabic, *ηι* with synizesis, 2, 415. 544. cf. Spitzner Pros. § 6, 5, d.) • II.

δηϊοτής, *ήτος*, *ή* (*δήϊος*), *the tumult of war, battle, contention*; often II. *mly, slaughter, massacre*, Od. 12, 257.

Δηϊτοχος, *ό*, a Greek. 15, 341.

δηϊώω, contr. *δηώω* (*δήϊος*), fut. *δηώσω*, aor. *έδηώσα*, aor. pass. *έδηώθην*, prop. *to treat in a hostile manner; to desolate, to destroy, to cut down, to slaughter, to tear in pieces*, with accus. and dat. instrum. *έγχεϊ, χαλκω; άλλήλων άμφι στήθεσσι άσπίδας*, to destroy the shields about each other's breasts, 5, 452; *έλαφον*, to tear in pieces a stag, 16, 158; *περί τινος*, to fight about any one, 18, 195, (*δηϊώω* is often resolved like verbs in *αω*: *δηϊόων*, *δηϊόφω*, etc.; the contr. form is found according to the necessity of the metre, *δηϊουν. δηϊώωσιν*.)

Δηϊπυλος, *ό*, a companion of Sthenelus, 5, 325.

Δηϊπυρος, *ό*, a Grecian hero, slain by Helenus, 13, 576.

Ἀντίφοβος, *ό*, son of Priam and Hecuba, one of the first heroes among the Trojans, 12, 94. 13, 413. In Od. 4, 276, he ac-

compained Helen to the hollow horse, and according to a late tradition became her husband after the death of Paris.

δηλέομαι, depon. mid. (δαίω), fut. **δηλήσομαι**, aor. 1 **δήλησάμην**, 1) *to destroy*, in opposition to **οὐκίναται**, h. Merc. 541; *to harm*, *to injure*, with accus. **βινόν**, Od. 22, 278; **Ἀχαιοὺς ὑπὲρ ὅρκια**, to injure the Achaeans contrary to the oaths, 4, 67. 72; *to slay*, Od. 11, 401. b) Of inanimate things: *to destroy*, *to lay waste*, **καρπὸν**, 1, 156; **ὅρκια ὑπερβασίη**, to violate the oaths by transgression, 3, 107. 2) Intrans. *to do injury*, *to do wrong*, 14, 102; **ὑπὲρ ὅρκια**, to do wrong contrary to treaty, 4, 236. 271 (it is unnecessary to supply **Ἀχαιοὺς**, as 4, 67).

δῆλημα, τό (δηλέομαι), *injury, destruction, δηλήματα νηῶν*, said of the winds (abstr. for concr.), Od. 12, 286.†

δηλήμων, ον, (δηλέομαι), gen. ονος, *injurious, destructive*, 24, 33. Subst. *destroyer*. **βροτῶν δηλήμων**, the destroyer of mortals, Od. 18, 55. 116.

***δηλητήρ**, ἦρος, ὁ (δηλέομαι), *destroyer*, Ep. 15, 8.

***Δηλιάς**, ἄδος, ἡ, *Delian*, belonging to the island Delos, h. Ap. 157.

Δῆλος, ἡ, *Delos*, a little island of the Aegean sea, which belonged to the Cyclades, with a town of the same name, birth-place of Apollo and Artemis, originally **Ὀρτυγία**, Od. 6, 162. h. in Ap. 16, 61 (prob. from **δῆλος**, visible, because Zeus caused it suddenly to emerge, when Latona was persecuted by Hērē).

δῆλος, ἡ, ον (Ep. **δέλεος**, 10, 466.†), *visible, plain, manifest*, Od. 20, 333.†

Δημήτηρ, gen. **τερος** and **τρος**, accus. **μήτερα** and **Δήμητρα** (prob. γῆ and **μήτηρ**, mother earth), **Dēmētēr (Ceres)**, daughter of Kronos and Gaia (**Tellus**), sister of Zeus, mother of Persephōnē by Zeus, the symbol of productive fruitfulness; hence, the tutelary deity of agriculture, and through this of civil order and law, 5, 500. She had a temple in Pyrasus in Thessalia, 2, 696. She loved Iasion, and by him bore Plutus, Od. 5, 125. Esply h. in Cer.

δημιουργός, ὄν, Ep. for **δημιουργός (ἔργον)**, prop. working for the public benefit; *holding a public office; profitable to the commonwealth*. Thus H., Od. 17, 383, characterizes seers, physicians, architects, bards, and Od. 19, 135, public heralds; metaph. **ἄρθρος**, the morning that calls forth the population to work, h. Merc. 98.

δήμιος, ον (δήμιος), *relating to the people, pertaining to the commonwealth, public*, οἶκος, Od. 20, 264; **πρόξιος**, a public affair, opposed to **ἰδίον**, Od. 3, 82; **αἰσυννῆται**, Od. 8, 259. **δημιόν τι ἀγορεύειν**, to speak any thing for the public good, Od. 2, 32; the neut. plur. **δήμια πίνειν**, adv. to drink at the public cost, 17, 250. According to Nitzsch on Od. 1, 226, wine which stood as a common stock in the tent of the chief leader, cf. 9, 71.

δημιουργός, see **δημιουργός**.

δημοβόρος, ον (**βορά**), *devouring the people*, i. e. that consumes the property of the people, **βασιλεύς**, 1, 231.†

δημογέραν, οντος, ὁ (γέρον), *an elder*, one who for age and birth is honoured by the people, 3, 149; [Död. considers it a sort of popular *tribune*, or *counsellor*] the prince himself, 11, 372. *11.

Δημόδοκος, ὁ, the blind bard in the house of the king of the Phæaces, Alcinoüs in Scheria; the muse took away his sight and bestowed upon him the gift of song, Od. 8, 44 seq.

δημόθεν, adv. *from the people, at the public expense*, Od. 19, 197.†

Δημοκόων, ωντος, ὁ, son of Priam and of a female slave from Abydos, slain by Odysseus (Ulysses), 4, 499.

Δημολέων, ωντος, ὁ, son of Antenor and Theânō, slain by Achilles, 20, 395.

Δημυπτόλεμος, ὁ, a suitor of Penelōpē, Od. 22, 242.

δήμιος, ὁ, 1) *the people, a community*, 2, 547. Od. 1, 237, governed by one king or by several chiefs. In the heroic age, every community or district was independent; states, properly so called, did not exist; at the extent, smaller communities only attached themselves to a larger. Thus, among the Phæaces there were twelve princes; Alcinoüs was the thirteenth. As divisions of the people, H. mentions tribes and families (**φύλα** and **φρῆτραι**). Further, he distinguishes 1) *kings* (**ἄνακτες**, **βασιλῆες**), 2) *the chief men* (**γέροντες**), and 3) *the free citizens* (**δῆμος**), who were by no means proper subjects of the king, but only obeyed him when the public good required it. Hence **δῆμον ἀνὴρ**, a man of the people, 2, 198; and as adj. **δῆμος ἑών**, perhaps for **δήμιος**, a man of the people, 12, 213. 2) *the country, the territory*, which a people occupied, often with gen. **ἐν δήμῳ** **Ἰδᾶκης**, **Λυκίης**, **Φαιήκων**; metaph. **Ὀνείρων**, the land of dreams, Od. 24, 12. **κατὰ δῆμων**, in the land, Od. 4, 167 [also (3) *the country opp. the city*, Od. 11, 14, **Κυμμερίων ἀνδρῶν δῆμός τε πόλις τε**. Död.] (prob. from **δέμω**, culture; according to Rost from th. **ΔΑΜ**, **δαμάω**, the subject folk. And so Död. cf. **δέδεμητο δὲ λαὸς ὑπ' αὐτῷ**).

δήμιος, ὁ, **fat**, *grease* (prop. of the caul), of beasts, 11. and Od.; and of men, 8, 380.

Δημόυχος, ὁ, son of Philētôr, a Trojan slain by Achilles, 20, 457.

***Δημοφών**, ωντος, ὁ, Ep. for **Δημοφών** (from **φάω**, brightest of the people, cf. Etym. Mag.), son of Keleus and Metanira, whom Dēmētēr educated in Eleusis, h. in Cer. 234.

δῆν (related to **δῆ**), *long, a long time* οὐδὲ δῆν ἦν, he lived not long, 6, 131 (before the δ the vowel always becomes long).

δηναιός, ἡ, ὄν (δῆν), *long-lasting, long-lived*, 5, 407.†

δῆνεα, τά (related to **δῆω**), *resolutions*, F 5

purposes, designs, thoughts; ἡπια, gentle thoughts, 4, 361; in a bad signif., artifices, plans, wiles, ὀλοφώια, Od. 10, 289 (Hesych. assumes τὸ δῆνος as sing.).

δήποτε, δήπου, in H. only separated see δή.

δριόμαι, depon. mid. poet. (δῆρις), pres. infin. δριάσθαι, Ep. for δριάσθαι, imperf. 3 plur. δριώντο, Ep. for ἐδριώντο (also aor. from δριόμαι), to contend, to fight, with arms, Od. 8, 78; περὶ νεκροῦ, about a dead body, 17, 134; with words: ἀμφὶ τι, 12, 421.

δριόμαι, depon. aor. 1 mid. δριόσμαιν, and aor. pass. ἐδρίσθην, only in aor. in H. to contend, to fight, δριόσαντο ἐπέεσσιν, Od. 8, 76.† τῷ περὶ Κεβριόναο διρινθήτην, they fought about Kebriones, 16, 756.†

δῆρις, ιως, ἡ, contention, fighting, combat, δαίε, 17, 158. Od. 24, 515.

δῆρός, ἡ, ὅν (δῆν) = δηναίος, long, long-lived. δῆρον χρόνον, a long time, 14, 206. h. Cer. 282; the neut. δῆρόν as adv. long, ἐπὶ δῆρόν, for a long time, 9, 415.

δῆσε, Ep. for ἐδῆσε from δέω, but also for ἐδέησε from δέω, to want, see δέω.

δῆω, Ep. fut. without the tense characteristic, from ΔΔΩ, there occur δῆεις, δῆομεν, δῆετε, I shall find; with accus. οὐκετι δῆετε τέκμωρ 'Λίου, you will not accomplish the destruction of Troy, 9, 418. 685; ἄλως, Od. 6, 291. (According to others, pres. with fut. signif.)

**Δῆώ, οὗς, ἡ, a name of Demeter (Ceres), h. in Cer. 492. (The deriv. uncertain; prob. from δῆω, to find; see Spanhem. Call. in Cer. 133.)*

Δία, see Ζεύς.

Δία, ἡ, the island Naxos, near Crete: ἐν Δίῃ, Od. 11, 325. It was called divine, because it was sacred to Dionysus (Bacchus.) See Ἀριάδην.

διά, 1) Prepos. with gen. and dat., ground signif. through. 1) With gen. a) Of place: a) To indicate a motion which goes through an object and out again, διὰ ὧμον ἦλθεν ἔγχος, through the shoulder. ἐθυσεν διὰ προμάχων, 17, 281. For greater exactness of idea, H. connects διά with ἐκ and πρό, see διέκ and διαπρό. β) Of motion in place, without the connected idea of emerging: through, διὰ νήσου ἰών, Od. 12, 335. δ) Of the manner, prop. post-Homeric; only ἐπρεπε καὶ διὰ πάντων, before all, 12, 104. 2) With accus. a) Of place, to denote extension through an object; only poet. διὰ δώματα, διὰ βήσσας, II. δ) Of time, to indicate extension through a period: διὰ νύκτα, through the night [by night], 2, 57 [in some passages, as here, the two ideas of time and place are combined, see Passow]. c) Of cause, means, etc.

a) The cause: through, on account of, δι' ἀτασθαλίας, Od. 23, 67. β) The means: through, διὰ μαντοσύνην, I, 72; Ἀθηναίης διὰ βουλὰς, 15, 71. II) Adv. without case: through, esp. in the compounds διαπρό, διέκ, q. v. III) In compos. it

denotes 1) A motion through anything. 2) Completion and intenseness: very, entirely. 3) Separation [often like dis- in English]: apart, asunder. 4) Mutual operation: with one another. 5) A mingling in colours and materials: διάλευκος, mixed with white (διά prop.), but sometimes long in the beginning of a verse, 3, 357. 4, 135. 11, 435.)

διαβαίνω (βαίνω), aor. 2 διέβην, partep. διαβάς, 1) Intrans. to place the feet apart, to stride, εὖ διαβάς ['parting wide his feet for vantage' sake. Cp.], 12, 458. 2) Trans. to go through, to cross, to pass over; with accus. τάφρον, to cross the ditch, 10, 198; and absol. εἰς Ἥλιν, to cross to Elis, Od. 4, 635.

*διαγινώσκω (γινώσκω), aor. 2 infin. διαγινῶναι, to distinguish, to discriminate, to inspect closely, τινά, 7, 424; δότια, 23, 240. *II.*

διαγλάφω (γλάφω), aor. 1 partep. διαγλάφας, to dig out, to hollow out, εὐνάς, Od. 4, 438.†

διάγω (άγω), aor. 2 διήγαγον, 1) to conduct through, to transport, τινά (by ship), Od. 20, 187.† 2) to spend a period of time, to live, αἰῶνα, h. 19, 7.

διαδαίωμαι (δαίω), Ion. to divide, to distribute, διὰ παῦρα δασάσκειτο, 9, 333;† see διαδατέομαι.

*διαδάπτω (δάπτω), aor. 1 ἐδάψα, to tear in pieces, to lacerate, χροά, *5, 858. 21, 398.*

διαδατέομαι, Ep. (δατέομαι), to distribute, διὰ κτήσιν δατέοντο, 5, 158.†

διαδέρκομαι, depon. (δέρκομαι), aor. 2 διέδρακον, to look through, to see through; with accus. 14, 344.†

διαδηλόμαι, depon. mid. (δηλόμαι), to injure severely, to lacerate. ὀλίγον σε κύνας διεδηλήσαντο, the dogs had nearly torn thee to pieces, Od. 14, 37.†

διάει, see διάημι.

διαείδομαι, Ep. mid. (εἶδω), fut. διαείσομαι, 1) to let be seen, to show clearly, ἀρετήν, 8, 535. 2) to show oneself clearly, ἀρετὴ διαείδεται, 13, 277.

διαειπεῖν, poet. for διεπιπεῖν, q. v.

*διάημι, Ep. (άημι), from the form διαέω, 3 sing. imperf. διάει, to blow through, with accus. *Od. 5, 478. 19, 440.*

διαθειώω (θειώω), to fumigate with brimstone, δώμα, Od. 22, 494.†

διαθρύπτω (θρύπτω), aor. 2 pass. διετρύφην, to break in pieces. ξίφος διατρυφέν, 3, 363.†

*διαίνω, aor. 1 ἐδίηνα, to moisten, to wet, with accus. 21, 202. 22, 495. Pass. διαίνετο ἄξων, *13, 30.*

διαίρω (αἰρέω), aor. 2 διεἶλον, poet. διελον, to take apart, to separate, with accus. only in tmesis, 20, 280.†

διακεάζω (κεάζω), aor. ἐκέασα, poet. σσ, to split apart, to split, ξύλα, in tmesis, Od. 15, 322.†

διακείρω (κείρω), aor. 1 infin. διακέρσαι, prop. to cut apart or in pieces; metaph. to destroy, to render void, ἔπος, 8, 8.†

διακλάω (κλάω), aor. 1 διέκλασα, poet.

σσ, to break in pieces, with accus. τόξον, 5, 216.†

διακοιρανέω, formerly πολέας διακοιρανέοντο, 4, 230; now, more correctly, πολέας διὰ κοιρανέοντα, see κοιρανέω.

διακοσμέω (κοσμέω), fut. ἴσω, to arrange separately, to divide, to place, τινά, 2, 476; διακοσμηθῆναι ἐς δεκάδας, to be divided into decades, 2, 126. διὰ τρία κοσμηθέντες, distributed into three parts, 2, 665. 2) Mid. to arrange throughout, to adorn, with accus. μέγαρον, Od. 22, 457.

διακριδόν, adv. (διακρίνω), distinctly, clearly, decidedly, ἄριστος, 12, 103. 15, 108.

διακρίνω (κρίνω), fut. Ep. διακρινέω, for διακρινῶ, aor. διέκρινα, aor. 1 pass. διεκρίθην and διεκρίνθην, optat. 2 plur. διακρινθεῖτε, infin. Ep. διακρινθήμεναι, partcp. διακρινθείς, 1) to separate from one another, to put asunder, with accus. αἰπόλια, 2, 475; to part, spoken esply of combatants: μένος ἀνδρῶν, 2, 387. cf. 7, 292; metaph. to distinguish, σῆμα, Od. 8, 195; hence pass. with fut. infin. mid., Od. 18, 149, to be separated, to separate, 2, 815; of combatants: to separate, to withdraw from each other, i. e. to end the contest, to become reconciled, 3, 98. οὐ γὰρ ἀναιμνωταί γε διακρινέσθαι δῖω μνηστήρας καὶ κείνον, I do not think the suitors and he will separate without blood, Od. 18, 149. 20, 180.

διάκτορος, ὁ, a messenger, appell. of Hermēs as messenger of the gods (in the Iliad this office is commonly discharged by Iris, cf. 2, 786), connected with Ἀργεῖ-φόντης, 2, 103; with Ἑρμης, Od. 12, 890. 15, 319; and often alone in the hymns. (My derived from διάγω: ὅς διαγεί τὰς ἀγγελίας τῶν θεῶν, cf. Eustath. on 2, 103. Buttin. Lex., p. 230, derives it from an old theme διάκω, δῖκω, intrans. I run, so that it is = διάκτορος. Nitzsch, on Od. 1, 84, prefers the derivation from διαγω, and explains it: the conductor: [and so Dōd. cf. Ἑρμ. ἡγεμόνιος, πομπαῖος, ἐνόδιος, &c.: qui errantii comiter monstrat viam. His conducting the shades across the Styx is post-Homeric.]

διαλέγομαι (λέγω), Ep. aor. 1 διελέξαμην, to separate (in thought), to revolve, to ponder any thing, to reflect upon. τίη μοι ταῦτα διελέξατο θυμός; why did my heart ponder these things? *11, 407. 17, 97.

διαμῶω (ἀμῶω), fut. ἴσω, to mow through, to cut through, with accus., χιτῶνα [ripp'd wide his vest. Cp.], *3, 359. 7, 253.

διαμελειῶσι, adv. (μελεῖστί), limb from limb, piecemeal, τάμνευιν, *Od. 9, 291. 18, 339.

διαμετρέω (μετρέω), to measure through, to measure off, χώρον, 3, 315.†

διαμετρητός, ἡ, ὅν (μετρέω), measured off, measured, χώρος, 3, 344.†

*δαμῆδομαι = μῆδομαι, Ep. 4, 12, doubtful.

διαμοιράομαι, dep. mid. (μοιράω), to divide into parts, to separate. ἔπταχα πάντα διεμοιράτο, divided them all into seven pieces, Od. 14, 434;† in the following, τὴν λαὸν-θήκεν, supply μοῖραν.

διαμπερές, adv. 1) through and through, entirely through, 5, 284. Od. 5, 480; with gen. 12, 429. 20, 362. κλήρω νῦν πεπάλαχε διαμπερές, cast lots throughout, 7, 171. 2) Spoken of time: continually, unceasingly. αἰεὶ διαμπερές, ἡματα πάντα διαμπερές, 15, 70. 16, 99 (from διά, ἀνά, and πέρας, with epenthetic μ).

διάνδιχα, adv. (διά, ἀνά, διχα), in two ways, in two parts; μεμηρησίζεν, to be of two opinions, to hesitate, to ponder anxiously, 1, 198. 13, 455; with ἡ, ἡ following: σοὶ διάνδιχα δάκε, he hath given to you in a divided manner, i. e. but one of two things, 9, 37. Schol. διηρημένως.

διανύω (ἀνύω), fut. ὕσω, aor. διήνυσσα, to complete entirely, to finish; ὀδόν, to finish a way or journey, h. Cer. 380. κακότητα διήνυσεν ἀγορεύων, he finished narrating his sufferings, i. e. he recounted his sufferings to the end, *Od. 17, 517.†

διαπείρω (πείρω), to pierce through, 16, 405.† in tmesis.

διαπέρθω (πέρθω), fut. διαπέρσω, aor. 1 διέπερσα, aor. 2 διέπεραβον, infin. διαπραθέειν, Ep. for διαπραθεῖν, aor. 2 mid. διαπραθόμεν, to destroy utterly, to lay waste, to ravage, with accus. πόλιν, ἄστυ. 2) Mid. only aor. 2, to perish, Od. 15, 384.

διαπέταμαι, depon. mid. (πέταμαι), aor. 2 διεπτάμην, to fly through, spoken of missiles, 5, 99; absol. to fly away, 15, 83. Od. 1, 320.

*διαπλέκω (πλέκω), fut. ἔω, to interweave, to entangle, to weave together, h. in Merc. 80.

διαπλήσσω (πλήσσω), to break in pieces, to split, with accus. δρύς, 23, 120.† Thus Wolf; where others read διαρρήσσοντες or διαπλήσσοντες.

διαπορθέω, poet. = διαπέρθω, from which partcp. aor. 1 διαπορθήσας, 2, 691.†

διαπραθέειν, see διαπέρθω.

*διαπρέπω (πρέπω), to be prominent, to be visible, h. Merc. 351.

διαπρήσσω (πρήσσω, Ion. for πράσσω), to bring to an end, to accomplish, to finish, with accus. κέλευθον, Od. 2, 213; also without κέλευθον, they marched through the plain, 2, 785; with partcp. ἡματα διέπρησσον πολεμίζων, I spent days in fighting, 9, 326. ἀπαντα οὐτι διαπρήξαιμι λέγων ἐμὰ κήδεα, if I were to recount to you my sufferings for a year, I should not get through them all, Od. 14, 197.

διαπρό (πρό), through and out, entirely through, Wolf in the Il. διαπρό, in the Od. διὰ πρό, 5, 66. Od. 22, 295; cf. Spitzner, Excurs. XIV. on Il.

*διαπρύσιον, adv. passing through, spoken of place: πρὸν πεδίοιο διαπρύσιον τετυχηκός, a hill extending far into the

plain, 17, 748. 2) *piercing*, loud of sound, ἤσεν, 8, 227. h. Ven. 80; prop. neut. from

*διαπρύσιος, *on, passing through, penetrating, piercing*, h. Ven. 19; κεραίστης, h. Merc. 336 (prob. Æol. from περάω).

διαπτοίω (πτοίω), *to frighten away, to scare*, with accus. γυναῖκας, Od. 18, 340.†

*διαπυρπαλαμῶ, *see πυρπαλαμῶ.*

διαρπάζω (ἀρπάζω), *to tear in pieces, to lacerate*, spoken of wolves: μήλα, 16, 355.

διαρραῖω (ραῖω), fut. σω, aor. 1 infin. διαρραῖσαι, *to break in pieces entirely, to destroy utterly*; with accus. of inanimate things: πόλιν, οἶκον, *to destroy*; of men, 9, 78. 2) Mid. fut. διαρραίσσεται, with pass. signif. τάχα δ' ἄμμε διαρραίσσεται ὧν, quickly I think, we shall both be destroyed, 24, 355. (So the Schol. διαφθαρήσονται; Damm and Voss take the infin. fut. in an act. signif. and supply αὐτόν.)

διαρρήγνυμι (ρῆγνυμι), *to break through, to break in pieces*; with accus. only mid. διαρρήξασθαι ἐπάλξεις, *to break through the breastworks*, 12, 308.†

*διαρρήδην, adv. (διαρρήδηναι), *with clear words, distinctly*, h. Merc. 313.

διαρρίπτω (ρίπτω), *to throw through, to shoot through*, only Ep. imperf. 3 sing. διαρρίπτασεν διστόν, Od. 19, 575.†

διασενύω (σενύω), only 3 sing. Ep. aor. 2 mid. διέσσοντο, with accus. λαόν, *to hurry through the people*, 2, 450; often with gen. τάφοιρο, *through the ditch*, 10, 194; spoken of missiles, with gen. στέρνοιο, 15, 542; ἐκ μεγάροιο, Od. 4, 37.

διασκεδάννυμι (σκεδάννυμι), fut. σκεδάσω (ᾶ), aor. διασκέδασα, *to scatter*, with accus. δούρατα, Od. 5, 370; *to destroy*, νῆα, Od. 7, 275; metaph. ἀγλαῖας τινί, *to dissipate one's arrogance*, Od. 17, 244.

διασκιδνῆμι (σκιδνῆμι), poet. form from διασκεδάννυμι, *to scatter*, νφέεα, 5, 526.† διασκοπιάομαι, depon. mid. (σκοπιάζω), *to look down around from an elevation, to watch, to observe*, with accus. ἕκαστα, *10, 388. 17, 252.

διασχιζώ (σχιζώ), aor. 1 διέσχισα, aor. 1 pass. διεσχίσθην, *to split asunder, to tear in pieces*, with accus. ἰστία, Od. 9, 71. Pass. 16, 316.

διατάμνω, Ep. for διατέμνω, and aor. 2 διέταμον, *to cut through*, 17, 522. 618, in tmesis; Ep. form διατεμήγω.

διατελευτάω (τελευτάω), *to finish entirely, to accomplish fully*, with accus. 19, 90.†

*διατίθημι (τίθημι), aor. 1 διέθηκε, *to place apart, to put, to place, to lay*, θεμελίαι, h. Ap. 254. 294.

διατινάσσω (τινάσσω), aor. 1 διετίναξα, *to shake apart, to dash in pieces*, with accus. σχεδίων, Od. 5, 363.† in tmesis.

διατεμήγω (τεμήγω), Ep. for διατέμνω, aor. 1 διέτεμῃξα, aor. 2 διέταμον, *to cut through*, 1) *to cut through, to cut in pieces*; κηροῖο τροχὸν τυτθά, Od. 12, 174; δόρυ χαλκῷ, Od. 8, 507; metaph.

νηχόμενος λαῖτμα διέταμον, *swimming I cut through the deep*, Od. 7, 276. cf. 5, 409. 2) Mly, *to separate, to scatter*, Ἀχαιοὺς, 21, 3; νῆας, Od. 3, 291. Pass. 1) *to be cut in pieces, to be divided*, στανίδες διέταμην, Ep. for διεταμήγησαν, 12, 462. 2) *to separate, to scatter*, 16, 354; *to part*, 1, 531. 7, 302. cf. ἀρθμέω.

διατρέχω (τρέχω), aor. 2 διέδραμον, *to run through, with accus. κέλευθα, ὕδωρ*, *Od. 3, 177. 5, 100.

διατρέω (τρέω), aor. 1 διέτρεσα, *to run away from fear, to scatter*, *11, 481. 486.

διατρίβω (τρίβω), aor. 1 διέτριψα, *to rub or bruise in pieces, with accus. ῥίζαν*, 11, 847. 2) Spoken of time: prop. subaud. χρόνον, *to spend time*, and as intrans. *to linger, to delay*, τινός, about any thing; ὁδοῖο, a journey, Od. 2, 404; hence, 3) *to procrastinate, to check, to hinder*, with accus. Od. 2, 265; χρόλον, 4, 42; so μητρὸς γάμον, Od. 20, 341; with double accus. διατρίβει Ἀχαιοὺς γάμον, *to put off the Achaeans about the marriage*, Od. 2, 204.

διατρίχα, adv. *in three ways, in three parts*; Wolf always writes διὰ τρίχα, it is only in h. Cer. 86, that διατρίχα is found; cf. Spitz. on Il. 2, 655.

διατρύνω, *on (τρύνω), ὄρχος*, Od. 24, 342,† a vineyard whose grapes ripen at different times (διά), Eustath., or where grain is sown between the rows of vines. The first is correct.

διατρυφέν, *see διαδρῦντω.*

διαφαίνομαι (φαίνω), only mid. *to shine through, to be visible, to appear*, with gen. νεκῶν, between the dead, 8, 491; spoken of a glowing body, *to sparkle, to shine brightly*, Od. 9, 379.

*διαφέρω (φέρω), only fut. mid. διωσομαι, *to bear apart; mid. to differ, to contend, to be at variance*, h. Merc. 255.†

διαφθείρω (φθείρω), fut. διαφθέρω, perf. 2 διέφθορα, 1) *to destroy utterly, to desolate*, with accus. πόλιν, 13, 625. 2) The second perf. intrans. *to perish, like perii: μαινόμενε—διέφθορας*, thou art rushing to destruction, 15, 128. (Schol. διέφθορασαι.)

διαφορέω (φορέω), a form of φέρω, *to disperse, to spread abroad*, κλέος, Od. 19, 333.†

διαφράζω (φράζω), only Ep. aor. 2 διεπέφραδον, *to speak clearly, to show distinctly*, τινί τι, 18, 9. Od. 6, 47.

διαφύσσω (φύσσω), aor. 1 διήφυσσα, Ep. διαφύσσσα, 1) Prop. *to draw through, to draw out* any thing from a vessel to the bottom, with accus. οἶνον, Od. 16, 110. 2) Metaph. *to pierce, to cut through, to lacerate*, cf. Virg. Æn. II. 600, *haurire*; διήφυσσε σαρκόσ, he (the boar) tore the flesh, Od. 19, 450; so also in tmesis, διὰ τ' ἔντερα χαλκὸς ἤφυσσε, the brass [weapon] cut through the entrails, 13, 507.

διαχέω, Ep. διαχεῖνω (χέω), only aor. 1 3 plur. διέχευαν, *to pour out, to diffuse*. 2) In H. only: *to divide, to carve, to distribute*, spoken of slain victims, with accus. 7, 316. Od. 3, 456.

διάω, more correctly διαέω, see διάημι.
*διδάσκαλος, δ, ἡ, a teacher, a female teacher, h. Merc. 556.

διδάσκω (δάω), aor. 1 act. ἐδίδαξα, Ep. ἐδιδάσκησα, h. Cer. 144; perf. pass. δεδίδαγμα, to teach, to instruct. a) With accus. of the thing: πάντα, 9, 442. b) With accus. of the pers. τινά, 11, 832. c) With double accus. τινά τι, to teach a man any thing, 23, 307. Od. 8, 481; for accus. the infin. δμῶας ἔργα ἐργάζεσθαι, to teach the maids to perform work, Od. 1, 384. 22, 422; hence, pass. to be instructed, to learn, τι πρὸς τινας, to learn any thing from any one, 11, 831; and partep. with gen. διδασκόμενος πολέμοιο [a learner yet of martial feats. Cp.], 16, 811.

δίδημι, Ep. form, from δέω, to bind; from which, δίδη, 3 imperf. for ἐδίδη, 11, 105.†

δίδοι, δίδοισθα, see δίδωμι.

διδυμάων, ονος, ὁ (διδυμος), a twin-brother, only in dual and plur. connected with παῖς, and alone, 5, 548.

διδυμος, η, ον, double, twofold, αὐλοῖ, Od. 19, 227. 2) twins, in plur. 23, 641. (prob. from δῖς.)

δίδωμι, fut. δώσω, aor. 1 ἔδωκα, and δῶκα, only in indicat. sing. aor. 2 act. (ἔδων), only in plur. indicat. ἔδομεν, etc. and in the subj., optat., imperat., perf. pass. δέδομαι. H. has: 1) Also forms from δίδω, pres. δίδοις and δίδοισθα, 19, 270; (incorrectly δίδοισθα,) δίδοι, imperf. δίδον for ἐδίδον, and fut. δίδωσμεν, Od. 13, 358; infin. δίδῶσθαι, Od. 24, 314. 2) Forms with lengthened stem-vowel: pres. imperat. δίδωθι, Od. 3, 380; infin. δίδουσαι for δίδόναι (not aor. 2, 24, 425. 3) The iterat. forms of aor. 2, δόσκον, δόσκε, Od. 19, 76. 1) to give, to present, to bestow, τινί τι, 1, 123; in reference to the gods, to offer to deities, θεοῖσι ἐκατόμβας, 7, 450; spoken of the gods, to grant, to accord, εὖχος, νίκην, κῦδος, often of evils: to decree, to inflict, ἀλγεα, κήδεα, 1, 96. Od. 7, 242. b) With accus. of the pers. τινά τινι, to give over, to deliver, νέκυν πυρί, κυσίν, 17, 127; τινά δδύνησιν, ἀχέεσσι, 5, 397; espily of parents, who give their daughters in marriage to a man: θυγατέρα ἀνδρί, 6, 192. 11, 226. c) An infin. is often added, which serves as a further limitation of the sentence: δῶκε τεύχεα Ἐρευνθαλίῳ φορήνῃ, he gave arms to Ereuthalion to bear, 7, 149; and with the infin. pass. πόλεμονδε φέρεσθαι, 11, 798. cf. 23, 183. 2) With accus. and infin. to give, to grant, to let, to permit, αὐτὸν πρηνέα δὲς πεσεῖν, let him fall prone, 6, 307. 3) Pass. only once: οὐ τοι δέδοται πολεμήϊα ἔργα, the works of war are not accorded to thee, 5, 428.

διε, see δίω.

διεργῶ, Ep. for διείργω (ἐέργω), to separate, to keep apart, with accus. τοῦς διεέργον ἐπάλξεις, 12, 424.†

διέδρομον, see διατρέχω.

διεπον (εἶπον), a defect. aor. 2, of which occur only imper. διεπε, infin. διαειπέμεν, Ep. for διειπεῖν, prop. to speak through, to finish speaking; then, to speak clearly, distinctly, with dat. of the person, 10, 425. διαειπέμεν ἀλλήλοισιν, to converse fully with each other, Od. 4, 215.

διέρομαι, poet. and Ion. (ἐρομαι), only pres. to question strictly, to interrogate strictly, τί, 1, 550; and τινά τι, any one about any thing, 15, 93. Od. 4, 292.

διέκ (διά, ἐκ), entirely, through; Wolf in the Il. correctly, διέκ, 15, 124; but in Od. δι' ἐκ, Od. 17, 61. 10, 388. cf. Spitzner Excurs. XVIII.

διελαύνω (ἐλαύνω), aor. 1 διήλασα, 1) Trans. to drive through, τί τινας; ἵππους τάφροιο, 10, 564; to thrust through, ἔγχος λαπάρης, a spear through the loins, 16, 318; δόρυ ἀσπίδος, 13, 161. 2) Intrans. to pass through, to hurry through, with accus. ὅρη, h. Merc. 96.

διελθέμεν, see διέρχομαι.

διέμαι, mid. (ΔΙΗΜΙ), like τίθεμαι, in H. there occur of the pres. 3 plur. διενται, subj. διήται, δίνονται, optat. δίοιτο (cf. τίδοιτο), infin. διέσθαι, 1) Intrans. to become terrified, to fly, spoken of horses: διενται πεδίοιο, they fly through the plain, 23, 475; of lions: σταθμοῖο διέσθαι, to let himself be driven from the enclosure, 12, 304. 2) Oftener trans. [as causative] to terrify, to chase away, to drive, with accus. 7, 197; δητους, 12, 276; ξαῖνον ἀπὸ μεγάροιο, Od. 20, 343; ἵππους προτὶ ἄστυ, to drive the steeds to the city, 15, 681; spoken of a dog: κνώδαλον, ὃ, τιτι δίοιτο, Od. 17, 317. (Rem. διέμαι together with the above cited forms belongs to the act. ΔΙΗΜΙ, which has the trans. signif. to chase, to terrify, of which the 3 plur. imperf. ἐνδίσσαν still occurs. The mid. means either to let oneself be driven, or it has the signif. of the act. with a weak reflexive sense; δίω on the contrary is always intrans. and signifies to fear [but Il. 22, 251 τρις περὶ ἄστυ . . . δίων, fled, with var. lect. dies. Död.].

διέξιμι (ἐξιμι), to pass through any thing. τῇ ἐμελλε διεξιμένοι πεδίοινδε, there he was about to pass out into the plain, 6, 393.†

διεζέρομαι (ἐζέρομαι, Ep. form, from ἐίρομαι), to question closely, to scrutinize, τινά τι, 10, 432.†

διεπέφραδε, see διαφράζω.

διέπραθον, see διαπέρθω.

διέπτατο, see διαπτάμαι.

διέπω (έπω), imperf. διείπον and διέπον, 1) to manage, to direct, to administer, τί, e. g. πόλεμον, to prosecute the war, 1, 166. Od. 12, 16. 2) to arrange, to put in order, to command, στρατόν, 2, 207; ἀνέρας σκηπανίῳ, to drive away the men with a staff, 24, 247.

διερέσσω (ἐρέσσω), aor. διήρεσα, poet. σσ, to row through, χειρσί, with the hands, *Od. 12, 444. 14, 351.

Διερός, γ, ὄν, only twice in the Od. and a word of doubtful signif. The ancients

explained it, *wet, moist*; metaph. *fresh, lively, living*. (Eustath. after Aristarch. *ζῶς, σπουδαίως*, and derived it from *διαίω*); hence, *διερός βορρός*, a vigorous (living) mortal, Od. 6, 201. (Others read here *δυερός* from *δυνή*, unhappy.) *διερώ ποδι φερέμεν*, to fly with swift foot, Od. 9, 43. Nitzsch on Od. 6, 201, takes as the prop. signif. *liquid, flowing, liquidus*; metaph. *active, moveable*. He construes the sentence thus: *οἶτος ἀνὴρ. δς κεν ἱκται φέρων δηϊότητα, οὐκ ἔστι διερός βρ. οὐδὲ γένηται*, and paraphrases it, 'neither now nor ever shall that man move actively and well, who penetrates with hostile force into the land of the Phæaces.' Voss, 'there moves not yet a mortal man, nor shall there ever be one, who,' etc. Lehrs de Aristarch. stud. p. 59 [and so Döb], derives *διερός* from *διέμαι* (cf. *συνγερός*), and explains it, Od. 9, 43, by *fugax*; but Od. 6, 201, act. *fugator*. 'Non est iste vir fugator homo, i. e. non est, quem fugere opus sit.'

διέρχομαι (ἐρχομαι), fut. *διελεύσομαι*, aor. 2 *διήλθον*, infin. *ἔπ. διελθέμεν*, to go through, to pass through, to traverse, with accus. πῶν, the flock, 3, 198; ἄστυ, 6, 392; with gen. *μεγάροιο*, Od. 6, 304. 2) to pass through, to pierce, spoken of missiles, with gen. *χρός*, to pierce through the skin, 20, 100; absol. 23, 876. 3) Metaph. to go over, to reflect upon, *μετὰ φρεσὶ τι*, h. Ven. 277.

διέσσυτο, see *διασέω*.

διέτμαγεν, see *διατμήγω*.

διέχω (έχω), aor. 2 *διέσχον*, only intrans. to go through, to penetrate, to pierce, to pass through a body and come forth on the opposite side, spoken of an arrow: *διὰ δ' ἔπατο διόστος, ἀντικρὺ δὲ διέσχε*, the arrow flew through and came forth on the other side, 5, 100; so also 11, 253. 20, 416. In like manner *δι' ὤμων ἔγχος ἔσχεν*, 13, 520.

διζήμαι, Ep. depon. mid., fut. *διζήσομαι*, Od. 16, 239 (from *διζώ*), to seek out, to search for, *τινά*, 4, 88; or with *εἶπον*. 2) to seek to procure, to be at pains, to strive; absol. *ἔκαστος μνάσθω ἐδόνουσιν διζήμενος*, let each one woo, striving with presents, Od. 16, 391; *νόστον τινί*, to seek to accomplish one's return, Od. 23, 253; and with accus. alone, Od. 11, 100. (An Ion. word, with *η* retained.) *διζυγεῖ, υγος, δ, ἡ* (ζυγόν), pl. *διζυγες*, harnessed in pairs, or two abreast, *ἵπποι*, *5, 195. 10, 473.

δίω, only imperf. *δίκε*, to doubt, to be doubtful, to be uncertain, with *ἦ*, 16, 713. † *δικηκόσιοι, α, α*, Ep. for *διακόσιοι*, two hundred, 11.

διηκεῖς, ἔς (διανέκω, i. q. διαφέρω), continuous, uninterrupted, continuous, the adj. spoken only of place: *far-extending, long, great, ῥάβδοι*, 12, 297; *νῶτος*, 7, 321; *ρίζαι διηκεῖες*, 12, 134; *ἀτραπιτοί*, far-extending ways, Od. 13, 195; *ᾠλῆ*, the continuous or long furrow, Od. 13, 375. The adv. *διηκεῖως* with

ἀγορεύειν, to recount at large, in the natural order, Od. 7, 241. 12, 56.

διήρεσα, see *διερέσσω*.

διήται, see *διέμαι*.

διήμι (ήμι), to send through, to throw through, to discharge, with gen. only in tmesis. *διὰ δ' ἦκε σιδήρον*, *Od. 21, 328.

δικνέομαι, depon. mid. (*ικνέομαι*), fut. *διζομαι*, aor. *δικόμην*, to go through; only metaph. to narrate at length, *πάντα*, *9, 61. 19, 186.

Διίπετής, ἔς (Διός, πίπτω), fallen from Zeus, i. e. from the air, descending from heaven, an appell. of rivers, because they are swollen by rain, 17, 263; and of *Αἰγυπτος* (Nile), Od. 4, 477. Later also *οἰωνός*, h. in Ven. 4 (the second & long).

διόττημι (ιστήμι), only intrans. aor. 2 *διόστην*, dual *διαστήτην*, and pres. mid. *διόσταμαι*, 1) to open, to divide itself, to separate, 12, 86; *θάλασσα*, the sea divided, 13, 29. 2) Metaph. to differ, to quarrel. *ἐξ ὁδ—διαστήτην ἐρίσαντε*, they quarrelled and were alienated, *1, 6.

[*Διόφιλος* = Διὶ φίλος, thus Freytag and others, 1, 74. cf. Jahr. J. und K., p. 258.]

δικάω (δίκη), fut. *δικάσω*, aor. 1 *έδικασα*, Ep. *σσ*, 1) Act. spoken of a judge: to judge, to pronounce sentence, to decide between two parties, with dat. *τινί*; *Τρωσὶ τε καὶ Δαναοῖσι δικάζετο*, let him decide the controversy between the Trojans and Greeks, 8, 431. *τοῖσιν (σκήπτροις) ἔπει' ἦισσον ἀμοιβηδὶς δὲ δικάζον*, with these they (γέροντες) arose and in turn delivered their sentence, 18, 506. *ἐς μέσον ἀμφοτέροισι δικάσσετε*, decide (ye princes), between the two, according to equity. Thus speaks Menelaus, 23, 574, when Antilochus, at the games of Patroclus, received the second prize, which was prop. due to Eumēlus. Menelaus now also lays claim to it, because Antilochus had artfully impeded his chariot, v. 579. *εἰ δ' ἄγε, ἐγὼν αὐτὸς δικάσω*, come on, said he at last, I myself will deliver a judgement; he then proposes that Antilochus should swear that he did not intentionally impede his chariot, Od. 11, 547; spoken of gods; *κρυπτάδια*, to take secret resolutions, 1, 542. 2) Mid. of the parties: to go to law, to bring a matter before a court, Od. 11, 545. 12, 440.

δικαίος, η, ον (δίκη), just, righteous, practising justice, one who fulfils what right demands towards gods and men; thus Chirōn, 11, 832; the Abii, 13, 6, 19, 181; on the other hand, the suitors are οὐδὲ δίκαιοι, Od. 2, 282, as also the Cyclops, Od. 8, 575 (because they violated the universally sacred rites of hospitality). Compar. *δικαιότερος*, and superl. *δικαιότατος*.

δικαίως, adv. justly, in a becoming manner, *μνάσθαι*, Od. 14, 90. †

δικασπόλος, ὁ (πολέω), a judge, one who dispenses justice, 1, 238; with *ἀνὴρ*, Od. 11, 186.

* *δικάρηνος*, *ον* (*κάρηνον*), *two-headed*, Batr. 300.

* *δικέρας*, *ωτος*, *ὁ* (*κέρας*), *two-horned*, epith. of Pan, h. 18. 2.

δίκη, *ἡ*, 1) Originally, *usage, custom, right*, that which is introduced by custom, *ἥτ' ἐστὶ δίκη βασιλῆων*, Od. 4, 691; *θεῶν*, Od. 19, 43. *αὕτη δίκη ἐστὶ βροτῶν*, this is the lot of mortals, Od. 11, 218; *δμῶν*, Od. 14, 59. 2) *right, justice, a cause or suit*. *δίκης ἐπιδευὲς ἔχειν*, to lack justice, 19, 180. *δίκην ἐξελαύνειν*, to expel, to pervert justice, 16, 388; *τίειν*, Od. 14, 84. *εἰπείν δίκην*, to speak justice, to pronounce (spoken of a judge), 18, 508. *δ*) In the plur. *δίκαι*, *the administration of justice*, 16, 542. Od. 11, 570. 3) *cause, suit*; *διδόναι καὶ λαμβάνειν*, to give and receive right, i. e. to submit a cause and receive a decision, h. Merc. 312.

δικαίς, *ἰδος*, *ἡ* (*κλίνω*), bent double, *double, folding*, epith. of [*two-leaved*] doors, *πύλαι*, *θύραι*, 12, 455. Od. 2, 345.

δίκτυον, *τό*, *a fishing-net*, Od. 22, 386. † *δινεῶν* and *δινέω* (*δίω*), (*δινεῶν* only pres. and imperf. iterat. *δινεύσκεν*), from *δινέω* also aor. 1 pass. *δινηθείς*, 1) Act. to turn in a circle or vortex, *to whirl, to move around*, *σόλον*, 23, 840; *ζεύγεα*, to drive around, 18, 543; *μοχλόν*, to twirl the stake, Od. 9, 388. 2) Intrans. *to turn oneself in a circle*, spoken of dancers, 18, 494; metaph. *to wander about, to move around*, *κατὰ μέσσον*, 4, 541; *παρὰ θίνα*, 24, 12; *κατὰ οἶκον*, Od. 19, 67; in like manner in pass. *ὅσσε δινεῖσθην*, the eyes rolled around, 17, 680; to walk about, Od. 9, 153. *ἐπὶ ἄστυα δινηθῆναι*, Od. 16, 63.

δῖνῃ, *ἡ*, *a vortex, a whirlpool*, in a river, *21, 11. 132.

δινῆεις, *εσσα*, *εν* (*δίω*), *whirling, full of whirlpools*, epith. of a river, 2, 377. Od. 11, 242.

δινωτός, *ἡ*, *ὄν* (*δινώ*), prop. turned in a circle; in H. turned round, formed round (*well-turned*), *λέχεια*, 3, 391; *κλισίῃ*, Od. 19, 56. *ἀσπίς μινούισι βοῶν καὶ νώροπι χαλκῷ δινωτῇ*, a curved or arched shield made of bull's hide and glittering brass, 13, 407.

Διογενής, *έος*, *ὁ*, *ἡ* (*γένος*), *sprung from Zeus, Jove-born*, a common epith. of heroes and kings, because they receive their dignity from Zeus, the king of kings, cf. 1, 337. Od. 2, 352.

Διόθεν, adv. (*Διός*), *from Zeus, according to the will of Zeus*, 15, 489. 24, 194.

διοίστεω (*διόστειν*), fut. *σω*, *to shoot an arrow through, τινός*, anything, Od. 19, 578. 21, 76. 97. 2) Absol. *to shoot an arrow*, Od. 12, 102.

διοίσομαι, see *διαφέρω*.

δίωτο, see *διέμω*.

* *διοιχνέω* (*οἰχνέω*), *to go through, to walk about*, h. 8, 10.

Διοκλῆς, *ἦρος*, *ὁ*, 1) son of Orsilochus, grandson of Alpheus, father of Crethôn and Orsilochus, king of Phææ in Messenia, 5, 542. Telemachus spent the night with him, Od. 3, 488; prob. a

vassal of Agamemnon, cf. 9, 151. 2) one of the princes of Eleusis, whom Dēmētēr taught the ceremonies of the sacred service, h. Cer. 473 (but v. 153 *Διόκλου*).

διόλλυμι (*δύλλωμι*), perf. II. *διόλωλα*, trans. *to destroy utterly*. 2) Mid. and perf. II. intrans. *to perish utterly*. *οὐδ' ἐτι καλὸς οἶκος ἐμὸς διόλωλε*, and my house is no longer ruined with any show of decency, i. e. formerly ye did it with moderation, but now without any regard to decency, Od. 2, 64. †

Διομήδῃ, *ἡ*, daughter of Phorbus, slave of Achilles, 9, 665.

Διομήδης, *έος*, *ὁ*, accus. *ῃ*, and *εα*, son of Tydeus and Deipylē, husband of Egialea, king of Argos, 5, 412. He took part in the second expedition against Thebes, 4, 406; and went to Troy with 80 ships, 2, 568. He was among the bravest in the army, and performed many exploits, which H. celebrates in the fifth book (*Διομήδους ἀριστεία*). He exchanged armour with the Lycian Glaucus, an hereditary guest, 6, 230. According to H., he returned happily to Argos, Od. 3, 180; according to later tradition, he directed his course, after his return, to lower Italy, where he built the town Arpi.

Διον, *τό*, a town in Eubœa, on the promontory Kenæon, 2, 538.

Διώνυσος, Ep. *Διώνισος*, *ὁ*, son of Zeus and Semelē, god of wine and joy, 14, 325; h. 6, 56. H. was acquainted with the insult offered him in Thrace. Him, the drunken divinity, the Thracian Lycurgus would not tolerate, so that he fled to Thetis into the sea, 6, 132, seq. According to Od. 11, 325, the poet was also acquainted with his love for Ariadnē. (The word according to Voss, signifies the god of Nysa, or, according to Herm., Torculus, from *διά* and an old verb, from which *ὄνυξ* is derived.)

διοπτέω (*διπτεύω*), *to observe closely, to look about*, 10, 451. †

διοπτήρ, *ἦρος*, *ὁ*, *a spy, a scout*, 10, 562. † *διорύσσω* (*δριόσσω*), partic. aor. 1 *δι-ορύξας*, *to dig through; τάφρον*, to open a ditch or furrow, Od. 21, 120. †

δῖος, *δία*, *δίον* (from *Δις* for *δῖος*), prop. sprung from Zeus, prob. 9, 538; then generally, *divine, exalted, great, glorious, excellent*. 1) As epith. of the gods, only in fem. *δία θεά*, glorious goddess, 10, 290; often *δία θεάων*, most exalted of goddesses, *δία Χάρυβδης*, Od. 12, 104. 2) Of distinguished men, not heroes merely, but others: *noble, excellent*, *δῖος ὑφορβός*, Od. 14, 48; of entire people: *δῖοι Ἀχαιοί*, *δῖοι ἑταῖροι* (*Χαρπηδόνος*), 5, 692. 3) Of noble animals: of horses; *ἵππος*, 8, 185. 4) Of inanimate things, as the earth, sea, cities (cf. *ιερός*), since they are under the divine influence or derive their origin from gods, Od. 5, 261. II. 16, 365.

Δίος, *ὁ*, son of Priam, 24, 251.

* *Διδόσκουροι*, *οἱ*, sons of Zeus, chiefly

Castor and *Polydeukēs* (*Pollux*), only divided, Διδὸς κούροι, h. 16, and 33, 1. 9.

Διοτρεφής, ἐς (τρέφω), *nourished by Zeus*, epith. of kings, see Διογενής, and of Scamandrus, 21, 223; ἀνθρωποι, Od. 5, 378.

δίπλαξ, ακος, ἡ, *laid double, laid two-fold, in double layers*, δημός, 23, 243. 2) Assubst. ἡ, *a double mantle, a mantle that can be wrapt around double*, cf. Od. 13, 224. Il. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally, of double texture, 3, 126. 22, 441; in full ἡ δίπλαξ χιτῶν, Od. 19, 241.

διπλός, η, ορ, contr. only in fem. διπλή, *double, two-fold*, θώρηξ, 4, 133; χλαίνα, *a double mantle*, 10, 134. Od. 19, 226.

δίπτυχος, ον (πτύσσω), *double-folded, laid double*, λώπη, *a double garment*, Od. 13, 224. Also neut. plur. δίπτυχα ποιεῖν, *to lay double*, i. e. *to lay the flesh or thigh pieces of the victims upon a layer of fat*, and upon this to place still another, 1, 461. Od. 3, 458.

Δίς, ὁ, obs. nom. of the oblique cases Διός, Διτ, Δία, of Ζεύς, q. v.

δίς, adv. *twice, double*, Od. 9, 491.†

δισθανής, ἐς (θανεῖν), *twice dead*, Od. 12, 22.†

δίσκος (δίσκος), *to cast the discus*. δίσκω ἐδίσκειον ἀλλήλοισιν, *among one another*, Od. 8, 188.†

δίσκος, ὁ (διδέω), *the discus, the quoit, a round flat stone, with a hole and thong in the middle with which to hurl it*. It was as early as H.'s time a common sport, to cast this, 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, espily Od. 8, 186; δίσκου οὖρα, 23, 431. It is distinct from the σόλος, q. v.

δίσκουρα, τά (οἶνον), *the distance to which the discus was cast*. ἐς δίσκουρα λέλειπτο, he was left a quoit's cast behind, 23, 523.† cf. οἶνον.

*διττός, ἡ, ὄν (Ep. δισσός), *two-fold, double*, Batr. 61.

διψάω, *to seek out, to trace; τήθεα, to seek oysters*, spoken of a diver, 16, 747.†

διφρος, ὁ (for διφόρος), 1) Prop. *the chariot-seat, for two persons, the double seat in the war-chariot for the charioteer and the warrior*, 5, 160. 23, 132. It was round, partly open for mounting, and hung upon straps, 5, 727; sometimes in the Il. it signifies *the war-chariot itself; a travelling-carriage with two seats*, Od. 3, 324. 2) Mly, *a seat, a chair*, and, as it seems, a low one, 3, 424. Od. 4, 717.

δίχα, adv. 1) *divided into two parts: double*. δίχα πάντα ἠρώμεον, in two bands, Od. 10, 203. 2) Metaph. *of two sorts, in two ways, different*, 18, 510; θυμὸν ἔχειν, *to have different sentiments*, 20, 32; βάσειν, Od. 3, 127.

διχθα, adv. poet. for δίχα, *two-fold*, etc. τοὶ διχθα δεδαίεσθαι, Od. 1, 23. διχθα κραδίη μέμονε, *my heart is divided*, 16, 435.

διχθάδιος, η, ον, *two-fold, double*, Εἴπες, 9, 411; neut. as adv. 14, 21.

*διχόμενος, ον (μήν), *in the middle of the month, at the time of the full moon*, h. 32, 11.

δίψα, ἡ, *thirst*, 11, 642.

*διψαλέος, η, ον, poet. (δίψα), *thirsty*, Batr. 9.

διψάω (δίψα), *to thirst, to be thirsty*, Od. 11, 584.†

δίω, Ep. ground form of δέιδω. From this occur: imperf. ἐδιον, Ep. διον, 3 sing. δία, perf. δέδια and δεῖδια, with pres. signif. pl. δέδμεν, δέδιτε, δεῖδασιν, imper. δέδιθε, infin. δέδμεν, partic. δεδώς, 3 plur. pluperf. ἐδέδισαν, and from this an imperf. δεῖδιε, 18, 34. [24, 358.] 1) Intrans. *to fear, to be fearful*, περὶ γὰρ διε νηυσὶν Ἀχαιῶν, he feared greatly for the ships of the Achaeans, 9, 433. 11, 557; ποιμένοι λαῶν, in like manner in the perf. δέδια = δεῖδουκα, see δέιδω. 2) *to flee, to run*, περὶ ἄστυ, only at 22, 251 [with var. lect. δίες. Döb.]. The middle forms διένται, δίηται, etc. belong to δέμαι, q. v.

διωθέω (ώθεω), aor. διώσα, *to push apart, to tear asunder*, 21, 244.†

διώκω (δίω), only pres. and imper. 1) Active, *to cause to run; hence, 1) to drive away, to drive forward, to expel*, with accus. διώκω δ' οὐν' ἔγωγε, I drive no one forth, Od. 18, 409; ἄρμα καὶ ἵππους, 8, 439; sometimes absol. to drive, 23, 344. 424; spoken of a ship driven by winds or oars, Od. 5, 332; hence pass. ἡ δὲ νηὺς ἤλυθε, ῥίμφα διωκομένη, the ship approached rapidly propelled, Od. 13, 162. 2) *to pursue, to follow*, in opposition to φεύγω; τινά, 5, 672; absol. 5, 223. 8, 107; metaph. *to strive after, to seek to obtain*, ἀκίχητα, 17, 175. 3) Intrans. *to run swiftly, to hasten*, h. Merc. 350. cf. 5, 213. 23, 344. II) Mid. *to drive before me, τινά πεδίωσω*, through the plain, 21, 602; δόμοιο, Od. 18, 8.

Διώνη, ἡ, mother of Aphrodītē by Zeus, 5, 370. h. Ap. 93. Accord. to Hes. Th. 353, daughter of Oceanus and Tethys; or, Apd. 1. 3, daughter of Uranus (Caelus).

Διώνυσος, ὁ, Ep. for Διόνυσος.

Διῶρης, εὐς, ὁ, 1) son of Amarynkeus, leader of the Epēi, slain before Troy by Peirus, 2, 622. 4, 518. 2) father of Automedon companion in arms of Achilles, 17, 429.

δημηθείς, δημητήω, see δαμάω.

δημῖος, ιος, ἡ (δαμάω), *the act of subduing, taming, curbing*. ἵππων ἔχμεν δημῖόν τε μένος τε, to hold the curbing and the force of steeds [i. e. to be able to restrain or to urge on against the enemy], 17, 476.

δημήτειρα, ἡ, *a female subduer, conqueror*, epith. of Night [resistless conqueror of all. Cp.], 14, 259; † prop. from

*δημητήρ, ἦρος, ὁ, *a subduer, conqueror, victor*, h. 21, 5.

Δμήτωρ, οπος, ὁ, a fictitious character, feigned by Odysseus (Ulysses), son of Jason, king of Cyprus, Od. 17, 443.

δμωή, ἡ, prop. one subdued; hence, a

slave (female), spoken primarily of those free-born and reduced to slavery by war (distinct from δούλη), 18, 28. cf. 9, 658. b) *Mly, a female slave, a maid-servant*, only plur. also δμῳαὶ γυναῖκες, 6, 323. They were employed at all kinds of house-work. They were obliged to clean the house, grind the corn, bake, weave, etc.

δμῳός, ὠός, ὁ (δαμῶν), [from δμῆς (L.)], Döb. supposes a dialectic δομῶν δμῳός by metath. fm δομητός, domitus,] prop. one conquered; hence, *a slave*, primarily by capture in war (see δούλος), Od. 1, 398. b) *Mly, a slave, a servant, a bond-man*, often in the plur. δμῳές ἄνδρες. The male slaves were obliged to do the heavier house-work, to split wood, to look to the cattle, to take care of the flocks, and to till the ground. In the Iliad only 19, 333; often in Od. Accord. to Nitzsch on Od. 4, 10, δμῳός, a slave in general, whether born such, purchased, or taken in war.

δρῳπαλίζω (δονέω), fut. ξω, *to shake hither and thither, to hurl down*, with accus. ἄνθρωπος ἄνδρ' ἑδῳπαλίζεν, 4, 472; ῥάκεα, to fling (cast, wrap) his tatters round him, Od. 14, 512.

δνοφερός, ἡ, ὄν (δνόφος = νέφος), *dark, black*, νύξ, Od. 13, 269; ὕδωρ, 9, 15, 16, 4.

δοάσσοτο, defect. aor. 1 mid., of which the 3 sing. subj. occurs δοάσσεται (for δοάσσηται), *to appear, to seem*. ὦδε δέ οἱ φρονέοντι δοάσσοτο κέρδιον εἶναι, thus it appeared to him, on reflection, to be better, 13, 458. Od. 5, 474. ὡς ἂν τοι πλῆμνη γε δοάσσεται ἄκρον ἰκίσθαι κύκλου, that the nave of the wheel may seem to graze the surface (the exterior part of the goal), 23, 339. (A shortened form fr. δοιάω; it is according to Buttmann, Lex., p. 212, more correctly derived from δέεται, it seems (with vowel-change of o for e) (q. v.).

δοιή, ἡ, δουβή, *uncertainty*. ἐν δοιῇ (εἶναι), to be in doubt, 9, 230.†

δοῖός, ἡ, ὄν, *two-fold* [in later poets (δ. γάμος, Call.), but in H. always two-fold. Döb.], only dual δοῖῶν, and plur. δοιοί, αἱ, ἃ = δῶν, *two, both*, 5, 7, 28. The neut. plur. δοῖᾶ as adv. in *two ways, of two kinds*, Od. 2, 46. The dual δοῖῶν is indecl., 24, 648.

δοκεύω (δέκομαι), *to endeavour to seize*, with accus., spoken of a dog following a wild animal: ἰσχία γλουτοῦς τε [close-threatening flank or haunch. Cp.], 8, 340; hence *to watch, to lie in wait for*, τινά, 13, 545, 16, 313; *to observe*. Ὀρίωνα, of the Great Bear, 18, 488. Od. 5, 274; δεδοκνημένος, see δέχομαι.

δοκέω, aor. 1 ἔδοκσα Ep. for ἔδοξα, h. Merc. 208. 1) Trans. *to be of opinion, to think, to believe*, δοκέω νικήσεν Ἔκτορα, I believe I shall conquer Hector, 7, 192. 2) Intrans. *to appear, to seem*; with dat. of the pers. πέπλος οἱ δοκέει χαριέστατος εἶναι, 6, 90; ὥς μοι δοκεῖ εἶναι ἀρίστα, as it seems to me to be best, 9, 103;

more rarely with infin. fut. 6, 338; δοκήσε σφίσι θυμὸς ὥς εἶναι, their feelings seemed to be such, Od. 10, 415.

δοκός, ἡ, *a beam*, espily of the roof, 17, 744. Od. 19, 38.

δόλιος, ὁ, ὄν (δόλος), *crafty, deceitful, sly, artful*, spoken only of things, ἔπεα, τέχνη; κύκλος, the crafty circle which the hunters draw around a wild animal, *Od. 4, 792. Adv. δολίως, *craftily*, Batr. 93.

Δολίος, ὁ, a slave of Laertēs in Ithaca, father of Melanthius and Melanthō, Od. 4, 735.

δολίκανλος, ὄν (αὔλος), *having a long tube, long-tubed*; αἰγανή, a hunting-spear with a long tube into which the iron head of the spear was introduced, or simply *long-shafted*, Od. 9, 156.†

δολιχεγῆς, ἑς (ἔγχος), *armed with a long spear*, Παιῖνες, 21, 155.†

δολιχέρητος, ὄν (ἑρητός), *having long oars, long-oared, vhes*, Od. 4, 499; spoken of people: *using long oars, sea-faring*, maritime, Φαίηκες, *Od. 8, 191.

δολιχόδερος, ὄν, Ep. δουλιχόδερος.

δολιχός, ἡ, ὄν, *long*, spoken of space: ἔγχεα, δόρυ. 2) Of time: *long, lasting*, νόσος, νύξ; of space and time together: πλός, Od. 3, 169. Neut. as adv. δολιχόν, 10, 52.

*Δολιχός, ὁ (accord. to Voss l. c. to be written Δόλιχος), pr. n. of a prince in Eleusis, h. in Cer. 155.

δολιχόσκιος, ὄν (σκιά), *long-shadowing, casting a long shadow*, epith. of a spear, Il. and Od.

δολόεις, εσσα, εν, poet. (δόλος), *crafty, cunning, insidious, artful*, Κίρκη, Od. 9, 32; metaph. spoken of bonds, δέσματα, Od. 8, 281.

δολομήτης, ὄν, ὁ = δολόμητις, only in voc. δολομήτα, 1, 540.†

δολόμητις, ι (μήτης), *full of artful plots, perfidious, artful*, epith. of Ægisthus and Clytemnestra, *Od. 1, 300. 11, 422.

Δόλοπες, οἱ, see Δόλοψ.

Δολοπτών, ἰονος, ὁ, father of Hypsēndr, a Trojan, priest of Scamander, 5, 77. (fr. δόλοψ.)

δόλος, ὁ (δέλεαρ), 1) Prop. *a bait, to take fish*, Od. 12, 252; hence, any *trap* or *stratagem*, to take or deceive any one, spoken of the Trojan horse, Od. 8, 494; and of the net-work in which Hēphæstus confined Arēs, Od. 8, 276. δόλος ξύλινος, a mouse-trap, Batr. 116. 2) In general: *cunning, deceit, an artful plot, a stratagem*, often in the plur. δόλοι, tricks, wiles, 6, 187.

*δολοφραδής, ἑς (φράζω), *of crafty mind, cunning*, h. Merc. 282.

δολοφρονέων, ονσα, ὄν (φρονέω), *devising deception, plotting fraud, crafty-minded*, only partic. Il. and Od.

δολοφροσύνη, ἡ, *thought of treachery, meditated deception, fraud*, plur. artifice, 19, 97. 112. h. Merc. 361.

Δόλοψ, οπος, ὁ, 1) a *Dolopian*. The Dolopes were a powerful tribe in The-

salia, on the river Enipeus, 9, 484; later on Pindus. 11) As masc. prop. nom. 1) son of Lampus, grandson of Laomedon, a Trojan slain by Menelaus, 15, 525 seq. (δόλοψ, a spy.) 2) son of Clytius, a Greek, 11, 302.

Δόλων, υἱος, ὁ, son of Eumédēs, a Trojan, who attempted to penetrate, as a spy, the camp of the Greeks, but was taken and slain by Diomédēs and Odysseus (Ulysses), 10, 314 seq. (from δόλος, cunning).

δόμονδε, adv. to one's home, homeward; also ὧνδε δόμονδε, 16, 445; † often Od.

δόμος, ὁ (δέμω), prop. what is built, a building; hence, 1) a house, dwelling, spoken of the temples of the gods, 6, 242 [Ἐρεχθῆος πυκινὸν δόμον, the firm house of Erechtheus = the temple of Athênē, Od. 7, 81, cf. Nitzsch ad loc.]; of the dwellings of men; also the compass of all the buildings, 6, 242; in this case mly plur.; also of brutes, as pens of sheep, and nests of bees, 12, 301. 169. 2) a chamber, an apartment, espily that of the men, 1, 255. 22, 291.

δονακεύς, ἦος, ὁ (δόναξ), a reed-bed, a place full of rushes, 18, 576. †

δόναξ, ακος, ὁ (δονέω), 1) a reed, δόνακες, reed-stalks, Od. 14, 474. h. Merc. 47. 2) that which is made of reed, an arrow, 11, 584.

δονέω, aor. 1 ἐδόνησα, fut. mid. δονήσεται, to put in motion, to agitate, to drive hither and thither, with accus. spoken of the wind which agitates the trees, 17, 55; and drives the clouds, 12, 157; of the gad-fly: ὁλοτρος βόας ἐδόνησεν, it drove about the cattle, Od. 22, 300. Mid. fut. with pass. signif. h. Ap. 270.

δόξα, ἡ (δοκέω), opinion, notion, expectation. ἀπὸ δόξης, contrary to expectation, 10, 324. Od. 11, 344.

δορός, ὁ (δέρω), a leathern bottle, *Od. 2, 354. 380.

δορπέω (δὀρπον), fut. δορπήσω, to sup, to take the evening meal, Od. 15, 302.

δὀρπον, τό, the evening meal, supper, ἅμα ἡελίῳ καταδύνντι, 19, 207. 24, 2; and mly, a meal; in plur. δόρπα, 8, 503. Od. 4, 213.

δῶρον, τό, gen. Ep. δούρατος and δουρός, dat. δούρατι, δουρί, accus. δῶρον, dual δούρε, plur. δούρατα, δούρα, gen. δούρων, dat. δούρασι and δούρεσι (H. never uses the common form δόρατος), 1) wood, the trunk of a tree, Od. 6, 167. 2) Mly a beam, timber; δῶρον νῆϊον and δούρα νέων, ship-timber, 2, 135. 3) every thing made of wood, a spear-handle. δῶρον μέλινον, an ashen spear-handle, cf. ἔγχος, mly a spear, lance, javelin; the Hom. heroes bore in battle and generally elsewhere two spears, 11, 43. Od. 1, 256; and hence poet. war, battle, δουρί πόλιν πέρθει, to ravage a city by war, 16, 708.

Δόρυκλος, ὁ, son of Priam, slain by the Telamonian Ajax, 11, 489.

*δορυσθενής, ἐς (σθένος), powerful with the spear, h. Mart. 3.

δόσις, ιος, ἡ (δίδωμι), a present, a gift, 10, 213. Od. 6, 208.

*δότειρα, ἡ, a giver (female), a donor, Ep. 7, 1; fem. from

δοτήρ, ἦρος, ὁ, poet. (δίδωμι), a giver, a donor, bestower, σίτοις, 19, 44. †h. 7, 9.

δούλειος, ἡ, ὄν (δούλος), slavish, servile, Od. 24, 252. †

δούλη, ἡ, a female slave, a maid-servant, prop. one born in slavery, fem. of δούλος, 3, 409. Od. 4, 12.

δούλιος, ἡ, ὄν (δούλος), slavish, servile, only δούλιον ἡμαρ, the day of slavery, 6, 463.

Δουλίχιον, τό, an island in the Ionian sea, south-east from Ithaca, which according to H. belonged to the Echinades, and was inhabited by Epeans; from it the warrior Megeus went to Troy; according to Strabo, the island *Dolichê*; according to a tradition of the modern Greeks, a sunken island *Cacaba*, 2, 625; Δουλήχιόνδε, adv. to Dulichium, Od. 14, 397. Δουληχεύς, ἦος, ὁ, an inhabitant of Dulichium.

δουλιχόδειρος, ὄν, Ep. for δολιχόδειρος (δειρῆ), having a long neck, long-necked, epith. of the swan, 2, 460. 13, 692.

δουλοσύνη, ἡ, slavery, servitude, bondage, Od. 22, 423. †

δουπέω, poet. (δούπος), aor. 1 ἐδούπησα and ἐγδούπησα, perf. 2 δέδουπα, 1) to make a noise, to make a heavy sound, espily spoken of falling in battle, often δούπησε πεισῶν, he gave a hollow sound in falling. 2) absol. to sound, to fall, 13, 426. 23, 679.

δούπος, ὁ, noise, a dull or heavy sound. δούπος ἀκόντων, the clash of spears: ποδῶν, the sound of feet, Od. 16, 10; spoken of the noise of the sea, Od. 5, 401; of the rushing of mountain torrents, 4, 455.

δουράτεος, ἡ, ὄν (δῶρον), wooden, made of wood, ἵππος, Od. 8, 493. 512. h. Merc. 521. δουρηνητός, ἐς (ἐνεργεῖν), only neut. as adv. as far as a spear is cast, a spear's cast off, 10, 357. †

δουρικλειτός, ὄν (κλειτός), famed in hurling the spear, famed with the spear, epith. of heroes, 5, 578. Od. 15, 52.

δουρικλυτός, ὄν (κλυτός) = δουρικλειτός, 2, 645. Od. 17, 71; and often.

δουρικτητός, ἡ, ὄν (κτάομαι), captured with the spear, taken in war, 9, 343. †

δουρός, δουρί, see δῶρον.

δουροδόκη, ἡ (δέχομαι), a place for keeping spears, an armoury for spears, Od. 1, 128. †

δόχμιος, ἡ, ὄν (δοχή), transverse, across, oblique, neut. plur. as adv. πέραντά τε δόχμια τ' ἤλθον, sidewise and obliquely through, 23, 116. †

δοχμός, ἡ, ὄν, oblique, sidewise; δοχμῶς ἀίσσονται, 12, 148. †

*δοχμῶς, to bend, to incline to the side, in the pass. h. Merc. 146.

δράγμα, ατος, τό (δράσσω), what one can grasp with the hand, a handful, a bundle of corn, as much as the reaper

grasps in cutting. δράγματα ταρφέα πίρρει, handful after handful falls, 11, 69; or as much as the labourer embraces to bind, a sheaf, 18, 552.

δραγμεύω (δράγμα), to collect the ears of grain into sheaves, to bind in bundles, 18, 555.†

δραίνω (δράω), to wish to do any thing, 10, 96.†

*δράκαινα, ἡ, a female dragon, fem. of δράκων, h. in Ap. 300.

*Δράκανον, τό, a town and promontory on the island Icaria, h. 26, 1.

Δρακίος, ὁ, a leader of the Epēi, 13, 692.

δράκων, οντος, ὁ, a dragon, a large serpent, 2, 308; in H., as with us, dragons belong to the class of fabulous animals, cf. 11, 39. Od. 4, 457 (prob. from δέρομαι).

*δράξ, ακός, ὁ (δράσσω), a handful, Batr. 240.

δράσσω, depon. mid. δράσσομαι, perf. δέδραγμαι, to grasp, to seize, to collect, with gen. only partecp. δεδραγμένος κόνιος, grasping the dust with the hand, *13, 393. 16, 486. (The act. only in later writers.)

δρατός, ἡ, ὄν, metathesis for δαρτός (δέρω), flayed, skinned, σώματα, 23, 169.† δράω, pres. subj. δρώωσι, optat. δρώοιμι, to be active; espy to serve, to wait upon, *Od. 15, 317. 324.

ΔΡΑΩ, obsol. theme of διδράσκω.

ΔΡΕΜΩ, obsol. theme; see τρέχω.

δρεπάνη, ἡ (δρέπω), a sickle, 18, 551.†

δρέπανον, τό = δρεπάνη, Od. 18, 368.† δρέπω, to break off, to pluck, with accus. ἄνθεα, h. Cer. 425; mly Od. 12, 857. h. Cer. 429.

*δρημοσύνη, ἡ, service, worship, ιερών, h. Cer. 476.

Δρήσος, ὁ, a Trojan, slain by Euryalus, 6, 20.

δρηστήρ, ἡρος, ὁ, Ion. for δραστήρ (δράω), a servant; fem. δρηστειρα, ἡ, a female servant, *Od. 10, 349. 16, 248.

δρηστοσύνη, ἡ, activity, assiduity in serving, Od. 15, 321.†

δριμύς, εἰα, ὅ, sharp, biting, pungent, prop. spoken of taste, then metaph. βέλος, the piercing arrow (spoken of the shooting pangs of parturition), 11, 270; fierce, violent, κόλος, 18, 822; δριμύς μάχη, the fierce battle, 15, 696; μένος, Od. 24, 319.

δρίος [= δρύϊος. D.], in the plur. τὰ δρία, Hes. underwood, thicket, forest. δρίος ὕλης, Od. 14, 353.† (The gender in the sing. is uncertain, since besides the nom. sing. in H. and the plur. in Hes. no cases occur.)

δρόμος, ὁ (ΔΡΕΜΩ, δέδρομα), 1) the act of running, a race, 18, 281. 23, 758. 2) a race-course, a race-ground, Od. 4, 605; and, in general, level surface, Batr. 96.

Δρυάς, ἄδος, ἡ (δρύς), a Dryad, a wood-nymph, who lived and died with her own peculiar tree.

Δρυῖς, αντος, ὁ, 1) one of the Lapithæ, a friend of Peirithous, 1, 263. 2) father of king Lycurgus, 6, 130.

δρύϊνος, ἡ, εν, of oak, of oaken wood, Od. 21, 43.†

δρύμιος, ὁ, plur. τὰ δρυμιά, an oak wood, and mly, a wood, a forest, only in plur. 11, 118. Od. 10, 150. 197.

δρύοχος, ὁ (έχω), plur. δρύοχοι, according to Eustath. and the Schol. the oaken props or stays, standing in two rows, on which the ship rested, whilst being built, that it might not be injured by the wet sand. Damm and Passow incorrectly define it to be the oaken ribs fastened in the keel of a ship to which the remaining wood-work is attached, Od. 19, 574.† Odysseus (Ulysses) compares the axes placed in a row to them.

Δρύοψ, τος, ὁ, 1) son of Priam, slain by Achilles, 20, 455. 2) son of Apollo, father of Dryopē, h. in Pan. 34.

δρύπτω, aor. 1 έδρῦσα, aor. mid. έδρῦσάμην, 1) to scratch, to tear off, to lacerate; βραχίονα ἀπὸ μυῖωνων, to tear the arm from the muscles, 16, 324. 2) Mid. to tear oneself, παρειάς, Od. 2, 153.

δρύς, δρύος, ἡ, an oak, it was sacred to Zeus, Od. 14, 328. As an adage: οὐ πως νῦν έστιν ἀπὸ δρύος οὐδ' ἀπὸ πέτρης δαρίζειν, it behoves not now to chat together (as) from an oak or a rock, i. e. to talk familiarly about indifferent things, 22, 126; οὐκ ἀπὸ δρύος οὐδ' ἀπὸ πέτρης έστί, thou art neither from the oak nor from the rock, i. e. thou art not of doubtful descent, Od. 19, 163.

δρυτόμος, ον, poet. for δρυτοτόμος (τέμνω), felling oaks, cutting oaks, *11, 86. 16, 633.

δρώοιμι, δρώωσι, see δράω.

δῦ, Ep. for έδῦ, see δύω.

δύω (δύη), to render unhappy, to plunge into wretchedness, ανδρώπους, Od. 20, 195.† (δύωσι, Ep. for δῶσι.)

δύη, ἡ, wretchedness, misery, misfortune. δύης ἐπὶ πῆμα γενέσθαι, to sink in the depths of misery, *Od. 14, 338. (Prop. from δύω, immersion.)

*δυήπαθος, ον (πάσχω), suffering misery, miserable, h. Merc. 468.

Δύμας, αντος, ὁ, 1) father of Asius and Hecuba in Phrygia, 16, 718. a) a Phæacian, Od. 6, 22.

δύμεναι, see δύω.

Δῦμη, ἡ, Dyma, a town in Achaia, on the sea, at an earlier period, Στράτος, II.; now Caminitza, h. in Ap. 425.

(δύμι), obsol. form from δύω.

δύναμις, depon. mid. fut. δυνήσομαι, aor. 1 έδυνήσαμην and έδυνάσθην, to be able, to have power, to be in a condition to do any thing, absol. and often with infin. δ) With accus. Ζεύς δύναται άπαντα, Zeus has all power, can do all things, Od. 4, 237. c) μέγα δύνασθαι, to be very powerful, Od. 1, 275. (v is long in the partecp. by the arsis, Od. 1, 275.)

Δυναμένη, ἡ (the mighty), a Nereid, 18, 43.

δύναμις, ιος, ἡ, power, ability, might, force; espy bodily power. δση δύναμις πάρεστιν, as far as my power extends,

8, 294; *πὰρ δύναμιν*, beyond my power, 13, 787.

δύνω, a form of *δύω*, only in the indicat. pres. and imperf. mid. *δύομαι*, 8, 43; see *δύω*.

δύο or *δύω*, with dual and plur., *two*, in H. indecl. *τῶν δύο μοιράων*, 10, 253. *δύω κανόνεσσι* ἀραρυῖα, 13, 407. *δύω δ' ἄνδρες ἐνέικον*, 18, 498. *σὺν δύο*, two together, 10, 224.

δωκαίδεκα and *δωδέκα*, poet. for *δώδεκα*, indecl. *twelve*, II. and Od.

δυσ, an inseparable particle denoting aversion, difficulty, weariness, misfortune, etc. like the English *in-, un-, mis-*, etc.; to words having a good signif. it gives an opposite sense, and [sometimes] the sense in words of a bad signif. it strengthens the sense.

δυσασῆς, ἐς, poet. (*ἄημι*), blowing adversely, blowing violently, blustering, epith. of the wind and chiefly of Zephyr, 23, 200; gen. *δυσασῆων* for *δυσασέων*, Od. 13, 99.

δυσάμμορος, *ον* (*ἄμμορος*), very unfortunate, ill-fated, *22, 428, 485.

δυσαριστοτόκεια (*ἄριστος*, *τίκτω*), one who had borne, to her misfortune, a most brave son, an unhappy mother of a hero, so Thetis calls herself, 18, 54.

δύσβαλος, *ον* (*βῶλος*), having a bad soil, unfruitful, Ep. 7.

δύσσο, *δύσσο*, see *δύω*.

δύσζηλος, *ον* (*ζῆλος*), irascible, choleric. Od. 7, 307. 2) dangerously rivaling, *τινί*, Ep. 8, 2.

δυσηλεγής, ἐς (*λέγω*), laying in a hard bed [= *ἀλεγεινός* (fm. *ἀλγειν*, *ἀλέγειν*), afflictive, causing grief], epith. of war and of death, 20, 154. Od. 22, 325 (others say from *ἀλέγω*, regarding no one).

δυσηχής, ἐς (*ἤχω*), sounding dreadfully, terribly, epith. of war, prop. spoken of the clash of arms, 2, 686. 2) having an evil sound, in whose very name lies an evil foreboding, *φρίγνυμι*, abominable, epith. of death, *16, 442. 18, 464; *τινί*, h. Ap. 64.

δυσθαλπής, ἐς (*θάλπω*) ill at warming, badly warming, *κοῖα*, *χειμῶν*, 17, 549.† *δυσθυμαίνω* (*θυμός*), to be vexed, to be angry, h. Cer. 363.

δυσκέλαδος, *ον* (*κέλαδος*), sounding dreadfully, resounding, φόβος, 16, 357.†

δυσκηδής, ἐς (*κηδος*), *ἀπαισιος*, melancholy, *σαδ*, *νύξ*, Od. 5, 466.†

δυσκλής, ἐς (*κλέος*), without fame, inglorious, poet. accus. *δυσκλέα* for *δυσκλεία*, 2, 115. 9, 22.

δύσκον, see *δίω*.

δυσμενέων, *ουσα*, *ον* (*μένος*). ill-disposed, in part. masc. sing. and plur. *Od.

δυσμενής, ἐς (*μένος*), adverse, hostile, evil disposed, 3, 51, and often; and subst. an enemy, 10, 193.

δυσμήτηρ, *ερος*, ἡ (*μήτηρ*), an evil mother, a bad mother, Od. 23, 97.†

δύσμορος, *ον* (*μόρος*), having an evil lot, unfortunate, wretched, II. and Od.

Δυσπαρίς, *ιος*, *δ*, *unfortunate Paris*, *odious Paris* [*curst Paris* Cp.], *3, 39, 13, 769.

δυσπέμφελος, *ον* (*πέμπω*), dangerous to cross, *boisterous*, *stormy*, *πόντος*, 16, 748.† *δυσπονής*, ἐς (*πόνος*), laborious, toilsome, wearisome, Od. 5, 493.†

δύστηνος, *ον* (*στένω*), groaning heavily, sighing deeply, wretched, miserable; subst. *δυστήνων παῖδες*, the children of wretched parents, 6, 127.

**δυστλήμων*, *ον* (*τλήμων*), much-suffering, wretched, h. Ap. 532.

δυσχείμερος, *ον* (*χείμα*), having a severe winter, wintry, stormy, epith. of Dodona, 2, 750. 16, 234.

δυσώνυμος, *ον* (*δύναμι*, *ἄολ* for *δύνομι*), having a bad name; hence, odious, hated, abominable, as *μοῖρα*, 12, 116; *ἥως*, Od. 19, 571.

δυσωρόμαι, depon. mid. (fr. *ἄρος* for *ὄρος*), fut. *ἦσομαι*, to have an anxious night-watch, to watch without rest, spoken of dogs which watch the sheep: *περὶ μῆλα*, 10, 183.† Spitzner, instead of the mid. *δυσωρήσονται* (for which Thiersch, § 346, 10, requires *δυσωρήσονται*) has restored from Apoll. Lex. the act. *δυσωρήσωσι*, which also analogy (cf. *ἄωρέω*) recommends.

δυσωρέω, act. ed. Spitz. cf. *δυσωρόμαι* (the final remark).

δύω, aor. 2 *ἔδυν*, sing. 3 *ἔδω* for *ἔδω*, Ep. iterat. *δύσκον*, subj. *δύω*, infin. *δύναι*, Ep. *δύμεναι*, partep. *δύς*, perf. *δέδωκα*, mid. pres. *δύομαι*, fut. *δύσομαι*, aor. 1 *ἔδυσάμην*, with the Ep. forms *ἔδυσσο*, *ἔδυσσο*, imper. *δύσσο* (characteristic of aor. 1, and termination of aor. 2). The partep. *δυσόμενος* Od. 1, 24, is by some commentators considered future, as in the Epic poets the fut. is used to indicate that also which commonly takes place, but it is better to consider it partep. of aor. 2, cf. Rost. Gr. p. 408. 6th Ed. Krüg. Flexionslehre, p. 115, top. Of the pres. only the partep. *δύων* occurs, 21, 232. The form *δύνω* = *δύομαι*. All these forms have the intrans. signif. *to go in*, hence, 1) Spoken of the relations of place: a) Of places and regions: *to go into*, *to enter*, *to penetrate into*, *to plunge into*, with accus. *πόλιν*, to go into the city; *τείχος*, 15, 345. *δύναι σπέος*, Od. 13, 366; *πόντον*, to plunge into the sea, 15, 19; *γαίαν*, to go under the earth, 6, 19; *δόμεν* Ἀΐδος εἰσω, 3, 322; *νέφεα δύναι* (spoken of the stars), 11, 63; often *πόλεμον*, *μάχην*, *ὄμιλον*, to go into the war, the battle, the crowd; *δύσσο* θείων ἀγῶνα, to enter an assembly of the gods, 18, 376; with prep. *βέλος εἰς ἐγκέφαλον* *ἔδω*, the arrow penetrated into the brain, 8, 85; ἐς *πόντον*; uncommon: *δύσκειν εἰς Διάντα*, he pressed upon Ajax (to shelter himself under his shield), 8, 271. b) Metaph. of human conditions: *κάματος γυῖα δέδωκεν*, fatigue entered the limbs, 5, 811. *ἔδυναι δύνον μένος Ἀρεΐδα*, 11, 268. *ἔδω μιν Ἄρης*, *Ἄρης*, i. e. martial fury, entered him, 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes and arms, with accus. apparently trans.

to put on, to clothe oneself in; δύνευ and δύεσθαι, δύναι, δύσασθαι τεύχεα, έντεα, κυνέην, to put on a helmet, 5, 845; χιτώνα, to put on a tunic, 18, 416. 23, 61. b) Also with added dat. τεύχεα ώμοῖν, to put the arms about one's shoulders, 16, 64. έντεα χροῖ, 9, 596; and with prepos. έν: ὅπλοισιν ένι ἐδύτην, 10, 254; έν τεύχεσσι δύοντο, Od. 24, 496; also εἰς τεύχεα, Od. 22, 201; metaph. δύεσθαι ἀλκην, to gird oneself with strength [to put on one's might, Cp.], 9, 231. 3) Absol. to penetrate, to soak into, δύνει ἀλουφή, 17, 392; πᾶν δ' εἰσω ξίφος, 16, 340. Esply spoken of the sun and stars: to set, to go down, often ἥλιος δ' ἄρ' ἔδυ, δύσετο δ' ἥλιος, and Βωώτης ὑπὲρ δύνων, and δυσομένον Ὑπερίωνος, Hyperion beginning to set, Od. 1, 24. (δύω is short in the pres. and imperf. act. and mid. in the remaining tenses long, as also in δύνω; hence δύω is long only in subj. aor. 2, as 6, 340. 7, 193, etc.)

δύω, see δύω.

δωδέκα, poet. for δώδεκα, q. v.

δωδεκάβοιοι, ov, poet. (βοῦς), worth twelve oxen, 23, 703.†

δωδέκατος, η, ov, Ep. for δωδέκατος, the twelfth, ἡώς, 1, 493.

δωκαεικοσιμέτρος, ov (μέτρον), containing two-and-twenty measures, τρίπους [of twenty and two measures. Cp.], 23, 264.†

δωκαεικοσίπηχυς, v (πήχυς), two-and-twenty cubits long, ἐυστόν, 15, 678.†

δῶ, τό, abbrev. Ep. form for δῶμα, a house, used only in the nom. and accus. 1, 426. Od. 1, 176 [prob. the primitive word, Buttm. Gram. § 57, note 3.—See note on κῖ].

δώδεκα, indecl. twelve, poet. also δωκαῖδεκα and δυνώδεκα, Il. and Od. The number 12, like 9, used often in H. as a round number.

δωδέκατος, η, ov, the twelfth, poet. δυνώδεκατος and δυνώδεκατος, 24, 781.

Δωδωναίος, αἰή, αἰών, Dodonian, an appellation of Zeus, from the celebrated oracle at Dōdōna. Achilles called upon him as god of the Pelasgians, to whom also the Myrmidons belonged, 16, 233.

Δωδώνη, ἡ, according to Schol. Ven. a town in Molossis, in Epirus, on mount Tomarus. At an earlier day it belonged to Thesprōtia; and according to H. Il. 2, 750, the Perrhaebi came from its vicinity, Hdt. also was acquainted with it, 7, 185. It was the oldest and most noted oracle of Greece. Tradition says that Deucaliōn first built here a temple to Zeus, to which subsequently, according to Hdt. 2, 55, a pigeon flew from the oracle at Thebes in Egypt, which spoke with a human voice and commanded the inhabitants to establish here an oracle of Zeus. Strabo, more correctly, denies its Egyptian origin, and calls it an establishment of the Pelasgians, cf. Πελασγικέ, 16, 233. The temple was situated on mount Tomarus.

The priests (Σελλοί) communicated oracles sometimes from the rustling of the sacred oak (cf. Od. 14, 327), sometimes from the sound of a brazen caldron moved by the wind. It was, according to Pouquynis, near the place now called Proskynisis. (According to Strabo, there was a second Dōdōna in Perrhaëbia, near Scotussa.) The name is said to have been derived from the sound of the caldron Δῶδω.

δῶη and δῶησι, Ep. for δῶ, see δίδωμι.

δῶμα, ατος, τό (δῆμα), 1) a house, a dwelling, often in plur δώματα; spoken of men and gods, δῶμ' Ἀἰδᾶο, 15, 251.

2) a single apartment of a house, a room, an apartment, esply that of the men, i. q. μέγαρον, often in the Od.

δωρέομαι, depon. mid. (δῶρον), aor. ἐδωρησάμην, to bestow, to present, with accus. ἵππους, 10, 557.†

δωρητός, ἡ, ὄν (δωρέομαι), presented with gifts, that may be propitiated with presents, 9, 526.†

Δωριεὺς, ἐός, ὅ, plur. Δωριεῖς, the Dorians, one of the main branches of the Hellenes, deriving their name from Dorus, son of Helen. They resided at first about the Olympus, but removed subsequently to the district of Dōris, and after the Trojan war to Peloponnesus and Asia Minor. Hom. Od. 19, 177, speaks of Dorians in Crete, and calls them τριχάκες, the trebly-divided [with waving locks. Dōd. vid.], according to the Schol. because they dwelt in Eubœa, Crete, and Peloponnesus, or, more correctly, because they inhabited three cities.

Δῶριον, τό, Dōrium, a place in western Messēnia or Elis, where the bard Thamyris in a contest with the Muses lost his sight, 2, 594. According to Strab. VIII. p. 350, it is unknown; some think it a district or a mountain; others suppose it to be Oluris in Messēnia. According to Pausan. 8, 33, 7, who says its ruins were near a fountain, it was situated on the Neda near Andania; according to Gell it was in the vicinity of the modern Sidero Castro.

Δωρίς, ἰδος, ἡ, daughter of Nēreus and Dōri-, 18, 45.

δῶρον, τό, a gift, a present, a) δῶρα θεῶν, either presents which are made to them, votive offerings, 3, 54. 8, 203; or which are received from them, 20, 268. δῶρα Ἀφροδίτης, the gifts of Aphroditē, i. e. beauty, and the pleasures of love, 3, 54. Ὕπνον δῶρον, the gift of sleep, 7, 482. b) In reference to men, 17, 225. Od. 1, 311; esply gifts of hospitality, which friends mutually gave, Od. 4, 589. 600.

*Δῶς, ἡ (the giver), a name of Demeter, h. Cer. 122, ed. Herin.; Δῆω, Wolf.

δωτήρ, ἦρος, ὁ, a giver; δωτήρες ἑών, Od. 8, 325.†

δωτήν, ἡ, a gift, a present = δῶρον. Il. and Od.

*Δῶτιον πεδίον, τό, the Dotian plain;

a plain surrounded by mountains between Magnēsia, Phthiōtis, and the Pelasgian plain near Ossa, h. 15, 5.

Δωτώ, οὗς, ἡ, a Nereid, 18, 43.

δώτωρ, ορος, ὁ, a giver, a bestower. Hermēs is called δώτωρ ἑάων, Od. 9, 335. h. 16, 12.

δώσει, see διδωμι.

E.

E, the fifth letter of the Greek alphabet, and therefore the sign of the fifth book or rhapsody.

εἶ, 1) Ep. for ἦν, see εἰμί. 2) For εἶα, see ἑάω.

εἶ, see ἑάω.

εἶην, see ἄννυμι.

εἶδα, see ἀνδάνω.

εἶλη, see εἶλω.

1) εἰανός, ἡ, ὄν, Ep. (prob. from εἶω, ἔννυμι, as στέφανος from στέφω), 1) As adj. with α, prop. that may easily be put on, flexible, soft (fine, V.); πέπλος, α light, soft robe, 5, 734. 8, 385. εἰανὸς λιτί, 18, 352; and κασσίτερος, thin-beaten, flexible tin, 18, 613.

11) εἰανός, as subst. always with α, once εἰανός, 16, 9; a robe, a garment, of goddesses and distinguished women: νεκταίρεος εἰανός, 3, 389. 14, 178. 21, 507. This word, which occurs only in the Il., varies in the quantity of its penultima. As an adj. it has α, and Buttm. would derive it from ἑάω, so that originally it signifies yielding, pliant. As subst. it has always α and is masc., cf. 21, 507. (Later εἰανός.) The significations *fine, thin, shining, splendid*, are derived by mere conjecture from the Hom. passages.

εἶα, see ἄννυμι.

εἶαρ, εἶαρος, τό, poet. gen. εἶαρος, h. Cer. 174; and ἥρος, h. Cer. 455; spring, 6, 148. εἶαρ νέον ἰστάμενον, the newly beginning spring, Od. 19, 519.

εἶαρινός, ἡ, ὄν, poet. εἰαρινός, q. v.

εἶσιν, Ep. for εἰσί, 3 plur. pres. from ἦμαι

εἶφθη (Wolf), more correctly, εἶφθη (Spitz. aft. Aristarch. and Tyrann.), Ep. 3 sing. aor. 1 pass. only twice, ἐπὶ δ' ἄσπερ εἶφθη καὶ κόρυς, 13, 543; and ἐπ' αὐτῷ δ' ἄσπερ εἶ. κ. κ. 14, 419, prob. from ἄπτω for ἥφθη, with the syllab. augm. εἶφθη = ἥφθη (al. *inflictum erat*; al. *apertum, alligatum erat*). I substitute Spitzner's explanation: "loco priore gutture Apharei Ἄνεαε cuspidē perrupto caput in alteram partem reclinatum fuisse tradit, galea ergo et clypeus, utpote loro subnexo relenti, ei sunt juncti et in eandem vergunt partem. Quare non adjicit αὐτῷ . . . Hector. vero Ajaxis saxo percussus resupinus cadit, eique adjuncti tenentur clypeus et galea." Excurs. xxiv. Buttm., L^c x, p. 242, would, with the old

Grammarians, without probability, derive it from ἔπομαι, as an aor. 1 pass.

εἶω, Ep. εἶω, fut. ἑῶσω, aor. 1 εἶσα, Ep. ἑῶσα, 1) to let, i. e. to permit, to allow, to suffer, absol. 17, 449; with infin. and accus. τοῦσδε δ' εἶα φθινύθειν, let those perish, 2, 346. τὰ προτερόχθαι ἑῶσομεν, we will let that be past and gone [will renounce vain mustings on the past. Cp.], 18, 112. οὐκ εἶαν, not to suffer, i. e. to hinder, to forbid, Od. 19, 25. 2) to let go, to let depart, to leave, to give up, with accus. χόλον, 9, 260; ἵππους, to lead steeds, 4, 226; τινά, to let any one go, 4, 42; also, to leave any one, 5, 148; and often. 3) to intermit, to forbear, to cease, with infin. κλέψαι, 24, 71; also with accus. Od. 14, 444 (α is short in the pres. and imperf., before σ long: H. uses in the pres. and imperf. partly the contract. forms ἐφ, ἐῖ, ἐφμι, and partly the Ep. forms εἶα, εἶ and εἶα, monosyllabic, 5, 256).

εἶων, gen. plur. from ἐῶς, q. v.

ἑβδομάτος, ἡ, ὄν, poet. for ἑβδομος, 7, 248.

ἑβδομος, ἡ, ὄν (ἑπτά), the seventh, Il. and Od.

ἐβλητο, Ep. see βάλλω.

ἐγγεγάασι, see ἐγγίνομαι.

ἐγγίνομαι (γίνομαι), in the pres. obsol., only aor. 1 ἐνεγενάμην, to engender within, with accus. εὐλὰς ἐγγίνωνται, 3 plur. subj. aor. 1, 19, 26.†

ἐγγίνομαι (γίνομαι), Ep. perf. only 3 plur. ἐγγεγάασιν, to be born in, perf. to be in, to live in; with dat. τοι ἐγγεγάασιν Ἰλίου, who dwell in Troy, 4, 41, 6, 493.

ἐγγυαλίξω (γυαλον), fut. ἐγγυαλίξω, aor. 1 ἐγγυάλα, prop. to give into the hand, hence to give up, to communicate, to bestow, τί τι; σκήπτρόν τι, 9, 99; τιμὴν, κῶδος, κέρδος; τινά τι, to give any one to one, Od. 16, 66.

ἐγγνώω (ἐγγνῆ), fut. ἤσω, to give up any thing as a pledge, hence to become security, mid. to be bail, to be surety. δεῖλαί τοι δειλὼν γε καὶ ἐγγναί ἐγγνάσθαι, Od. 8, 351.† Among the various explanations of this passage (in the Schol.), the connexion seems best suited by the following construction: ἐγγναί τῶν δειλῶν (i. e. ὑπὲρ τῶν δειλῶν, Eustath.) καὶ δεῖλαί εἰς ἐγγνάσθαι, i. e. sureties for the worthless give a worthless security. Or, with Passow, 'for the worthless it is of no avail to become surety.' So, in effect, Baumgarten-Crusius in Jahrbuch für Philol. IX. 4, p. 436: 'Such sureties,' says he, 'are generally as bad as the persons for whom they are undertaken.' Nitzsch [observing that δειλός is weak, powerless] refers δειλὼν to Hēphæstus, and explains: δειλὴν ἐγγνῆν ἐγγνάται ὁ πρὸς δειλὸν ἐγγνώμενος, he who gives security to a weak person gives a weak security [the reason follows: *thus how could I (Hēphæstus) make you (Poseidon) responsible, if Arēs should refuse to pay? lame suitor, lame security.* Cp.].

ἑγγύη, ἡ (γυῖον), surety by delivering a pledge; and mly security, surety, τινός, for any one, Od. 8, 351.†

ἑγγύθεν, adv. (ἐγγύς), 1) Of place: from near, near, e. g. ἐρχεσθαι, ἵστασθαι; with dat. ὁ γὰρ οἱ ἑγγύθεν ἦεν, he was near him, 17, 554. 2) Of time: near, soon, 18, 133.

ἑγγύθι, adv. (ἐγγύς), 1) Of place: near, sometimes with gen. Πριάμοιο, 6, 317. 2) Of time: near, soon, 10, 251; with dat. 22, 300.

ἐγγύς, adv. 1) of place: near, near by, either without a case or with gen.; also with infin. following, 11, 340. 2) Of time: near, soon, 22, 453. Od. 10, 86.

ἐδούπησαν, see δουπέω.

ἐγείρω, aor. 1 ἡγείρα, mid. aor. sync. ἡγρόμην, Ep. ἐγρόμην, infin. ἐγρέσθαι, and with pres. accent ἔγρεσθαι, Od. 13, 124; perf. 2 ἐγρήγορα: here belong the forms ἐγρήγορθε, ἐγρηγόρθαι, ἐγρηγόρθασι, 1) Act. 1) to wake, to awaken, τινά ἐξ ὕπνου, 5, 413; and alone, 10, 146. 2) to arouse, to excite, to animate, to encourage, τινά, 5, 208. 15, 242; often Ἀρηα, to excite Arēs, i. e. the battle, 11; and πόλεμον, φύλοπιν, πόνον, μάχην, also θυμόν, μένος, to excite the spirit. 11) Mid. together with the sync. aor 2 and perf. 2, to be awake, to watch, 2, 41; ἀμφὶ πυρῆν, 7, 434. The perf. 2, I am awake (imper. ἐγρήγορθε for ἐγρηγόρατε, infin. ἐγρηγόρθαι (ἐγρήγορθαι), 10, 67 (as if from ἐγρήγορμαι), and 3 plur. perf. ἐγρηγόρθασι, 10, 419; which extraordinary form either comes through ἐγρηγόρθαι, or has sprung from a theme ἐγερέθω abbrev. ἐγέρθω, and from this ἐγρήγορθαι; see Butt. Gram. p. 277. Rust Dial. 75. D. Anm. 1.

ἐγκατα, τά, the interior, the entrails; only plur. 11, 176. Od.; dat. plur. ἐγκασι, 11, 438.

ἐγκαταπήννυμι (πήννυμι), aor. 1 ἐκατέπηξα, to insert, to fasten in; ξίφος κούλεφ, to thrust the sword into the scabbard, Od. 11, 98.†

ἐγκατατίθημι (τίθημι), only mid. aor. 2 3 sing. ἐκάτθετο, and imperat. ἐκάτθεο, to lay down upon for oneself, to place in, to conceal; ἱμάντα κόλπῳ, to hide the girdle in the bosom, as an amulet (not 'to put on around'), 14, 219. 223; thus Voss and the Schol.; metaph. τὴν ἀτὴν θυμῷ, to weigh the punishment in one's heart, Od. 23, 223. Extraordinary is τελαμῶνα ἔη ἐκάτθετο τέχνη, Od. 11, 614; prop. he laid the sword-belt upon his art, i. e. he applied to it his art. According to Eustath. a periphrasis for ἐτεχνήσατο, because it was not prepared easily and quickly, but with toil. Others explain it [better], ἐπενόησεν, he invented, devised [conceived, Fäsi] it, etc. This explanation is preferred by Nitzsch. The reading of the Schol. Harl. is easier: ὃς κείνῳ τελαμῶνι ἔην ἐκάτθετο τέχνην, he laid out [ex-

posed all the resources of] his art upon it. So Schneider in Lex.

ἐκεῖμαι (κεῖμαι), fut. ἐκείσομαι, to lie in, with dat. ἱματίου, to lie in garments, spoken of one dead, 22, 513.†

*Ἐκέλαδος, ὁ (the roaring), one of the hundred-handed giants who stormed heaven, Batr. 285.

ἐκεράννυμι (κεράννυμι), aor. 1 ἐνεκέρασα, to mix in, to mingle, to dilute, οἶνον, 8, 189. Od. 20, 223.

ἐκέφαλος, ὁ (κεφαλῇ), prop. adj., which is in the head; subst. the brain (subaud. μυελός, marrow), 11, and Od. χόλος δ' εἰς ἐκέφαλον δό, 11, 8, 85.

ἐκιδιاریζω (κιδιاریζω), to play to any one on the guitar or harp, h. Ap. 201. Merc. 17.

*ἐγκλιδόν, adv. (κλίνω), bending, inclining, h. 23.

ἐγκλίνω (κλίνω), perf. pass. ἐκέκλιναι, to bend, to incline to. 2) to lean upon, hence metaph. πόνος ὑμῖν ἐκέκλιται, the labour rests upon you, 6, 77.†

ἐκονέω (κονέω), to be diligent, quick, espily in service, only partec. στόρεσαν λέχος ἐκονέουσai, they quickly prepared the bed, 24, 648. Od. 7, 340.

ἐκοσμέω (κοσμέω), to arrange in, τί τινα; τεύχεα νηϊ, to arrange the tackling and furniture in a ship, Od. 15, 218.†

ἐκρύπτω (κρύπτω), aor. 1 ἐνέκρυψα, to hide in, to conceal; δαδὸν σποδιῇ, Od. 5, 488.† (Buttm. for the sake of position would read here ἐκρυψε for ἐνέκρυψε, cf. Ausf. Gr. § 7, p. 38.), h. Merc. 416.

ἐγκυκάω, see κυκάω.

ἐγκυρῶ, Ion. and poet. (κυρῶ), aor. 1 ἐνέκυρσα, to fall into, to fall upon any thing, with dat. φάλαγγι, upon the phalanxes, 13, 145.†

*ἐγρέμαχος, ὁν (μάχη), exciting battle [battle-rousing]; fem. ἐγρεμάχη, epith. of Athênē, h. Cer. 424.

ἐγρεο, see ἐγείρω.

ἐγρηγόρθαι, ἐγρηγόρθασι, ἐγρήγορθε, Ep. perf. forms; see ἐγείρω.

ἐγρηγόρῶν, Ep. for ἐγρηγορῶν, from ἐγρηγόρῶ, watching, waking, a newly formed pres. from the perf. ἐγρήγορα, Od. 20, 6.†

ἐγρηγορότι, adv. (ἐγρήγορα), awake, 10, 182.†

ἐγρήσσω (from ἐγέρω, ἐγείρω), to watch, to be awake, only pres. 11, 551. Od. 20, 33.

ἐγρομαι, a pres. form assumed without reason for the infin. ἐγρέσθαι, Od. 13, 124, which the Gramm. and Wolf accent ἐγρεσθαι, see ἐγείρω.

ἐγχείη, ἡ, Ep. for ἔγχος, a spear, a lance, 3, 345. [The signif. 'battle with spears,' is unnecessary, cf. Jahrb. J. und K., p. 259, Am. Ed.]

ἐγχείη, Ep. for ἐγχείη, see ἐγχείη.

ἐγχελεύς, vos, ἡ, an eel, plur. ἐγχελῦες, Ep. for ἐγχελεύς, 21, 203. 353.

ἐγχεσίμωρος, ὁν, skilled in the use of the spear, epith. of brave warriors, 2, 692. Od. 3, 188. (The ancients themselves did not know the derivation,

They explain it: οἱ περὶ τὰ δόρατα μεμωρημένοι, and derive it from μόρος, μοῖρα, whose fate it is to bear the spear; others from μῶλος, battle, changing λ into ρ; others from μωρός, raging with the spear. If we compare ἰομωροί and ὑλακόμωροι, we may infer that the word indicates skill.)

ἑγχεσπαλος, ον (πάλλω), *wielding the spear*, epith. of warriors, *2, 131.

ἑγχεω (χέω), 3 sing. subj. ἑγχείη, Ep. for ἑγχεῖη, aor. 1 act. ἐνέχενα, 3 plur. ἐνέχεαν, mid. ἐνεχενάμην, 1) *to pour in*, with accus. ὕδωρ, οἶνον, 18, 347. οἶνον δεπάεσσ, *to pour wine into the goblets*, Od. 9, 10. b) *to pour in*, spoken of things dry; ἀλφίτα δοροῖσιν, Od. 2, 354. 2) Mid. *to pour in for oneself* (εἰβί), ὕδωρ), Od. 19, 387: often in tmesis.

ἑγχος, εος, τό, *a spear, a javelin*. The spear consisted of a long wooden shaft (δόρυ), which was pointed with brass (αἰχμή). 6, 319. Commonly it was six feet and more long; that of Hector was eleven cubits (ἐνδεκάπηχυ). The shaft was commonly made of ash, cf. μελίη. The lower end of the shaft (σφαιρωτήρ) was also pointed with brass, that, when the bearer wished to rest, it might easily penetrate the earth, 10, 152, 22, 224. The spear was used both in thrusting and hurling. Hence warriors went into battle with two, that they might have a second when the first had been fruitlessly hurled or been broken, 3, 18, 12, 298. cf. Köpke Kriegswes. der Griechen, p. 115.

ἑγχρίμπτω (χρίμπτω), aor. 1 act. ἑγχριμψα, aor. 1 pass. only partep. ἑγχριμψθεῖς, 1) *to force on, to push on, to drive on*; once intrans. *to press on*. τῷ σὺ μάλ' ἑγχριμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους, *pressing on to this (the goal) drive the chariot and horses near*, 23, 334. Mly pass., 1) αἰχμή ὁστέω ἑγχριμψθεῖσα, *the point driven to the bone*, 5, 662. ἀσπίδ' ἐνιχριμψθεῖς, *dashed down with the shield*, 7, 272. 2) Absol. *to crowd in, to push close on*. νωλεμές ἑγχρίμπτοντο, 17, 413; with dat. πύλῃσιν, *to the gates*, *17, 405.

ἐγών, and Ep. before a vowel ἐγών, gen. Ep. ἐμέο, ἐμείο, ἐμεῦ, μεῦ, ἐμέθεν, I, gen. of *me*; also strengthened ἐγωγε; μ' for μοι in μ' οἶω, Od. 4, 367; cf. Gram. and on the plur. see ἡμεῖς.

ἐδάην, see ΔΑΩ.

ἐδανός, ή, όν, *pleasing, agreeable, delicious*, an epith. of oil in 14, 172.† h. Ven. 63. (The ancients derived it from ἐδύς. ἥδομαι.)

ἐδαφος, τό (ἔδος), *a seat, basis, bottom*, upon which any thing rests, νῆος, Od. 5, 249.†

ἐδδεια, Ep. for ἔδεια, see δεῖδω.

ἐδέδμητο, see δέμω.

ἐδεῖδμεν, ἐδεῖδισαν, see δεῖδω, δίω.

ἐδεκτο, see δέχομαι.

*ἔδεσμα, ατος, τό (ἔδω), *food, victuals*, Batt. 31.

ἐδήδοται, ἐδηδώς, see ἔδω.

ἐδητύς, υος, ή (ἔδω), *food, victuals*, often with πόσις, 9, 92. Od. 1, 150. 3, 67.

ἔδμεναι, Ep. for ἐδέμεναι, from ἔδω.

ἔδνον, τό, only in the plur. τὰ ἔδνα, Ion. ἔδνα, *bridal presents*, in different senses: 1) presents which the suitor gives the bride: the common use. δ) presents which the suitor gives to the father of the bride, and with which he in a manner purchases her, 16, 178. Od. 8, 318. 2) the dowry or outfit which the father gives the bride; according to Nitzsch, a part of the bridal presents, Od. 1, 277. 2, 196 (in the Il. always ἔδνα, in the Od. also ἔδνα).

ἐδνοπαλῖζεν, see δνοπαλίζω.

ἐδνώω, Ep. ἐεδνώω (ἔδνα), *to promise for presents*, only in mid. aor. 1 ἐεδνωσάμην, *to betroth a daughter, σύγατρα*, spoken of a father who marries his daughter, Od. 2, 53.†

ἐδνωτής, Ep. ἐεδνωτής, οὔ, ό (ἔδνα), *the one who affiances, the bride's father, a father-in-law*, 13, 382;† only in the Ep. form.

ἔδομαι, see ἔδω, ἐσθίω.

ἔδος, εος, τό (ἔζομαι), 1) *the act of sitting*. οὐχ ἔδος ἐστί, *it is no time to sit*, 11, 648. 23. 205. 2) *a seat*, 1, 534. 581. 3) *a residence, an abode*, spoken of Olympus: ἀθανάτων ἔδος, *the abode of the immortals*, 8, 456; and metaph. *the place on which any thing rests, ground, basis*. ἔδος Θήβης, and periphrastically, ἔδος Οὐλύμποιο, 24, 144; *situation*, Od. 13, 344.

ἐδράθον, Ep. for ἔδαρθον, see δαρθάνω.

ἔδραμον, see τρέχω.

ἔδρη, ή, Ion. and Ep. for ἔδρα (ἔδος), 1) *a seat*, 19, 77. 2) *the place where one sits, the seat of honour*. τιεν τινά ἔδρη, *to honour one with a chief seat*, 8, 162. cf. 12, 311.

ἐδριάσθαι, depon. mid. (ἔδρα), infin. ἐδριάσθαι Ep. for ἐδριάσθαι, imperf. ἐδριώντω Ep. resol. for ἐδριώντω, *to seat oneself*, *to sit down*, 10, 198. Od. 3, 35.

ἔδυν and ἔδύν, see δύω.

ἔδω (Ep. for ἐσθίω), Ep. infin. ἔδμεναι, fut. ἔδομαι, 4, 237; perf. act. ἔδηδα, partep. ἐδηδώς, perf. pass. ἐδήδομαι (as aor. ἔφαγον), iterat. imperf. ἔδεσκε, 1) *to eat*, with accus. Δημήτριος ἀκτῆν, 13, 322; with gen. Od. 9, 102; also spoken of brutes: *to eat, to devour*. 2) *to waste, to consume*, οἶκον, κτήματα, Od. metaph. καμάτων καὶ ἀλγεσι θυμόν, *the heart with labour and care*, Od. 9, 75. cf. 24, 129. (For ἔδω in the pres. ἐσθίω, ἔσθω also occurs.)

ἐδωδή, ή (ἔδω), *food, nourishment*, food for horses, 8, 504. Od. 3, 70.

ἐέ, poet. for ἐ, *himself, herself, itself*, see οὐ.

ἔδνα, τά, ἐεδνώω, ἐεδνωτής, Ep. for ἔδνα, ἐδνώω, ἐδνωτής, q. v.

ἔικοσάβοιος, ον, Ep. for εἰκοσ. (βοῦς), *worth twenty oxen*. τιμὴν ἔικοσάβοιον ἀγειν, *to bring a recompense of twenty oxen*, Od. 22, 57. Neut. plur. *Od. 1, 431.

είκοσι, and before a vowel εἵκοσιν, Ep. for εἵκοσι.

εἰκοστόρος, ον, Ep. for εἰκόσ., having twenty ranks of rowers, Od. 9, 322,† a rare form for εἰκοστήρης like τριήρης.

εἰκοστός, ἡ, ὄν, Ep. for εἰκοστός, the twentieth.

εἵλεον, Ep. for εἵλεον, see εἰλέω.

εἰσαμένος, εἰσαμένην, see ΕΙΔΩ.

εἰσασθήν, 15, 544, see εἰμι.

εἶλδομαι, εἶλδωρ, see ἔλδομαι, ἔλδωρ.

εἰλμεθα, ἐλμένος, see εἰλω.

εἰλπομαι, see ἔλπομαι.

εἰλσαι, see εἰλω.

ἐεργάθω, see ἐργάθω.

ἐεργνῦμι, Ep. form of ἐέργω, to shew up, κατὰ συνφοίειν ἐεργνν, Od. 10, 238;† see ἐέργω.

ἐέργω, see ἐργω.

ἐεργμένος, see εἶρω.

ἐέρση, ἐεργήεις, Ep. for ἐρση, ἐεργήεις.

ἐεργτο, see εἶρω.

ἐερχατο, see ἐργω.

ἐεσσατο, see ἐννυμι.

ἐεσσατο, see εἶσα.

ἐεστο, see ἐννυμι.

ἐξομαι, depon. mid. (ἘΔΩ, ΕΩ), only pres. and imperf. without augm. to seat oneself, to sit, mly with ἐν τινι, rarely ἐς τι, Od. 4, 51; with ἐπὶ τινι and τι; metaph. κῆρες ἐπὶ χθονὶ—ἐξέστην, the fates [of the Achaeans] (in the balance) settled to the earth [sunk low; subsided. Cp.], 8, 74. (There is no act. ἐξω, from which it is common to derive the tenses εἶσα, εἰσάμην, ἐσσομαι, see εἶσα.)

ἐηκε, Ep. for ἦκε, see ἔμι.

ἐην, Ep. for ἦν, see εἰμι.

ἐηνδανε, see ἀνδάνω.

ἐῆος, gen. masc. as if from εἶός, see ἐός.

ἐῆς, gen. Ep. for ἦς, but ἐῆς from ἐός.

ἐῆσθα, see εἰμί.

ἐῆσι, see εἰμί.

ἐῆ, abbrev. for ἐτι.

ἐθεῖρα, ἡ, prop. the hair of the head, h. 7, 4, in the ll. only plur.; spoken of the mane of horses, 8, 42; or of the horse-hair crest, *16, 795 (related to θείρω).

ἐθεῖρω (θέρω), to attend, to take care of, to cultivate, ἀλωνήν, 21, 347.†

ἐθελοντήρ, ἦρος, ὅ, Ep. for ἐθελοντήης (ἐθέλω), one who acts voluntarily, a volunteer, Od. 2, 292.†

ἐθέλω, fut. ἐθελήσω, imperf. ἤθελον and ἔθελον, iterative ἐθέλσκον, 1) to will (see βούλομαι), to wish, often with infin., or accus. with infin.; the imperat. with negat. serves the purpose of the Lat. *velle*, 2, 247; also absol. chiefly in the partic. where it may be translated *willingly, gladly*, 10, 556. 2) Sometimes with negat. it is equivalent to *to be able, to be wont*, with infin. 13, 106. 21, 366. Od. 3, 120 (ἐθέλω always in H., never θέλω).

ἐθεν, Ep. for οὐ, q. v.

ἐθηπύμεθα, see θησομαι.

ἐθνος, εὐς, τό (ἐθω), any multitude living or dwelling together, a troop, a multitude, a nation, ἐταίρων, Ἀχαιῶν;

spoken of animals: a swarm, a flock, a herd, of bees, geese, pigs, 2, 469. 459.

ἐθορον, see θρώσκω.

*ἐθος, οὐς, τό, Att. for ἥθος, habit, custom, Batr. 34.

ἐθρεψα, see τρέφω.

ἐθω, from which we have the Ep. partic. ἐθων, accustomed, 9, 540. 16, 260; mly perf. 2 εἴωθα, Ion. ἔωθα, partic. εἰωθώς, to be wont, to be accustomed, with infin. The partic. perf. is used absol. for accustomed, customary. μάλλον ὑφ' ἡνιόχῳ εἰωθότι ἄρμα οἴσεται, they will draw the chariot better under the accustomed charioteer, 5, 231.

εἰ, conj. Ep. and Dor., also αἰ, 1) if, in the protasis of a conditional sentence. According to the relation of the condition to the conviction of the speaker, it stands 1) With the indicat. in all tenses when the condition is represented as something certain or without doubt, with pres., 1, 178; preter., 1, 290; fut., 1, 294. The apodosis is either in the indicat. of all tenses (also imperat. 1, 173), or in the optat. with ἄν, 1, 293. 6, 129. 2) With the subjunct. when the condition is represented as a mere supposition to be decided, in case that, allow that, mly εἰ κε, αἰ κε and εἰ—ἄν, in prose εἰάν. With the subjunct. εἰ also stands in the Ep. language alone, espily εἴπερ, εἴ γ' οὖν, καὶ εἰ, Od. 12, 96. 14, 373. 11, 12, 223. The apodosis is either in the indicat. with one of the principal tenses (or imperat.), or in the subjunct. aor. and pres., 1, 137; or in the optat. with ἄν, 4, 97. 3) With the optat. when the condition is represented as a mere supposition without regard to reality, a simple conjecture. Τρῶες μέγα κεν κεχαροίετο, εἰ τότε πάντα πυθόιατο, the Trojans would rejoice, if they should learn all this, 1, 257. The apodosis stands in the optat. with ἄν, and sometimes also in the indicat., 10, 223. 4) With the indicat. of the historical tenses, when the reality of the condition is denied or rejected. The apodosis then stands, a) Mly in the indicat. hist. tenses with ἄν, so that the reality of the conclusion is also denied. καὶ νύ κ' ἐτι πλεόνας—κτάνε Ὀδυσσεύς, εἰ μὴ ἄρ' οὐδ' ὤνησε Ἐκτωρ, and Odysseus (Ulysses) would have slain still more, if Hector had not quickly perceived it, 5, 679. Od. 4, 363. b) Or in the optat. with ἄν, the apodosis being merely indicated as possible, 2, 80. 5, 311. 11) if but, would that, a particle of wishing, prop. a hypothetical protasis without apodosis, with optat., 16, 559. 24, 74; mly εἴθε, εἰ γάρ, αἰ γάρ, q. v. 111) whether, in indirect questions, after verbs of considering, seeking, asking, knowing, saying, etc., with indicat., 1, 83. 5, 183. If the discourse relates to events expected and yet to be ascertained, εἰ κε or ἢν is employed with the subjunct., 15, 32. Also εἰ, whether, is found with other verbs, in which case σκοπεῖν or περᾶσθαι must be

supplied. The subjunct. or optat. may follow, 11, 797. 10, 55; on the general construction of εἰ, cf. Gr. 1281, sqq. 1361, sqq. [§ 851, sqq. § 877, sqq.]. IV) εἰ mly begins the sentence, so that other particles follow, as εἰ γάρ, εἰ δέ, εἰ καί, εἰ μή, etc., which see under their own articles. It follows in καὶ εἰ, even if; οὐδ' εἰ, not (even) if; ὥς εἰ, as if, see ὥσει.

εἰλαμένη or εἰαμένη, ἡ, a low moist place about rivers and swamps, a low ground, a marsh, meadow, pasture, *4, 483. 15, 631. It is mly derived from ἵμαι, sedere, hence εἰαμένη (εἰαται) for ἡμένη. Spitzner writes εἰαμένη, because both the deriv. and the best Gramm. require the spiritus asper.

εἰ—άν stands in H. for the Ep. εἰ κε, αἰ κε, when it is separated by particles, as εἰ δ' άν, εἴπερ άν, 3, 288. Of the contracted forms εἰάν and ἦν, only the last is found in H., cf. εἰ, I. 2.

εἰανός, Ep. for εἰανός, 16, 9.†
εἰαρ, pos, τό, poet. for εἰαρ, q. v.
εἰαρινός, ἡ, όν, Ep. for εἰαρινός (εἰαρ), relating to spring, vernal. ὥρη εἰαρινή, spring-time. ἄνθεα εἰαρινά, vernal flowers, 2, 89. Od. 18, 367.

εἰασα, εἰασκον, see εἰάω.
εἰαται, εἰατο, Ep. for ἦνται, ἦντο, see ἦμαι.

εἰατο, Ep. for ἦντο, see εἰμί, I am.
εἰαω, Ep. for λείβω, to drop, always

εἰβειν δάκρυον, to shed tears, *Od. 4, 153.
εἰ γάρ, 1) for if, in hypothet. sentences, 13, 276. 17, 156. Od. 18, 366. 2) O that, if but, a particle of wishing, with optat., 8, 538. 17, 561; more mly αἰ γάρ, q. v.

εἴγε, conj. 1) if at least, if indeed, si quidem, spoken of things which one may reasonably suppose; mly it is separated by other words. εἰ δύνασθαι γε, 1, 393. 18, 427. It is found only once united: εἴγε μὲν εἰδείης, Od. 5, 206.

εἰ γούν, even if, although, 5, 258.† Thiersch, § 329. 1, rejects γούν as un-homeric, and reads εἰ γ' οὖν, which Spitzner adopts, see γε.

εἰ δ' αἶε, come on then! up then! in connexion with νύν, δῆ, μῆν, with imperat. and with δεῦρο, 17, 685; also with subj. or fut., Od. 9, 37; also with plur. following, 6, 376; and itself in the plur. εἰ δ' αἶετ'—πειρηθῶμεν, 17, 381. There is a partial ellipsis of the protasis: εἰ δὲ βούλει, αἶε.

εἰδάμιος, ἡ, ον (εἶδος), handsome, beautiful in form, comely, Od. 24, 279.†

εἰδαρ, ατος, τό, Ep. for εἶδαρ (εἶδω), food, food for horses, 5, 369; bait for fish, Od. 12, 252.

εἰ δέ, 1) but if, and if, in complete sentences, see εἰ. 2) εἰ δέ is sometimes used elliptically as an antithesis, in which case the verb must be supplied from the connexion. εἰ δὲ καὶ αὐτοὶ (sc. φεύγονται), φευγόντων, but if they will fly, let them fly, 9, 46. cf. 262. Il. 21, 487.

εἶδω, 1) For εἶδω, subj. of εἶδω. 2)

An assumed theme for some forms of εἶδω and εἶδα, see Εἶδω.

εἰδωσόμεν, Ep. for εἰδῶσιν, see Εἶδω.

εἰ δῆ, of a thing assumed to be granted or undoubted, with indic.: seldom with subj. as 1, 293 (where some make ὑπέξομαι, subj.), cf. 21, 463. 1) if indeed, si quidem jam; if now truly, if really, 13, 111. 18, 120. 24, 57. Od. 22, 359. 2) whether really, in questions, Od. 1, 207. 17, 484.

Εἰδοθή, ἡ, Ep. for Εἰδοθία, daughter of Prôteus, who instructed Menelaus on the island of Pharos, how he could seize her father and compel him to prophesy, Od. 4, 365 seq. (from εἶδος and θήη, a divine form: in Eurip. Θεωνή.)

εἶδομαι, εἶδον, see Εἶδω.

εἶδος, eos, τό (Εἶδω), the appearance, the form, mien, spoken often of the human form in connexion with φῆς, δέμας, 2, 58. 24, 376; of a dog, Od. 17, 308.

Εἶδω, ἰδω, to see, to know, in the pres. act. obsol. The tenses in use are,

A) The aor. act. εἶδον, Ep. ἰδον, infin. εἶδεν, Ep. ἰδέειν, partic. ἰδών, subj. ἰδω, and Ep. ἰδωμι, optat. ἰδοίμι, and the aor. mid. εἰδομην and Ep. ἰδοίμην, imperf. ἰδοῦ, infin. ἰδέσθαι, subj. ἰδωμαι, they signify to see, to perceive, to behold, to observe, and belong as aor. to ὁράω and ὁράσθαι, q. v. Remarkable is: οὐκ ἰδε χάριν αὐτῆς (sc. ἀλόχου), he did not enjoy her grace or favour; spoken of a warrior slain shortly after his marriage, 11, 243. Thus Eustath. explains it: οὐκ ἔχασεν ἐπὶ τῇ συμβιώσει αὐτῆς οὐδ' ἐπὶ τῇ τεκνοποιήσει. Others, 'he saw not her loveliness;' and Köppen understands by χάρις, thanks, gratitude, in reference to πολλὰ δ' εἶδωκε. Here belong the Ep. and Ion. mid. and pass. εἶδομαι, aor. 1 εἰσάμην, and εἰσάμην, partic. εἰσάμενος, and εἰσάμενος, 1) to be seen; hence, to appear, to seem, 8, 558; εἰδεται ἡμαρ, 13, 98; τό τοι κῆρ εἰδεται εἶναι, that seems death to thee, 1, 228. 2, 215. 2) to be like, to resemble, with dat. εἰσάτο φθογγὴν Πολίτη, he resembled Politēs in voice, 2, 791. 20, 81.

B) Perf. εἶδα, 2 οἶσθα, and οἶδας, Od. 1, 337;† plur. ἴδμεν, ἴστε, ἴσασι, subj. εἶδω, Ep. ἰδέω, 14, 235; plur. εἶδομεν for εἰδῶμεν, εἴδετε, Ep. for εἰδήτε, εἰδώσι, optat. εἰδέην, imperat. ἴσθε, infin. ἴδεναι and ἴδμεν, Ep. for εἰδέναι, partic. εἰδώς, via, ός; from this always the fem. ἰδύησιν παραἰδύουσιν, pluperf. ᾗδεα Ep. for ᾗδεα, 2 Ep. ᾗδεας, ᾗδεας, ᾗδεσθαι for ᾗδεας, 3 ᾗδεα, ᾗδεα, Od. 9, 206; ᾗδεα, ᾗδεα, ᾗδε, Ep. for ᾗδεα, 3 plur. ἴσαν for ἴσαν, 18, 405; fut. εἰσάμαι, more rarely poet. εἰδῶσω, infin. εἰδῶσμεν, Od. 6, 257. 7, 327; all with the signif. to know (prop. to have perceived), to understand, to recognize, to become acquainted with, often connected with εἶς, σάφα, also with φρεσὶ, ἐνὶ φρεσὶ, κατὰ φρένα, κατὰ θυμόν, in mind; p'marily with accus. or infin. οἶδε νοῆσαι, χάριν

τινὶ εἰδέναι, to feel gratitude (to be grateful) to any one, 14, 235. The dependent clause follows with the particp. or with ὥς, ὅτι, ὅπως, more rarely the relat. δ, for ὅτι, 18, 197; in cases of doubt with εἰ, whether, or with ἤ, ἦ, 10, 342; also with only one ἤ, Od. 4, 109. 2) to understand, to be conversant with, πολεμῆα ἔργα, 11, 719; also μῆδεα, in like manner ἦπια δῆνεα, to cherish gentle thoughts or sentiments, 4, 361; hence mly, to be disposed, as, ἄρτια, αἴσιμα, etc. 3) The particp. often as adj.: γυναῖκες ἀνύμωνα ἔργα εἰδύια, women skilled in excellent works, 9, 270, cf. 3, 202. As adj. mly the particp. with gen. εὖ εἰδὼς τόξων, well skilled (expert) in the bow (= archery), 2, 718; in like manner μάχης, πολέμων, etc. The gen. however is also found with the finite verb, 12, 229, 15, 412. The fut. εἰδησόμεν signifies also, to become acquainted with, Od. 6, 257.

εἶδωλον, τό (εἶδος), a form, an image. 2) a shadowy form, an illusive image or phantom, which has the exact form of the object (person) it is to represent, 5, 449; espily in pl. the shades of the dead, 23, 72. Od. 1, 476.

εἶαν, see εἶμι.
εἶθα, adv. poet. (εὐθύς), immediately, forthwith, *5, 337.

εἶθε, adv. if but, oh that, with optat. Od. 2, 33; more mly αἶθε, q. v.

εἰ καί, 1) if even, with indic. and optat. si etiam; in most cases καί refers to a word standing near, 16, 623. Od. 6, 310, 7, 194. 2) although, where it may be compared with the Lat. etiam, etsi, in so far as it refers to the whole concessive clause, 23, 832. Od. 11, 358, 18, 376. 3) whether also, in indirect questions, 2, 367. From this is to be distinguished καὶ εἰ, q. v. cf. Spitzner Excurs. XXIII. on II. p. 7.

εἰ κε, εἰ κεν, if, Ep. = εἰν, see εἰ I. 2. and αἰ κε.

εἰκελός, ἡ, ὄν (εἰκώ), like, similar, τινί, H. oftener ἰκελός.

εἰκοσάκις, adv. twenty times, 9, 379. †

εἰκοσι, indecl. Ep. ἔεικοσι, before a vowel ἔεικοσιν, twenty. In H. εἰκοσι never except in composition takes ν, but before a vowel is elided, εἰκοσ', Od. 2, 212.

[εἰκοσιμέτρος, containing twenty measures, so Viloiison and Clarke, 23, 264.]

εἰκοσινῆριτος, ὄν (νῆριτος), full twenty-fold. The derivation is doubtful: according to Damm, the second factor is νῆριτος, without dispute: but it is far better to explain the word with Eustath and the Schol. = πρὸς εἰκοσιν ἑριστὰ ἦτοι ἐρίζοντα καὶ ἰσάζοντα. ἄποινα, a twenty-fold ransom, 22, 349, a ransom competing with twenty (others), or equal to them [εἰκοπλάσιονα, εἰκοσάκις ἐξισούμενα τῇ τοῦ σώματος σωτηρίᾳ. Schol. A.].

εἰκοστός, ἡ, ὄν, Ep. ἔεικοστός, the twentieth.

εἰκτο, εἰκτον, εἰκτην, see εἰκα.

εἰκνῖα, see εἰκα.

EIKO, as pres. obsol.: from which only the 3 sing. imperf. occurs: σφίσιν εἰκα, it seemed good to them, 18, 520; † on the contrary, the perf. εἰκα, often, q. v.

εἰκω, fut. εἴξω, aor. εἴξα, Ep. iterat. 3 sing. εἴξασκε, 1) to yield, to retreat, also with ὀπίσσω, backwards; τινί, from any one; with gen. of place: εἰκειν πολέμων, to retreat from the battle, 5, 348; and with both: χάρμης Ἀργείοις, to retreat out of the battle from the Greeks, 4, 509; also from civility, 24, 100. Od. 2, 14; hence δ) Metaph. to yield, to be inferior, τινί τι, to any one in anything, 22, 459; also with dat. εἰκειν πόδεσσι, to be inferior in swiftness of foot, in running, Od. 14, 221. c) Also of the body: to yield, ὅπη εἴξευ μάλιστα, where it could not withstand (the lance), i. e. might be wounded, 22, 321. 2) to yield, to give way to, to follow, with dat. ὕβρει, arrogance, αἰδοί, ὄκνω: ᾧ θυμῷ εἴξας, following his inclination, 9, 598. 3) Apparently trans. εἴξαι ἡνία ἱππῃ, prop. to yield to the horse in respect to the reins, i. e. to give him loose reins, 23, 337, cf. 1. δ.

εἰλαπινῶσω (εἰλαπίνῃ), to feast, to be present at a feast, only pres. II. and Od. from which

εἰλαπιναστής, οὐ, ὁ, a guest, one who feasts, 17, 577. †

εἰλαπινῇ, ἡ, a splendid feast, a banquet, a sacrificial feast, Od. 11, 415. 1, 226 (prob. from πίνειν κατ' εἰλας).

εἰλαρ, ἄρος, τό (εἰλω), prop. covering, then a protection, a defence, spoken of a wall: νεῶν τε καὶ αὐτῶν, a protection for the ships and for ourselves, 7, 338; of a rudder: κύματος εἰλαρ, against the waves, Od. 5, 257.

εἰλάτινος, ἡ, ὄν, Ep. for ἐλάτινος, of fir, of fir-wood; II. and Od.

εἰλε, see αἰρέω.

Εἰλείθυιαι, αἱ, the goddesses who preside over child birth, according to 11, 270, daughters of Hērē goddess of marriage, who send indeed bitter pangs, but also help women in labour, and aid the birth; plur. 19, 119; but sing. 19, 103, 16, 187. The discourse is clearly of one, Od. 19, 188, who had a temple at Amnisus in Crete. According to Hes. Th. 922, there is but one, daughter of Zeus and Hērē, Apd. 1, 3. 1. In later writers she is the same with Artēmis (from ἐλεύθω, she who comes, Venilia Herm.). Εἰλέσιον, τό, a place in Boeotia, near Tanagra, 2, 499. (According to Strabo, Εἰλέσιον, from ἔλος, swamp.)

εἰλέω, see εἰλω.

εἰλήλουθα, εἰλήλουθμεν, see ἐρχομαι.
εἰλίπους, ὁδός, ὁ, ἡ (εἰλω), dragging or trailing heavily the feet, with a trailing or lumbering gait, epith. of cattle, from their unsteady gait, espily with the hinder feet: only dat. and accus. plur. (Battmann, Lex. p. 266, would translate it 'stampffüssig,' having feet suited for threshing (heavy-footed).)

εἰλίσσω, Ep. for ἐλίσσω.
 εἶλον and εἰλόμην, see αἰρέω.
 εἰλύαται, see εἰλύω.
 εἰλύμα, τό (εἰλύω), a veil, covering,
 clothing, Od. 6, 179.†
 εἰλυφάζω, to whirl, to roll, with accus.
 φλόγα, 20, 492.†
 εἰλυφάω = εἰλυφάζω, partic. pres.
 εἰλυφῶν for εἰλυφών, whirling, rolling.
 11, 156.†
 εἰλύω, Ep. for εἰλύνω, perf. pass.
 εἰλύμαι, 3 plur. εἰλύαται for εἰλυνται,
 partic. pass. εἰλυνόμενος, to wind about, to
 envelope, to veil, to wrap up, to cover,
 with accus. τινά ψαμάθοισιν, any one
 with sand, 21, 319;† or prop. the com-
 pound κατεἰλύω. Of the pass. only the
 perf. αἵματι καὶ κοινήσιν εἰλύτο, he was
 covered with blood and dust, 16, 640.
 Mly partic. εἰλυνόμενος ὤμους νεφέλῃ,
 the shoulders enveloped in cloud, 5, 186;
 χαλκῷ, 18, 522; σάκεσι, Od. 14, 479. (v
 always long, except in εἰλύαται.)
 εἶλω in the pass., εἶλέω in the act. Ep.
 for εἰλέω (th. FEAO), aor. 1 infin. ἔλσαι
 and ἔλσαι, partic. ἔλσας, perf. pass.
 ἔελμαι, partic. ἐελμένος, aor. 2 pass.
 ἔαλῃν (like ἐστάρῃν from στέλλω), 3 plur.
 ἄλεν for ἄλῃσαν, infin. ἄλῃναι and ἄλῃ-
 μεναι, partic. ἀλείς, εἶσα, ἐν, all purely
 Epic forms. I) Act. 1) to press, to
 thrust, to drive to straits, esply an enemy
 in war; with an accus. and the prep.
 κατά, ἐπί, or simply the dat. obsol., 8,
 215; κατά πρύμνας ἔλσαι, 1, 409; Τρώας
 κατά ἄστυ, 21, 225; and with the mere
 dat. θαλάσση ἔλσαι Ἀχαιοὺς, to drive
 the Achaeans to the sea, 18, 294; also
 θήρας ὁμοῦ εἰλεῦντα κατά λειμῶνα, driv-
 ing the wild beasts over the meadow,
 Od. 11, 573; hence metaph. of a storm:
 τινά, to drive any one along, Od. 19, 200;
 in the Od. also to strike: ἐπεὶ οἱ νῆα
 κεραυνῷ Ζεὺς ἔλσας ἔκαστος, when Zeus
 striking with lightning dashed in pieces
 his ship, Od. 5, 131. 7, 250. 2) to drive
 together, to shut up. Ἀχαιοὺς Τρώες ἐπὶ
 πρύμνησιν, 18, 447; ἐν μέσσοισι, 11, 413;
 ἐνὶ σπηΐ, to shut up in a cave, Od. 12,
 210; ἐν στείλει, Od. 22, 460. Pass. to be
 pressed, to be driven, κατά ἄστυ ἐέλμεθα,
 24, 662. cf. 18, 287; hence, of Arēs:
 Διὸς βουλῇσιν ἐελμένος, pressed by the
 counsels of Zeus, 13, 524; hence also,
 b) to hold back, to check, τινά, 2, 294.
 II) Mid. and aor. pass. to be crowded
 together, to be shut in, to crowd together.
 ἀμφὶ Διομήδεα, 5, 782; spoken esply of
 persons beleaguered: ἀνδρῶν εἰλομένων,
 when men are besieged, 5, 203; esply in
 the aor. pass. οἱ δὲ εἰς ἄστυ ἄλεν, they
 crowded together into the city, 22, 12;
 Ἀργεῖους ἐκέλευσα ἀλῆμεναι ἐνθάδε, to
 assemble, 5, 823; ἐς ἄστυ, 16, 714; ἐπὶ
 πρύμνησιν, 18, 76. 286. Hence ἄλεν
 ὕδωρ, collected water, 23, 420. b) to bend
 oneself together, to gather oneself (bodily)
 up. τῇ ὑπο πᾶς ἑάλῃ, under this (the
 shield) he drew himself entirely up, i. e.
 he concealed himself, 3, 408. 20, 278.

ἦστο ἀλείς, he sat bent together, 16, 403;
 also of a lion gathering himself to spring
 on the prey, 20, 168; so also a warrior:
 Ἀχιλλῆα ἀλείς μένεν, he awaited Achilles
 on the alert, 21, 571. cf. 22, 308. Od. 24,
 538.

εἶμα, ατος, τό (ἐννυμι), a garment,
 clothing, dress in general, spoken of all
 kinds of clothes; hence often plur.
 εἵματα, the entire dress, Od. 2, 3, 6, 214.

εἶμαι, see ἐννυμι.

εἵμαρται, εἵμαρτο, see μέιρομαι.

εἰ μὲν, with εἰ δέ, often serves to mark
 an antithetic relation between two con-
 ditions. Sometimes the apodosis is
 wanting, e. g. εἰ μὲν δάσονται γέρας (sc.
 καλῶς ἔξει, well and good), εἰ δέ κε μὴ
 δάσων, 1, 135.

εἰμέν, Ep. and Ion. for ἐσμέν, see εἶμι.

εἰμένος, see ἐννυμι.

εἰ μή, 1) if not, unless, nisi, in con-
 ditional clauses, where the whole clause
 is intended to be denied, see μή, 2, 156.
 261. 2) except, without a verb, mly
 after ἄλλος, Od. 12, 326. 17, 383.

εἶμι (th. ἔω), H. forms: pres. 2 sing.
 ἔσσι and εἰς, 1 plur. εἰμέν, 3 plur. ἔσσι,
 subj. ἔω and εἰω (εἰρς, εἰρ, not in ed.
 Wolf), optat. εἴην, also εἴοις, εἴοι, infin.
 ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν, partic. ἔών
 (όντας, όντες, Od.), imperf. 1 sing. ἔα, ἦα,
 ἔην, ἔον, ἔσσκον, 2 ἔησθα, ἦσθα, 3 ἔην, ἦην,
 ἦεν, ἔσκε, 2 dual ἦσθην, 3 plur. ἔσαν
 (εἶατο, Od. 20, 106, where others read
 εἶατο), fut. ἔσομαι, Ep. ἔσσομαι, 3 sing.
 ἔσσειται, etc. On the inclination of the
 accent, see Thiersch Gram. § 62. [Gr. 76,
 82. Jelf. i. § 62, 63. Butt. § 14, 2]. 1)
 As a verb of existence (in which case no
 inclination takes place), 1) to be, to
 exist, to have being. τὰ ἔοντα τὰ τ' ἐσσό-
 μενα, the present and the future, 1, 70;
 chiefly in the signif. to live. οὐ δὴν ἦν,
 he did not long live, 6, 131. ἐπὶ εἰσί,
 they are still alive, Od. 15, 433. Hence the
 gods are often denominated αἰὲν ὄντες,
 the ever-living, and οἱ ἐσσόμενοι, pos-
 terity; with an adv. Κουρήτεσσι κακῶς
 ἦν, it fared badly, went ill with, 9, 551.
 διαγνῶνας χαλεπῶς ἦν, it was hard to dis-
 tinguish, 7, 424. 2) ἐσσι with a following
 infin., it is possible, it is permitted, one
 can; often with negat. πᾶρ δύναμιν οὐκ
 ἐσσι πολέμειν, a man cannot fight be-
 yond his strength, 13, 787. οὕτως ἐσθιν
 καταβήμενα, it is not possible to descend,
 12, 65. cf. 357. The person is in the dat.;
 still also with accus. and infin., 14, 63.
 Od. 2, 310. 3) ἐσσι with the dat. of the
 pers., it is to me, i. e. I have, I possess.
 εἰσὶν μοι παῖδες, I have sons, 10, 170.
 II) As copula: 1) to be, mly connected
 with the subst. and adj.; also with ad-
 verbs, ἀέων, ἀκὴν, ἐγγύς, etc. 2) With
 gen. it indicates possession, property,
 descent. αἵματος εἰς ἀγαθοῖο, thou art of
 good blood, Od. 4, 611; material: οἰμοὶ
 ἔσαν μέλας κῶάνοιο, the stripes were of
 dark steel, 11, 24. 3) With dat. σοὶ
 κατηφείῃ καὶ δνειδὸς ἔσται, 17, 557;

also in the constr. ἐμοὶ δὲ κεν ἀσμένω εἶν, it would be grateful to me, 14, 108. 4) Freq. with prepos. ἐκ πατρὸς ἀγαθοῦ, to spring from a noble father, 14, 113. 5) εἶναι is frequently omitted, e. g. 3, 391. 10, 437. 113. On εἶν in 15, 82, see εἶμι, at the close.

εἶμι (th. ἴω), pres. subj. ἴω, ἴσθθα and ἴης, 3 ἴσθι, ἴη, 1 plur. ἴομεν, Ep. for ἴωμεν, 3 ἴωσι, optat. 1 sing. εἶην, 15, 82; 3 ἴωι, εἶη and ἰεῖη, 19, 209; infin. ἴμεναι, ἴμμεναι, 20, 365; cf. Thiersch § 229; ἴμεναι, ἰέναι, partep. ἴων, imperf. Ep. ἦϊα, ἦϊον, 2 ἦϊες and ἰες, 3 ἦϊεν, ἦϊε, ἦϊεν, ἦϊε, ἰαν, ἰα, 3 ἴτην, 1 plur. ῥομεν, Od. 3, ἦϊον and ἦϊσαν, ἴσαν. Finally, in Ep. fut. mid. εἰσומαι, and aor. 1 εἰσάμην, to which may be added the pres. ἱεμαι. The pres. is even in H. used as a fut., 10, 55, though it is found in him as a pres. also.

1) to go, to come, to travel, to journey; frequently, according to the connexion, a) to go away, to return; often limited by adverbs: ὅσον, αὐτίς, ἐπὶ, ἐς, ἀνά, μετὰ, ἰέναι, ἀντία and ἀντίον τινός, to go against any one, 5, 256; ἐπὶ τινα, to go to any one, 10, 55. b) With accus. ὁδὸν ἰέναι, to go a journey, Od. 10, 103; with gen. of the place, ἰὼν πεδίοιο, going through the plain, 5, 597. c) With partep. fut. it expresses an action which one is going or intending to perform. εἰσι μαχησόμενος, he goes to fight, 17, 147; also with infin., 15, 544. 2) Metaph. a) to fly, spoken of birds and insects, 17, 756. 2, 87. b) Of inanimate things: to go, to travel; ἐπὶ νηὸς ἰέναι, in a ship, Od.; spoken of an axe and spear: πέλεκυς εἰσι διὰ δουρός, the axe goes through the plank, 3, 61. Spoken of food, 19, 209; of clouds, smoke, tempest, 4, 278. 21, 522; and of time: (ἔτος) εἰσι τέταρτον, the fourth year will come to an end, Od. 2, 89, so Eustath., Voss; but Nitzsch, 'the fourth year will come,' in which case, in v. 106, τρίτερος is to be changed into δύτερος, and in v. 107, τέτατον into δη τρίτον. II) Mid. in the same signif. ἐς περιωπὴν, to ascend to a place of observation, 14, 8. διαπρὸ δὲ εἰσάτο καὶ τῆς, it went entirely through this also (μίτρη), 4, 138. 13, 191 (Iota is short, but in ἴομεν sometimes long for metre's sake), see ἱεμαι.—N. B. 15, 80 seq. ὡς δ' ὅτ' ἀν' αἴξῃ νόος ἀνέρος, ὅσ' ἐπὶ πολλῇν γαίαν ἐληλουθὼς—νοήσῃ ἐνδ' εἶν ἢ ἐνθα, cf. αἴσω. Some of the ancients take εἶν, or, by another reading, ἦν, as 1 sing. imperf. of εἰμί (I was); others read ἦε or ἦεν as 3 sing. imperf. of εἰμί (idam); others again, εἶη as 3 sing. optat. from εἶμι or εἰμί; Voss leaves it undecided from which verb he takes it. Hermann, in the essay de leg. quibusd. autiliorib. serm. Hom. (Op. II. 57), prefers the reading ἦν (hic fui et illic), which certainly suits ἐληλουθὼς well. Still, as ἦν occurs nowhere else as 1 pers., and as ἐνθα ἢ ἐνθα may indicate motion, it is most probably to be regarded

with Spitzner as optat. of εἶμι, εἶην (cf. 24, 130. Od. 14, 496), should I go here or there [secum cogitat, huc ierim an illuc]? The last mentioned critic, since the first pers. does not accord well with the Epic diction, thinks the reading εἶη more agreeable to the Hom. form of speech. Cf. Spitzner on the passage.

εἶν, poet. for ἐν, in.

εἰνάτες, adv. (ἐννέα, ἔτος), nine years long, from adj. εἰναετής, of nine years, II., and Od. 3, 118.

εἰνάκις, adv. poet. for ἐννάκις, nine times, Od. 14, 230.

εἰνάλιος, η, ov, Ep. for ἐνάλιος, in the sea, of the sea; κῆτος, a monster of the sea, Od. 443; κορώνη, the sea-crow, *Od. 5, 67.

εἰνάνυχες, adv. (ἐννέα νύξ), nine nights long, 9, 470.†

εἰνατέρες, adv. (ἐννέα, ἔτος), nine years in-law, *6, 378. 22, 473. (Sing. obsolete.)

εἰνατος, η, ov, Ep. for ἐννατος, q. v.

εἰνεκα, Ep. for ἔνεκα, q. v.

εἰνί, Ep. for ἐν.

εἰνόδιος, η, ov, Ep. for ἐνόδιος (ὁδός), on the way, 16, 260.†

εἰνοσύφυλλος, ov (ἐνοσις, φύλλον), leaf-shaking, clothed with foliage; forest-clad [Cp.], epith. of mountains [there stands, his boughs waving, the mountain Neritus sublime. Cp.], 2, 632. Od. 9, 22.

εἴλασκε, see εἴλω.

εἶο, Ep. gen. for οὖ, his.

εἰοικνία, see εἴοικα.

εἴπα, i. q. εἶπον, q. v.

εἰπέμεναι, εἰπέμεν, see εἶπον.

εἴπερ, 1) if indeed, if really; if, in hypothetical sentences, when the two members are harmonious. The indic. subj. and optat. follow (see εἰ), εἰ τελέει περ, 8, 415. 16, 118. 24, 667. Od. 1, 188. εἴπερ γάρ κ' ἐθέλων Ὀλύμπιος—ἐξ ἐδών στυφελίξαι, 1, 580. In this passage, the apodosis is wanting, according to the interpretation of Wolf and Spitzner, viz. 'he is able to do so.' Voss, on the other hand, places the comma after Ὀλύμπιος ἀστεροπητής, and takes the words ἐξ ἐδών στυφελίξαι (optat.), as apodosis, for 'if the Olymp. thunderer should will, he could hurl us,' etc. 2) even if, although, when the members are antith. 1, 81. 4, 38, 261. 8, 153.

εἵποθεν, more correctly εἰ ποθεν, if from any where, whether from any where, Od. 1, 115. II. 9, 380.

εἰ ποθι, if any where, *Od. 12, 96.

εἶπον, Ep. εἶπω, iterat. εἶπσκον, subj. εἶπω, 2 sing. εἶπρσθα, optat. εἶποιμι, infin. εἶπείν, partep. εἶπων. The imperat. εἶρέ, εἶρατε, Od. 3, 407; also the poet. form εἶπτε, to say, to speak, τί τινα, any thing to any one: also, εἶπναι τινα, to address any one, 12, 210. 17, 237; εἰ εἶπναι τινα, to speak well of one, Od. 1, 302; (from εἶπω, prop. to recount; in use, it is the aor. of φημί.)

εἵποτε, more correctly εἰ ποτε, 1) if ever, if at any time, with indicat., 1, 39.

394; with subj., 1, 340. 2) *whether ever, if ever*, in indirect questions with optat., 2, 97. 3) The Hom. formula *εἴ ποτ' ἔην γε* is variously explained. Most critics take it as an expression of a sad remembrance of that formerly existed; δαΐφ αἶθε ἔπος ἔσκε, εἰ ποτ' ἔην γε, 3, 180. Thiersch § 329, 3, 'he was also my brother-in-law, if indeed he ever was so' [which is hardly credible]. Wolf likewise remarks in Vorles. zu II. II. p. 202: "It expresses tender sensibility connected with dejection and regret: 'once he was.'" So Eustath. understands it; he says, 'it is as if she would say, οὐκ ἔστι, ἀλλὰ ποτ' ἔην,' cf. Herm. ad Viger. p. 946: "*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse; si unquam fuit, quod nunc est non amplius, i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vis credas. Est enim hæc loquutio dolentium, non esse quid amplius; ut vim ejus Germanice [Anglice] sic exprimas,*" but, alas! no longer so. Schütz in Hoogveen Doct. Part. in Epit. red. p. 630, incorrectly considers it as an optat. 'ah would he were so still.' Besides 3, 180, this formula stands in 11, 761. 24, 426. Od. 15, 268. 19, 315.

εἰ που, *if perhaps (perchance, haply), if by any means*, Od. 4, 193.

εἰ πως, *if perchance, if in any way*, 13, 807.

Εἰραφιώτης, ov, ὁ, voc. Εἰραφιώτα, appellat. of Dionysos, Hom. h. 26, 2. (The derivation is uncertain; perhaps from ἐν and ῥάπτω, sowed into the thigh. Schwenk in Zeitschr. für Alterthumsw. No. 151, 1835, derives it from εἶρ and φῶ = φῶς, and translates, *spring-born*.)

εἶργω = ἐέργω, see ἐργω.

εἶρεπος, ὁ (εἶρω, to bind), *captivity, servitude, or a female slave*, cf. Nitzsch, Od. 8, 529.†

*Εἰρεσία, ai, a town in Hestiasotis (Thessalia), h. in Apoll. 32. Others read, Πειρεσία; Ilgen understands by Εἰρεσία, the island *Irrhesia* of Pliny.

εἶρεσις, ἡ (ἐρέσσω), *the act of rowing*, *Od. 10, 78. 11, 640.

Εἰρεσιώνη, ἡ (εἶρος), 1) An olive branch wound with wool and hung with fruits, a kind of harvest garland, which on the festivals *Ιπτανένια* and *Θαργήλια* was carried around by boys with singing and then hung upon the house-door. 2) the *song* on such an occasion; and then *my a song*, to solicit charity, Ep. 15.

Εἰρέτρια, ἡ, Ion. for *Ερέτρια; an important town in the island of Euboea, near Palæo Castro, 2, 537.

εἶρη, ἡ, *an assembly, a place of assembling*, plur., 18, 531.† (According to Schol. = ἀγορά, from εἶρην) or from εἶρω, *sero*, keeping locked (the sacred gates, V.). εἰρημαί, see εἶρω.

εἰρήνη, ἡ, *peace*, Od. 24, 486. ἐν εἰρήνῃ, *in peace*, 2, 797. Od. 24, 486 (prob. from εἶρω, *sero*).

εἶριον, τό, Ep. for ἔριον, q. v. εἰροκόμος, on (κομέω), *working wool, carding wool*, 3, 387.†

εἶρομαι, Ion. and Ep. depon. mid., infin. εἶρεσθαι, imperf. εἶρούμην, fut. εἰρήσομαι, 1) *to ask, τινά, any one or alter any one*, 1, 553. 6, 239; *τί, after any thing*, 10, 416; and *τινά τι, any one about any thing*, Od. 7, 237; also ἀμφί τι, Od. 11, 570. 2) *to say*, cf. εἶρω. (Ep. forms ἐρέω, ἐρέομαι, ἔρομαι, q. v.)

εἰροπόκος, ov (πόκος), *woolly, covered with wool*, epith. of sheep, 5, 337. Od. 9, 443.

εἶρος, τό, Ep. for ἔρος, *wool*, *Od. 4, 135. 9, 226.

εἰρόνται, see ἐρύομαι.

εἰρύομαι and εἰρώ, Ep. for ἐρύομαι, and ἐρώ, q. v.

εἶρω, poet. (theme FEP, *sero*), only partecp. perf. ἐεμένους, pluperf. ἔεπτο, *to arrange in a row, to fasten together, to bind*; ὄμμος ἡλέκτροισιν ἐεμένους, a necklace joined or strung with amber, Od. 18, 296. h. Ap. 104; and ἔεπτο, Od. 15, 460.

εἶρω, fut. ἐρέω, Ep. for ἐρῶ, perf. pass. εἰρημαι, 3 pluperf. pass. εἰρηγο, fut. 3 εἰρήσομαι (aor. 1 pass. ῥήθεις, from the theme PEG). The pres. is Ep. and occurs only in the 1 sing., Od. 2, 162. The common form of the fut. h. Cer. 406. 1) *to speak, to say, to tell*, τί, 4, 363; οὐ μὲν τοι μέλεος εἰρήσεται αἶώς, not empty praise shall be spoken to thee, 23, 795; *τινί τι, any thing to any one*, 1, 297. 2) *to speak to, to communicate, to announce*, ἔπος, 1, 419; φῶς ἐρόνσα, (about) to announce the light, 2, 49. II) Mid. *to say, like the act.*, 1, 513. Od. 11, 542; *my to ask*, prop. 'I cause to be told me', conf. εἶρομαι. (These forms from εἶρω belong in use to φημί, q. v. The Ep. fut. ἐρέω, I will say, must not be confounded with the pres. ἐρέω, I ask.)

εἰρωτάω, Ion. and Ep. for ἐρωτάω, only pres. *to ask, to interrogate, τινά τι, one about any thing*, *Od. 4, 347. 17, 138.

εἰς, Ion. and Ep. εἰς, 1) Prep. with accus., ground signif. *into, to* whether? (cf. ἐν), to indicate a motion into the interior of an object, 1) Spoken of space: a) Of a local object, *into, to*; οἰχέσθαι εἰς Θῆβην, 1, 366; εἰς ἄα; espily of persons, with the implied idea of residence, εἰς Ἀγαμέμνονα, 7, 312; εἰς Μενέλαον, Od. 3, 317; with verbs of seeing: εἰς ὅσα ἰδέσθαι, to look (into) in the face. b) Of quantity: εἰς δεκάδας ἀριθμεῖσθαι, to be counted into decades, 2, 124. 2) Of time: a) In assigning a limit, *till, until*: εἰς ἡλίον καταδύντα; in like manner εἰς τί ἐτι, till how long, 5, 465. b) In indicating continuance of time, *for*: εἰς ἐνιαυτόν, for a year, a year long, Od. 4, 86; εἰς θέρος, in the summer, Od. 14, 384. 3) Of cause, manner, etc.: a) The aim, εἰρεῖν εἰς ἀγαθόν, for good, 9, 102. b) Way and manner. εἰ μὲν βουλευεῖν, harmoniously, 2, 379. c) A

reference, εἰς φύσιν, *Batr.* 52. Remark 1) εἰς is often found with verbs signifying rest, instead of the prep. ἐν with the dat. It is a constructio pŕægnans by which the verb at the same time embraces the idea of motion: ἐφάνη λῖς εἰς δόον, 15, 276; ἐς θρόνον ἔζοντο, *Od.* 4, 51. Rem. 2) εἰς stands apparently with the gen. by an ellipsis: εἰς Ἀἶδα, subaud. δόμον; εἰς Αἰγύπτῳ (ἔδω), *Od.* 4, 581. II) Adv.; in this signif. it occurs but rarely. τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην, 8, 115. III) In compos. It has the general signif. *into, to.*

εἰς, μία, ἓν, gen. ἐνός, μιάς, ἐνός, one; with superl., 12, 243, also with art. ἡ μία, 20, 272; an Ep. form of εἰς is ἰός, q. v.

εἶσα (theme 'ΕΩ), an Ep. defect. imperf. εἶσον, partic. ἔσας, ἔσασα, aor. 1 mid. ἐσάμην and ἐσάσατο, 1) *to seat, to cause to sit, ἐν κλισμοῖσι, ἐς θρόνον, ἐπὶ θρόνου,* 2) *to place, to lay, to bring into a place, ἔθιμον ἐν Σχερίῃ,* *Od.* 6, 8; σκοπὸν, *to place a watcher,* 23, 359; λόχον, *to lay an ambushcade,* 4, 392. *Od.* 4, 531; τινὰ ἐπὶ νηός, h. 7, 10; and so mid. ἐσάσατο, *Od.* 14, 295; (what is wanting is supplied by ἰδρύν, see Buttm. *Gram.* § 108.)

εἰσαγείρω, poet. ἔσαγειρω (ἀγείρω), 1) *to collect into, with accus. ἑρέτας ἐς νῆα,* 1, 142. 2) Mid. *to assemble (themselves) in,* *Od.* 14, 248. 3) Metaph. with accus. θυμῷ, *to recover spirit,* 15, 240. 21, 417.

εἰσάγω, poet. ἐσάγω (ἀγω), aor. 2 εἰσ-ἤγαγον, *to lead into, to introduce, with accus. Λαοδικὴν ἐσάγουσα, leading in Laodike,* 6, 252. (The Schol. takes ἐσάγουσα intrans. and Voss. renders 'going to Laodike'), with double accus. ἐταίρους Κρήνῃ, *to conduct his companions to Crete,* *Od.* 3, 191; conf. *Od.* 4, 43; metaph. ποταμὸν μένος, 12, 18.

εἰσαδρέω, poet. ἔσαδρ. (ἀδρέω), *to behold, to discern in the midst,* τινὰ, 3, 450.† εἰσακούω, poet. ἐσακούω (ἀκούω), aor. ἐσακούσα, without augm. *to hearken to, to understand, absol.* 8, 97.† φωνήν, h. in *Cer.* 248.

εἰσάλλομαι, depon. mid. (ἄλλομαι), aor. 1 ἐσήλατο, and aor. 2 ἐσάλλτο, *to spring upon, to leap upon, with accus. τείχος, πύλας, to storm a wall, the gates,* *12, 438. 466.

εἰσάμην, Ep. 1) Aor. 1 mid. of εἶδω. 2) Aor. 1 mid. of εἴμι.

εἰσαναβαίνω (βαίνω), aor. 2 εἰσανέβην, infin. εἰσαναβῆναι, *to mount up, to ascend, to go up to, with accus. Ἴλιον, λῆγος, and εἰς ὑπερβία,* *Od.* 19, 602.

εἰσανάγω (ἀγω), *to lead into; τινὰ εἶρερον, any one into slavery,* *Od.* 8, 529; cf. εἶρερος.

εἰσανεῖδον, def. aor. (Εἶδω), *to look up to any thing, with accus. οὐρανόν,* *16, 232. 24, 307.

εἰσάναμι (εἴμι), *to ascend upon, to mount, with accus. spoken of the sun, οὐρανόν,* 7, 423.†

εἰσάντα, Ep. ἔσαντα (ἄντα), *opposite,*

over against, ἔσαντα ἰδεῖν, to look into the face, 17, 334; εἰσαντα only *Od.* 5, 217.

εἰσαφικνέω, poet. form of εἰσαφικνέομαι, 14, 230. *Od.* 22, 99.

εἰσαφικνέομαι, depon. mid. (ικνέομαι), only aor. εἰσαφικνέμην, *to go to a place, to arrive at, with accus. Ἴλιον, Ἥ;* also τινά, *Od.* 13, 404.

εἰσβαίνω, poet. ἐσβαίνω (βαίνω), aor. 1 ἐσέβησα, aor. 2 εἰσέβην, 1) *Trans. to introduce, to bring in, ἐκατόμβην,* 1, 310.† 2) *Intrans. to enter, to go on board, esply of a ship,* *Od.* 9, 103. 179.

εἰσδέρκομαι, depon. (δέρκομαι), aor. ἐσέδρακον, *to look at, to perceive, to behold, with accus., Ἥ. and Od. only aor. εἰσδύνω, poet. ἐσδύνω (δύνω), only mid. εἰσδύομαι, to go into, to enter. ἀκοντιστὸν ἐσδύσσει, thou wilt enter the battle fought with spears,* 23, 622.†

εἰσεῖδον (Εἶδω), Ep. εἰσίδον, defect. aor. of εἰσοράω, *to look upon, to behold.*

εἰσεύμι (εἴμι), *to go in, to come to, μετ' ἀνέρας,* *Od.* 18, 184; with accus. οὐκ Ἀχιλλῆος ὀφθαλμοῦς εἰσεύμι. I will not come before the eyes of Achilles, 24, 463.

εἰσελάνω, Ep. εἰσελάω (ἐλαύνω), aor. 1 εἰσέλασα, *to drive into, ἵππους,* 15, 385; absol. εἰσελάων, the herdsman driving in, *Od.* 10, 83. 2) *Intrans. to steer into, prop. subaud. ναῦν,* *Od.* 13, 113.

εἰσερῶ (ἐρῶ), *to draw into; with accus. νῆα σπῆος, to draw the ship into a grotto,* *Od.* 12, 317.†

εἰσερχομαι, poet. ἐσερχομαι (ἐρχομαι), fut. ἐσελεύσομαι, aor. 2 εἰσῆλθον, poet. εἰσῆλθον, *to go into, to come into, to enter, with accus. Μυκήνας, πόλιν, also οἰκόνδε,* 6, 365; metaph. μένος ἀνδρῶς ἐσερχεται, strength enters the men, 17, 157. *Od.* 15, 407.

εἰσθα, Ep. for εἰς, see εἴμι.

εἰσθρῶσκω (θρῶσκω), aor. 2 ἔσθορον, Ep. for εἰσέθορον, *to leap into, only absol.,* *12, 462. 21, 18.

εἰσιμέναι, see εἰσίστημι.

εἰσιζομαι, poet. ἐσιζομαι (ἱζομαι), *to seat oneself in; λόχον, to place oneself in an ambushcade,* 13, 285.†

εἰσίστημι (ἱστί), *to send in, mid. to de-take oneself to. αὖλιν ἐσιμέναι, partic. pres. betaking oneself to a resting-place,* *Od.* 22, 470.† Others take it as partic. pres. mid. of εἰσεύμι (εἴμι): and this is probably the more correct view.

εἰσιθμῇ, ἡ (εἰσεύμι), *entrance,* *Od.* 6, 264.

εἰσκαλέω, poet. ἐσκαλέω, *to call in, mid. to call to oneself; only in tmesis, ἐς δ' ἀλοχον ἐκαλέεσσο, 24, 193.†*

εἰσκαταβαίνω, Ep. ἐσκαταβαίνω (βαίνω), *to descend into any thing, with accus. ὄρατον,* *Od.* 24, 222.†

εἶσκω, Ep. lengthened from ἴσχω (ἔσχω), 1) *to make similar, to render like. αὐτὸν ἥσικεν δέκτρῃ, he made himself like a beggar,* *Od.* 4, 247. 13, 313. 2) *to esteem like, to compare to, τινά τινι,* 3, 197. Τυδείδῃ αὐτὸν πάντα εἶσκω, I

consider him in all respects like Tydides, 5, 181. *τάδε νυκτὶ ἔσκει*, Od. 26, 362; *to compare*, *τινά τινα*, 3, 197. Od. 6, 152. 8, 159. 3) *to regard as*, *to judge*, *to suppose*, absol. Od. 4, 148, and with accus. and infin., Od. 11, 363. *ἡ ἄρα δὴ τι ἔσκομεν ἄξιον εἶναι τρεῖς ἐνὸς ἀντιπεφάσθαι*, we judge it now sufficient that three have been slain instead of one, 13, 446. 21, 332.

εἰσβολαί (μολοίμαι), aor. 1 *ἐσεμ-σάμην*, Ep. σσ, *to affect*, *to distress*, only metaph. *μάλα με ἐσεμιάσατο θυμόν*, he greatly distressed my heart, *17, 564. 20, 425.

εἰσνόεω (νοέω), aor. 1 *εἰσενόησα*, *to remark*, *to perceive*, *τινά*, Il. and Od.; *ἔχνα*, h. Merc. 218.

εἰσόδος. ἡ (δόδος), *entrance*, *access*, Od. 10, 90.†

εἰσοιχνέω (οἰχνέω), *to go into*, with accus. *νῆσον*, *Od. 6, 157. 9, 120.

εἰσόκε, before a vowel *εἰσόκεν* (eis ὁ κε), 1) *until*, *until*, mly with the subjunc. which expresses an expected end, 2, 332. 446. 2) With indicat. fut. 21, 134. Od. 8, 318. Il. 3, 409 (in this passage better subjunc. aor. with shortened mood vowel). c) With optat. 15, 70. Od. 22, 444. 2) *as long as*, with subjunc., 9, 609. 10, 89.

εἰσομαι, 1) Ep. fut. mid of οἶδα, see ΕΙΔΩ. 2) Ep. fut. mid. of εἰμι.

**εἰσότης*, adv. (ἰότης), *for the future*, *in future*, h. Ven. 104.

εἰσοράω (δράω), partic. *εἰσορών*, Ep. for *εἰσορών*, fut. *εἰσόψομαι*, aor. 2 *εἰσ-εἶδον*, mid. infin. pres. *εἰσοράσθαι*, Ep. for *εἰσοράσθαι*, *to look upon*, *to behold*, *to regard*, with accus. 1) With the idea of veneration. *εἰσορᾶν τινα ὡς θεόν*, to look upon any one as a god, i. e. to venerate, 12, 312; or *ἴσα θεῷ*, Od. 15, 520. 2) Mid. like the act., Od. 3, 246.

εἶσος, *εἶση*, *εἶσον* (ῖ), Ep. lengthened from *ἴσος*, used however only in the fem., *like*, *aqualis*, in the following constructions: 1) *δαίς εἶση*, an evenly divided feast, a common feast, spoken espily of sacrificial feasts in which each one receives an equal portion, 1, 468, and o'ten. 2) *νῆες εἶσαι*, the even-floating ships, i. e. built alike strong on both sides, so as to preserve their equipoise in sailing, 1, 306. 3) *ἀσπίς πάντοσ' εἶση*, the every where equal shield, i. e. extending alike from the centre to all sides, hence *entirely round*, 3, 347. 4) *φρένες ἔνδον εἶσαι*, an equable mind, a mind remaining the same in all circumstances, Od. 11, 337. 14, 178. [5] *ἴππος εἶσαι* (σταφύλη ἐπὶ νότον), 2, 765.]

εἰσόψομαι, fut. of *εἰσοράω*.
εἰσπέτομαι (πέτομαι), aor. *εἰσπτάμην*, *to fly into*, with accus. *πέτρην*, 21, 494.†

εἰσφέρω (φέρω), 1) *to bring in*, *to carry in*, with accus. *δοῖητα*, Od. 7, 6. 2) Mid. *to bear away with oneself*, *to sweep away*, spoken of a river; with accus. *πύκας*, 11, 495.

εἰσφέρω, a form of *εἰσφέρειν*, *Od. 6, 91. 19, 32.

εἰσχεύω (χέω), *to pour in*, 2) Mid. *to pour oneself in*, *to rush into*; only aor. sync. mid. *ἐσέχυντο κατὰ πύλας*, they rushed into the gates, *12, 470. 21, 610.

εἰσω, Ep. *ἔσω*, 24, 155. 184. 199. Od. 7, 50; adv. (from eis), 1) *to*, *into*, *inwards*, *εἰσείν*, Od. 3, 47. *εἰσω ἀσπίδ' ἔαζε*, he broke in the shield, 7, 270; a) often with accus., which mly follows and depends upon the verb: *Ἰλιον εἰσω*, *Οὐρανὸν εἰσω*, etc. Only 24, 155. 184. 199, *ἔσω* precedes. b) With gen. only Od. 8, 290. 2) *within*, *inside*, perhaps Od. 7, 13.

εἰσωπός, ὄν (ὥψ), *in the sight of*, *having in view*; with gen. *εἰσωποὶ ἐγένοντο νῆων*, they were in sight of the ships, 15, 653.†

εἶται, see *ἐννυμι*.

εἶτε—εἶτε, conj. *whether—or*, *be it this—or that*, in indirect double interrogation: a) With indic., 1, 65. Od. 3, 90. b) With subj., 12, 239; *εἶτε* is also followed by *ἡ καὶ*, 2, 349.

εἶτε for *εἴητε*, see *εἰμί*.

εἰῶ, Ep. for *ἔῶ*, 4, 55; but *εἰω*, see *εἰμί*.

εἰῶθα, see *ἔῶ*.

εἰῶν, see *ἔῶ*.

εἰως, Ep. for *ἔως*, q. v.

ἐκ, before a vowel *ἐξ*, prepos. with gen.

General signif. is *from*, *out of*, in contradistinction from *ἐν*. 1) Of place: in denoting removal from the interior or immediate vicinity of a place, *out*, *out of*, *away from*, espily with verbs of motion, *ἔναυα*, *ἐρχεσθαι*, etc. *ἐκ νηῶν*, from the ships, 8, 213. 2) In denoting distance with verbs of rest, *without*, only Ep. *ἐκ βελών*, without the reach of weapons, 11, 163. With verbs of standing, sitting, hanging, etc., *ἐκ* stans to indicate the idea of consequent motion or distance contained in the verb. *ἐκ δέφρου γονάξεσθαι*, down from the chariot, 11, 130. *αὐτόθεν ἐκ δέφρου καθήμενος*, Od. 21, 420. *ἐκ πασσαλόφῃ κρέμασεν φόρμιγγα*, he hung from (upon) the hook, Od. 8, 67. 2) Of time: a) Spoken of direct departure from a point of time, *from*, espily *ἐξ ὅ*, from which time, since; and *ἐκ τοῦ* or *ἐκ τοῦδε*, from this time, 1, 493. *ἐξ ἀρχῆς*, from the beginning, at first. b) Spoken of the direct consequence, *after*. *ἐξ αἰθέρος*, 16, 365. 3) Spoken of cause, manner, etc.: a) Of origin. *εἶναι*, *γίγνεσθαι ἐκ τινος*, to spring from any one, 15, 187. b) Of the whole in reference to its parts. *ἐκ πολλῶν πύργων*, 15, 680. c) Of the author or agent, with pass and intrans. verbs, Ep. and Ion. like *ὑπό*, *by*. *ἐφ' ἡλθεν ἐκ Διός*, 2, 669. *ἀπολέσθαι ἐκ τινος*, 18, 107. d) Of the cause, *ἐκ θεόφιν πολεμίζειν*, to fight at the instigation of the gods, 17, 101. cf. 5, 384. *ἐκ θυμοῦ φιλεῖν*, to love from the heart,

9, 486. e) Of suitability, *after, according to*. *ὀνομάζειν ἐκ γενεῆς*, (=) by the name of, after his family [by his hereditary name. Cp., 10, 68. 4) *ἐκ* is often separated by some words from its gen., 11, 109; it is also in Epic writers placed after the gen., 1, 125; *ἐκ* after the subst. receives the accent; also when it is emphatic, 5, 865. See also the articles, *διέκ, παρέκ, ὑπέκ*. II) Adv. *ἐκ* is also used in its orig. signif. as an adv. of place: *ἐκ δ' ἀργύρεον τελαμώννα*, and thereon (attached to it), 18, 480; and often in tmesis, 1, 436, 13, 394. III) In compos. *ἐκ* = *out (of), away from, utterly*; expressing separation, origin, completion.

Ἑκάβη, ἡ, Hecuba, daughter of Dymas, king of Phrygia, sister of Asius and wife of Priam, 16, 718; in later writers, daughter of Kisseus.

Ἑκάεργος, ὁ (ἔργον), working at a distance, far-shooting; according to Nitzsch, *throwing from a distance*, epith. of Apollo, because he slew with arrows, = *ἐκηβόλος*, as adj. 5, 439. 2) As subst. *the far-shooter*, 1, 147, and Od. 8, 323.

ἐκάνη, aor. 2 pass. of *καίω*.

ἐκάθεν, adv. (*ἐκάς*), *from far, from a distance*, also = *ἐκάς*, Od. 17, 25.

ἐκάδιζον, see *καθίζω*, Od. 16, 408.

Ἑκαμήδη, ἡ, daughter of Arsinoüs of Tenedos, whom Nestor received as a slave, 11, 624.

ἐκάς, adv. (*ἐκ*), *far, at a distance, far from*; often as prep. with gen. 5, 791; and often with *ἀπό*, 18, 256. Compar. *ἐκαστέρω*, superl. *ἐκαστάτω*, *at the farthest*, 10, 113.†

ἐκαστέρω, adv. compar. of *ἐκάς*, Od. 7, 321.†

ἐκάσθῃ, *to each or every*, Od. 3, 8.†

ἐκάστος, ἡ, ον, each (one), every one, as a collective adj. frequently with the plur. 1, 606. 10, 215; more rarely in the plur. Od. 9, 164. 24, 417. It also stands in the sing. in apposition, after a noun or pronoun plur. for the purpose of more exact definition, when the latter might rather stand in the relation of a gen. *οἱ δὲ κληῖρον ἐσημύναντο ἕκαστος*, each one of them, 7, 175. *πάντων ἐπίστιον ἔστιν ἕκαστω*, Od. 6, 265.

ἐκάτερθε, before a vowel *ἐκάτερθεν* (*ἐκάτερος*), *on both sides*; also with *οὐκ*, 3, 340.

**Ἑκάτη, ἡ, Hecate*, daughter of Perses or Persæus and Asteria, grand-daughter of Kólus and Phœbê, to whom Zeus gave the power to operate every where. She presided over purifications, wealth, honour, and all prosperity, h. in Cer. 25. 52. Hes. Th. 409. There was a cave sacred to her in Zerinthus in Samothrace, Steph. At a later day she was confounded with Artēmis, and worshipt as presiding over the magic art (prob. from *ἐκατος*, the far-working).

ἐκατηβέλτης, αο, ὁ, Ep. for *ἐκηβόλος*, 1, 75. ἡ. Ap. 137.

ἐκατηβόλος, ον (βάλλω), *far-throwing, far shooting, or, hitting from a distance*, epith. of Apollo, 5, 444; of Artēmis, h. 8, 6. As subst. 15, 231.

ἐκατόγχειρος, ον (χείρ), *hundred-handed*, epith. of Briareus, 1, 402.†

ἐκατόζυγος, ον, Ep. for *ἐκατόνζυγος (ζυγόν)*, *having a hundred benches of rowers, hundred-oared*, 20, 247.†

ἐκατόμβη, ἡ (βοῦς), a *hetacomb*, prop. a sacrifice of an hundred oxen; but mly, a solemn sacrifice, a *festal sacrifice*, e. g. of twelve oxen, 6, 93. 115; of eighty-one oxen, Od. 3, 59; also of other animals, Od. 1, 25.

ἐκατόμβοις, ον (βοῦς), *worth a hundred oxen, τεύχεα*, *2, 449. 6, 236.

ἐκατόμπεδος, ον (πούς), a *hundred feet long*, 23, 164.† (Others *ἐκατόμπεδος*).

ἐκατόμπολις, ι (πόλις), *having a hundred cities, Κρήτη*, 2, 649.†

ἐκατόμυλος, ον (μύλη), *having a hundred gates, hundred-gated*, epith. of the Egyptian Thebes, 9, 383.†

ἐκατόν, Indecl. a *hundred*, II. and Od. *ἐκατος, ὁ (ἐκάς)*, *far-shooting*, epith. of Apollo, 7, 83. 2) As subst. *the far-shooter*, 1, 385; cf. *ἐκάεργος, ἐκατηβόλος*.

ἐκβαίνω (βαίνω), aor. 1 *ἐξέβησα*, aor. 2 *ἐξέβην*, 1) Intrans. *to descend, to alight, to disembark*, from a ship, 3, 113; *πέτρης*, *to descend from a rock*, 4, 107.

2) Trans. in the aor. 1 and fut. act. *to disembark, to put out, with accus.* Od. 24, 301. II. 1, 438.

ἐκβάλλω (βάλλω), aor. 2 *ἐξέβαλον*, Ep. *ἐκβαλλον*, 1) *to cast out of the ship*, Od. 15, 481; *τινὰ δίφρου*, *to hurl or dash a man down from his chariot*, 5, 39. 2) *to strike or knock out*, i. e. to cause any thing to fall, *τί τινα*, and with gen. *βιδὸν χειρὸς*, *to strike the bow from the hand*, 14, 419. 15, 468; also *ἐκπτοσε χειρὸς*, Od. 14, 277; *δοῦρα*, *to fell trees*, Od. 5, 243. 3) *to let fall*; *δάκρυα*, Od. 19, 362; metaph. *ἔπος*, 18, 324. Od. 4, 503.

ἐκβασίς, ιος, ἡ (βαίνω), *an exit, the act of coming from or out of, a landing-place*; *ἄλος*, a landing-place from the sea, Od. 5, 403.

ἐκβλάσσω, poet. (*βλάσσω*), aor. 2 *ἐξέμολον*, poet. *ἐκμολον*, *to go out*, 11, 604.† *ἐκγεγάμεν*, see *ἐκγίγνομαι*.

ἐκγεγάοντα, see *ἐκγίγνομαι*.

ἐκγεγάως, ἐκγεγάνα, see ἐκγίγνομαι.

ἐκγέλω (γελῶ), aor. *ἐξεγέλασα*, poet. *σσ, to laugh out, to laugh aloud*, Od. 16, 354. II. 6, 471.

ἐκγίγνομαι, depon. mid. (*γίγνομαι*), aor. 2 *ἐξέγενόμην*, Ep. perf. *ἐκέγγαα*, from this the infin. Ep. *ἐκγεγάμεν*, partep. Ep. *ἐκγεγάως, νία*, from which comes an Ep. fut. *ἐκγεγάοντα*, without σ, h. Ven. 198. Butt. p. 272, note. 1) *to be born or begotten of, τινός*, any one, 5, 637. 20, 231; with dat. *Πορθεί*, 14, 115. 2) In the perf. *to spring from, to descend from, τινός*, any one, 5, 248. Od. 10, 138.

ἐκγονος, ον (ἐκγίγνομαι), *begotten or*

born of any one, as subst. *a descendant, progeny*, Il. and Od. ἡ ἔγονος, *a daughter*, Od. 11, 235.

ἐκδέχομαι, depon. mid. (δέχομαι), *to take from, to receive in succession, τί τι, any thing from one*, 13, 710.†

ἐκδέω (δέω), aor. ἐξέδησα, *to bind, to fasten, with the accus. σανίδας, to fasten the door (with the thong)*, l. e. *to lock it*, Od. 22, 174; with gen. δρῦς ἡμιόνων, *to attach the (felled) oaks to the mules (for them to drag home)*. [Not, *bound them on the mules*. Cp.], 23, 121.

ἐκδηλος, ον (δηλος), *very clear, very manifest, distinguished, μετὰ πᾶσιν, amongst all*, 5, 2.†

ἐκδιαβαίνω (βαίνω), partep. aor. 2 ἐκδιαβάντες, *to go entirely through any thing, with accus. τάφρον, a trench*, 10, 198.†

ἐκδίδωμι (δίδωμι), aor. 2 imperf. ἐκδοτε, *to give out, to give up, to deliver again, with accus. κτηματα*, 3, 459.†

*ἐνδικος, ον (δίκη), *administering justice, taking vengeance, punishing*, Batr. 96.

ἐκδύνω, Ep. for ἐκδύομαι, Od. 1, 437.

ἐκδύω (δύω), aor. 1 ἐξέδυσα, aor. 2 ἐξέδυν, partep. ἐκδύς, 1) Trans. in the fut. and aor. 1, *to strip off, τινά χιτῶνα, the tunic from any one*, Od. 14, 341. 2) Mid. with aor. 2 intrans. *to put off, to lay aside, τεύχεα*, 3, 114. δ) *to go out, with gen. μεγάροιο, of the house*, Od. 22, 234; metaph. *to escape, with accus. δαεθρον*, 16, 99; for ἐκδύνειν (Ep. infin. aor. 2, accord. to Wolf), read ἐκδύμεν, l. e. ἐκδύμεν, optat. aor. 2; conf. Buttm. Lex. p. 424. Thiersch § 231, 101.

ἐκεῖθε, adv. there, in that very place, Od. 17, 10.†

ἐκεῖνος, η, ο, Ep. κείνος (ἐκεῖ), *he, she, it, that person*, with pron. κείνος *oys*, that person there, 3, 391; with subst. without art. κείνος *ἀνὴρ*. δ) Also δεκτικῶς, for adv. there; κείνος Ἀρης, 5, 604. Od. 18, 239; the dative κείνῃ as adv., Od. 18, 111. Voss on Aratus 75, decides that it must be κείνος when the preceding word is most important, 7, 77; on the other hand ἐκεῖνος, 9, 646. and var. lec.] 24, 90.

ἐκέαστο, see καίνυμαι.

ἐκέλετο, see κέλομαι.

ἐκέλιτο, see κλίνω.

ἐκη, see καίω.

ἐκηβολή, ἡ (βάλλω), *skill in shooting, or hitting at a distance*; plur. 5, 54.†

ἐκηβόλος, ον (βάλλω), *far-shooting, far-hitting, as ἐκατηβόλος, epith. of Apollo*, 1, 14. 2) As subst. *the far-shooter*, 1, 96. 110.

ἐκηλος, ον, 5, 759; and εὐκηλος, prop. ἔφηκλος, 1, 554. Od. 3, 263. 1) *quiet*, Od. 21, 259; *free from care, at ease*, 5, 759. h. Merc. 480. 2) *unmolested, unhindered*. ἐκηλος ἐρρέτω, *let him go unhindered to ruin*, 9, 376. cf. 6, 70. 17, 340. 3) Metaph. spoken of a resting, fruitless field, h. Cer. 431. (According

to Buttm. Lex. p. 284, prob. related to ἐκών, ἐκητι, with the adj. ending ηλος [related to ἀκῆν, ἀκά, ἀκαλός (= ἡσυχος, Hesych.), ἡκα, Lob. Path. 109. Död. 134].

ἐκητι, prep. with gen. *on account of, by means of*; esply of the gods: *by the will of, by the favour of Ἑρμείας*, *Od. 15, 319. 19, 86.

ἐκνήσκω (θνήσκω), only aor. 2, *to die*. γέλω ἐκθανον, *they died with laughter*, l. e. *laughed long and loud*, Od. 18, 100.†

ἐκθορον, see ἐκθρόσκω.

ἐκθρόσκω (θρόσκω), aor. 2 ἐξέθορον, Ep. ἐκθορον, *to leap from, to spring out, with gen. προμάχων*, 15, 573. Od. 10, 207; metaph. *κραδίῃ μοι ξέω στήθεσιν ἐκθρόσκει*, *my heart leaps from my breast*, l. e. *beats violently*, 10, 95.

ἐκκαθαίρω (καθαίρω), *to purify, to clear out, with accus. οὔρους*, 2, 153.†

ἐκκαυδεκάδορος, ον (δῶρον), *sixteen palms long, κέρα*, 4, 109.†

ἐκκαλέω (καλέω), aor. 1 act. partep. ἐκκαλέσας, 24, 582. aor. 1 mid. ἐκκαλεσάμενος, *to call forth, τινά*. Mid. *to call to oneself*, Od. 24, 1.

ἐκκαλύπτω (καλύπτω), partep. aor. mid. ἐκκαλυψάμενος, *to uncover, to unveil*; mid. *to uncover oneself*, Od. 10, 279, in tmesis.

ἐκκατιδών, old reading for ἐκ κατιδών, 4, 508.

ἐκκίω (κίω), *to go out*, Od. 24, 492; † in tmesis.

ἐκκλέπτω (κλέπτω), *to steal away, to take away privately, with accus. to lead off privately*, Ἀρῆα, 5, 390.†

ἐκκυλίω (κυλίω), only aor. pass. ἐξεκυλίσθην, *to roll out, to fling off*; pass. *to be rolled from, to tumble from, ἐκ δίδροιο*, *6, 42. 23, 394.

ἐκλανθάνω, ἐκλήθω (λήθω), Ep. aor. 2 act. ἐκλέλαθον, and aor. 2 mid. ἐξελαθόμεν, Ep. ἐκλελαθόμεν with redupl. 1) Act. *to cause to forget, τινά τι*: Μοῦσαι αὐτὸν ἐκλέλαθον κιθαριστύν, *they caused him to forget his harp-playing*, l. e. *they took away from him the art of playing on the harp*, 2, 600; also τινά τινας, Ἥρης ἐκλελαθούσα, h. Ven. 40. 2) Mid. *to forget, with gen. ἀλκῆς*, 16, 602; and with the infin. Od. 10, 557.

ἐκλέλαθον, see ἐκλανθάνω.

ἐκλεθάνω, poet. for ἐκλανθάνω, Od. 7, 221.†

ἐκλησις, ιος, ἡ (λήθω), *the act of forgetting, forgetfulness*, Od. 24, 485.†

ἐκλύω (λύω), fut. mid. ἐκλύσομαι, *to loose, to release*. 2) Mid. = act. τινά κακῶν, *to release any one from toils*, Od. 10, 286.†

ἐκμάσσομαι, see ἐκμαίομαι.

*ἐκμαίομαι, depon. mid. (μαίομαι), aor. 1 ἐκμάσσομαι for ἐξεμάσ. *to invent, to discover, with accus. τέχνην*, h. Merc. 511.

ἐκμείρομαι (μείρομαι), perf. ἐξέμμορα, *to participate chiefly in, to obtain a chief share of, with gen. θεῶν τιμῆς*, Od. 5, 335.†

ἐκμολεῖν, see ἐκβλώσκω.
ἐκμυζῶ (μυζῶ), partic. aor. 1 ἐκμυζήσας, *to suck out*, with accus. αἷμα, 4, 218.†

ἐκπαγλος, ον (ἐκπλήσσω), exciting astonishment or terror; *terrific, frightful, awful*, spoken of men, 18, 170; of things: χειμών, Od. 14, 522; ἔπεα, 15, 198. The accus. neut. ἐκπαγλον and ἐκπαγλα, as adv. *dreadfully, terribly*, as κοτεῖσθαι, and mly, *vehemently, exceedingly*, φιλεῖν. ἐκπάγλως, adv. = ἐκπαγλον, Il. and Od.

ἐκπαυφάσσω, poet. (παιφάσσω), *to leap furiously forth*, 5, 803.†

ἐκπαλθῶ for ἐκπαλτο, see ἐκπállω.

ἐκπállω (πάλλω), only sync. aor. 2 mid. ἐκπαλτο, *to gush out*. μυελὸς σφονδυλῶν ἐκπαλτο, the marrow gushed forth from the vertebrae, 20, 483.†

ἐκπατάσσω (πατάσσω), partic. perf. pass. ἐκπεπαταγμένος, *to push out*, metaph. = ἐκπλήσσω, *to terrify, to astound*, pass., Od. 18, 327.†

ἐκπέμπω (πέμπω), 1) *to send out or forth*, 24, 681; κευμήλια ἀνδρᾶς ἐς ἄλλοδαπούς, 24, 381; τινά, Od. 16, 3. 2) *to bring away*, spoken of things: θεμελίδια φειγρῶν καὶ λάων, removed the foundation of blocks and stones, 12, 28. 2) Mid. *to send away from oneself, to dismiss*, τινὰ δόμου, any one from the house, Od. 20, 361.

ἐκπέποιται, see ἐκπίνω.

ἐκπεράω (περάω), aor. 1 ἐξεπέρησα, *to go through, to pierce through*, with accus. λαῖτμα μέγα, *to pass through the great deep*, Od. 7, 35. 9, 323; absol. spoken of arrows and spears, 13, 652.

ἐκπέρωω (πέρωω), fut. ἐκπέρσω, aor. ἐξεπέρσα, Ep. ἐκπερσα, *to sack, to destroy*, with accus. πόλιν, Ἰλιον, *1, 164; and often.

ἐκπεσέειν, see ἐκπίπτω.

*ἐκπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐξέπτην (from the form ἵπταμαι), *to fly out*, Batr. 223.

ἐκπνέθομαι, Ep. for ἐκπνυθάνομαι.

ἐκπνυθῆναι, see ἐκφύω.

ἐκπίνω (πίνω), aor. 2 ἐκπινον, Ep. for ἐξέπινον, perf. pass. ἐκπέπομαι, *to empty, to exhaust*, *Od. 9, 353. 22, 56.

ἐκπίπτω (πίπτω), aor. 2 ἐξέπεσον, Ep. ἐκπεσον, infin. Ep. ἐκπεσέειν, *to fall out*, with gen. διόφρου, of the chariot, ἵππων, and with the dat. of pers. τόφρον οἱ ἐκπεσε χειρός, from the hand, 8, 329. δάκρυ οἱ ἐκπεσε, 2, 266.

ἐκπλήσσω (πλήσσω), aor. pass. ἐξεπλήγη and ἐκπλήγην, Ep. for ἐξεπλάγη. 1) Act. *to strike out, to cast out*, metaph. any one (as by a blow), *to stun, to terrify or amaze*, τινά, Od. 18, 231. 2) Pass. intrans. *to be amazed or confounded, to be stunned, to be awe-struck*, 18, 225, with accus. ἐκ γὰρ πλήγη φρένας, he was amazed in mind, 16, 403.

ἐκποτόμαι, Ep. for ἐκπέτομαι (πέτομαι), *to fly away, to fly down*, spoken of snow, with gen. Διός, from Zeus, 19, 357.†

ἐκπρεπής, ἐς, gen. ἐός (πρέπω), *dis-tinguished, excellent, eminent*, ἐν πολλοῖσι, 2, 483.†

ἐκπροκαλέω (καλέω), aor. ἐκπροῦκαλεσάμην, Ep. σσ. *to call out or forth*, mid. *to call to oneself*, τινὰ μεγάρων, from the house, Od. 2, 400.† h. Ap. 111.

ἐκπρολιπών (λείπω), partic. aor. 2 ἐκπρολιπών, *to leave (by going forth)*, with accus. λόχον, their ambush (the cavity of the wooden horse), Od. 8, 515.†

ἐκπτύω (πτύω), aor. 1 ἐξέπτυσσα, *to spit out*, στόματος ἄλμην, Od. 5, 322.†

ἐκπυνθάνομαι (πυνθάνομαι), aor. 2 ἐξεπυνθόμην, only infin. *to seek, to ascertain, to enquire*, with ᾗ, ᾗ following. *10, 308. 320, in tmesis.

ἐκρέμω, imperf. from κρεμαμαι.

ἐκρέω (ρέω), *to flow out*, only in tmesis, 13, 655. Od. 9, 290.

ἐκρήγνυμι (ρήγνυμι), aor. 1 ἐξέρρηξα, *to break out, to tear out or up*, with accus. νευρήν, 15, 469; with gen. ὕδωρ ἀλὲν ἐξέρρηξεν ὁδοῖο, the pent up water had torn away a part of the road, *23, 421.

ἐκσάω (σάω, Ep. for σῶζω), aor. 1 ἐξεσάωσα, *to rescue, to deliver*, τινά, 4, 12; τινὰ θαλάσσης, from the sea, Od. 4, 501.

ἐκσεύω (σεύω), *to drive out*, only mid. ἐκσεύομαι, aor. sync. 3 sing. ἐξέεσσοντο, aor. 1 pass. ἐξεσέσθην, *to hasten out, to hurry away*, with gen. πυλέων, out of the gates, 7, 1. φάρυγος ἐξέεσσοντο οἶνος, the wine gushed from his throat, Od. 9, 373; metaph. βλεφάρων ἐξέεσσοντο ὕπνος, sleep fled away from the eyes, Od. 12, 366. 2) Spoken of the spear's head: *to come out, to emerge*, in the aor. pass. 5, 293.

ἐκσπάω (σπάω), aor. 1 mid. ἐξεσπασάμην, poet. σσ. 1) Act. *to draw out*, with accus., 5, 359. 2) Mid. *to draw out* (with reference to the subject), ἔγχος στέρνοιο, his spear from his breast, *4, 530. 7, 255.

ἐκστρέφω (στρέφω), aor. 1 ἐξέστρεψα, *to turn out, to tear out*, with accus. ἔρνος βόθρον, the plant from the trench, 17, 58.† ἔκτα, see κτείνω.

ἐκτάδιος, ἰη, ἰον (ἐκτείνω), *extended, spread out, wide*, χλαῖνα, 10, 134.†

ἐκταθεν, see κτείνω.

ἐκταμε, see ἐκτάμνω.

ἐκτάμνω, Ep. for ἐκτέμνω (τάμνω), aor. 2 ἐξέταμον, Ep. ἐκταμον, 1) *to cut out*, with accus. μηρούς, the thigh-bones (of the victims), 2, 423; διστόν μηροῦ, an arrow from the thigh (spoken of the physician), 11, 515. 829. 2) *to cut down, to fell*; of trees, timbers, αἰγειρον, 4, 486; ῥόπαλον, Od. 9, 320; and of the boar, ὕλην, 12, 149.

ἐκταν, Ep. for ἐκτασαν, see κτείνω.

ἐκτανύω (τανύω, Ep. for τεῖνω), aor. 1 ἐξετανύωσα, Ep. σσ. aor. 1 pass. ἐξετανύσθην, 1) *to stretch out, to extend on the ground*, τινά, 11, 844; ἐν κόνι, 24, 18. Spoken of the wind: ἐπὶ γαίῃ, to cast to the ground, 17, 58; pass. *to be stretched out, to be prostrated, to lie*, 7, 271.

ἐκτελείω, Ep. for ἐκτελέω.

ἐκτελέω, Ep. ἐκτελείω (τελέω), fut. ἐκτελέω, Ep. ἐκτελέω, aor. 1 ἐξέτελεσα, Ep. σσ, perf. pass. ἐκτετέλεσμαι, aor. pass. ἐξέτελεσθην, 1) *to finish, to complete*, with accus. ἔργον, ἄθλον, φᾶρος, Od. 2, 98; in the pass. spoken of time, Od. 11, 294. 2) *to finish, to fulfil, to perform*, spoken of the gods. γάμον, Od. 4, 7; τινὶ γόνον, to give offspring to any one, 9, 493; *to perform, to fulfil, ὑπόσχεσιν, ἀπειλὰς, ἐέλδωρ*, Il. and Od.

ἐκτίθημι (τίθημι), aor. 2 partep. ἐκθείς, *to put out, to place out, λέχος*, Od. 23, 179.†

ἐκτινάσσω (τινάσσω), *to thrust out, to dash out*, only aor. 1 pass. ἐκ δ' ἐτίναχθεν ὀδόντες, 16, 348.†

ἐκτοθεν, adv. Ep. for ἐκτοσθεν, *from without, without, apart from*, *Od. 1. 132; but ἐκτοθεν αὐλῆς, Od. 9, 338, is without in the court.

ἐκτοθι, adv. (ἐκτός), *out of, without*, with gen. *15, 391. 22, 439.

*ἐκτορέω (τορέω), *to thrust out, with accus. αἰῶνα, to take away life*, h. Merc. 42.

*Ἐκτορίδης, ov, ὁ, son of Hector = Ἀστυάναξ, 6, 401.

ἐκτός, adv. (ἐκ), *out of, without, εἷναι*, 4, 151; ἐκτός ἀπὸ κλισίης, 10, 151; mly with gen. *out of, far from*, τείχεος, Il. and Od.

ἐκτος, η, ov (ἕξ), *the sixth*, Il. and Od.

ἐκτοσε, adv. *out of, without*, with gen. Od. 14, 277.†

ἐκτοσθε, before a vowel ἐκτοσθεν, Ep. ἐκτοθεν (ἐκτός), *from without, without*, also as prep. *on the outside of*, with gen. 9, 552, conf. ἐκτοθεν.

*ἐκτρέφω (τρέφω), aor. 1 mid. ἐξέθρεψάμην, *to bring up, to nourish*; mid. *to rear for oneself*, τινά, h. Cer. 221. Batr. 30.

ἐκτυπε, see κτυπέω.

*ἐκτυφλόω (τυφλόω), *to blind utterly*, Batr. 241.

*Ἐκτωρ, opoz, ὁ, Hector, son of Priam and Hecuba, husband of Andromachē and father of Astyanax, the bravest amongst the Trojan leaders and heroes, 2, 816. He bravely defended his country, and at last fell by Achilles, 24, 553. From this the adj. Ἐκτόρεος, ἐή, εον, appertaining to Hector, χιτών (from ἔχω, who held fast, who protected; Plat. Cratyl. p. 393 = ἀναξ).

ἐκτορή, ἡ, a mother-in-law, *22, 451. 24, 770.

ἐκυρός, ὁ, poet. a father-in-law, *3, 172. 24, 770.

ἐκφαίνω (φαίνω), fut. ἐκφανῶ, aor. 1 pass. ἐξεφάνθην, Ep. for. ἐξεφάνθην, aor. 2 pass. ἐξεφάνην, 1) *to expose, to bring to view, φῶςδε*, to bring to light (spoken of the goddess of birth), 19, 104. 2) Mid. with aor. 1 and 2 pass. *to shine out, to appear, to gleam, to become visible*, 4, 468; ὅσσε δαυνὸν ἐξεφάνθην, terribly gleamed the eyes, 19, 17; with gen.

Χαρύβδιος, from Charybdis, Od. 12, 441.

ἐκφέρω (φέρω), fut. ἐξοίσω, 1) *to bear out, to bring out*, τινά and τί τινος, 5, 234. 23, 259; a) *to bear out*, espily spoken of the dead, 24, 786. b) *to bear away*, of a prize, ἄθλον, 23, 785. c) *to bear away, to carry out*, κτήμα, Od. 15, 470. 2) *to bring on*, μισθοῖο τέλος, the time of reward, 21, 450. 3) Intrans. sc. ἐαυτόν, *to outrun, to run before*, spoken of a race of men, and also of horses, 23, 376. 759.

ἐκφεύγω (φεύγω), aor. 2 ἐξέφυγον, Ep. ἐκφυγον, *to flee away, to escape*. 1) With gen. of place, ἄλός, out of the sea, Od. 23, 236; espily spoken of missile weapons: *to fly away*, 11, 380; χειρός, from the hand, 5, 18. 2) With accus. when it denotes escape from danger: *to avoid, to escape, ὁρμήν*, 9, 355; θάνατον, κῆρα, Il. and Od.

ἐκφημι (φημί), fut. ἐξερῶ, aor. 2 ἐξ-εἶπον, *to speak out, to communicate, to announce, τί τινι*. Of φημί H. has only infin. pres. mid. ἐκφάσθαι ἔπος, *Od. 10, 246. 13, 308.

ἐκφθίνω (φθίνω), *to consume entirely, to destroy*; only 3 pluperf. pass. νηῶν ἐξέφθιτο οἶνος, the wine was consumed out of the ships, *Od. 9, 163. 12, 329.

ἐκφορέω (a form of ἐκφέρω), *to bear out*, Od. 22, 451. 24, 417. Mid. poet. *to press forth*, νηῶν, out of the ships, 19, 360.

ἐκφυγε, see ἐκφεύγω.

ἐκφύω (φύω), perf. ἐκπέφυκα, partep. fem. ἐκπεφυκία, *to beget, to cause to grow*. 2) Intrans. mid. aor. 2 and perf. act. *to spring or grow from*, with gen. ἐνὸς αὐχένος, from one neck, 11, 40.†

ἐκχέω, Ep. ἐκχεύω (χέω), aor. 1 mid. Ep. ἐκχευάμην, pluperf. pass. ἐξεκχυόμην, Ep. aor. sync. 2, ἐξέχυτο, and ἐκχυτο, partep. ἐκχύμενος, 1) *to pour out, οἶνον* (for sacrifice), 3, 295. II) Mid. 1) Aor. 1 *to pour out for oneself, to shoot out*, οἰστούς, Od. 22, 3. 2) With Ep. aor. sync. 2 *to pour itself out, to stream forth*, 21, 300; metaph. spoken of things, 4, 526; of numerous men and animals streaming forth, 16, 259. ἱππόθεν, out of the horse, Od. 8, 515.

ἐκχύμενος, ἐκχυτο, see ἐκχέω.

ἐκών, ἐκούσα, ἐκόν, *voluntary, willing, without force*. 2) *purposely, of design, of set purpose*, 10, 372. Od. 4, 372.

ἐλάαν, see ἐλαύνω.

ἐλαίη, ἡ, the olive-tree, the olive, Il., espily in the Od. sacred to Athēnē, hence ἱερή, Od. 13, 372.

ἐλαίνεος, η, ov, = ἐλαϊνός, *Od. 9, 320, 394.

ἐλαϊνός, ἡ, ὄν, made of the olive-tree, of olive-wood, 13, 612. Od. 5, 236.

ἐλαιον, τό (ἐλαίη), oil, olive-oil, mly anointing-oil, used after bathing and often perfumed, Od. 2, 339. Il. 23, 186; often λίπ' ἐλαίῳ, see λίπα.

ἐλάσα, ἐλάσασκε, see ἐλαύνω.

Ἑλασος, ὁ, a Trojan slain by Patroclus, 16, 696 (= the driver; from ἑλασις).

ἑλασσα, see ἑλάνω.

ἑλάσσω, *ov*, gen. *ονος* (compar. of the poet. *ελαχύς*, and used as compar. of *μικρός*), *smaller, less, worse*, 10, 357.

ἑλαστρεύω, *Ion.* for ἑλάνω, *to drive*, with accus. *ζεύγεα*, teams, 18, 543.†

ἑλάτη, ἡ, *the pine*, or *red-fir*, *pinus abies*, Linn.: 5, 560. 2) that which is made of pine-wood: *an oar*, 7, 5. Od. 12, 172.

ἐλατήρ, ἦρος, ὁ (ἑλάνω), *a driver*, espily of horses, *a charioteer*, *4, 145. 23, 369. 2) *one who drives away*, *βοών*, h. Merc. 14.

*Ἑλατιονίδης, *ao. ὁ*, poet. for Ἑλασιδης, son of Elatius = *Ischys*, h. Apoll. 210.

Ἑλατος, ὁ, 1) sovereign of the Lapithæ at Larissa in Thessaly, father of Kæneus (Cæneus) and Polyphémus, also of Ischys. 2) An ally of the Trojans, slain by Agamemnon, 6, 33. 3) a suitor of Pénélope, Od. 22, 267.

Ἑλατρεύς, ἑως, *a Phæacian*, Od. 8, 111 (the rower).

ἑλάνω, poet. ἑλάω (Ep. ἑλώω), poet. imperf. ἔλων for ἑλαον, 24, 696; fut. ἑλάσω, Att. ἑλώ (whence Ep. ἑλώσει for ἑλώσι, Od. 7, 319; infin. ἑλάαν for ἑλάν), aor. 1 ἤλασα, poet. ἑλάσα, *ss*, Ep. iterat. aor. ἑλάσασκε, subj. Ep. 2 sing. ἑλάσῃσθα, aor. 1 mid. ἤλασάμην, Ep. *ss*, perf. pass. ἑλήλαμαι, pluperf. ἤληλάμην and ἑληλάμην, 3 sing. ἑληλάδατο, Od. 7, 86; or more correctly ἑληλάτο, for the ἑρηρέδατο of Wolf; conf. Thiersch 212, 35. Butt. § 103, p. 197. 1) Act. 1) *to drive*, *to put in motion*, spoken of men, brutes, and inanimate things, with accus. *τινὰ ἐς μέσσον*, 4, 299; of flocks: *μήλα ὑπὸ σπέος*, 4, 279; *εἰς στέος*, Od. 9, 337; particularly *a*) Of horses, chariots, ships, *ἵππους, ἄρματα, νῆα*, 5, 236. Od. 7, 109; hence: *νῆες ἐλαυνόμεναι*, a sailing ship, Od. 13, 155. *b*) *to drive off*, of cattle seized as plunder, *βοῦς*, 1, 154. *c*) *to press*, *to urge* as an enemy: *οἱ δὲ μιν ἄδην ἐλώσει, καὶ ἐσσύμενον, πολέμοιο*, 13, 315 (cf. ἄδην, Spitzner ad loc. places a comma after ἐλώσει, and connects consequently καὶ ἐσσύμενον with πολέμοιο). *ἐτι μὲν φημι ἄδην ἐλάαν κακότητος*, Od. 5, 290 (cf. ἄδην). Metaph. *χείρ ὀφείρης ὀδύνην ἐλήλαται* (Voss. 'my hand is tortured with sharp pangs'), 16, 518. 2) *to strike*, *to thrust*, espily spoken of missile weapons: *διὰ στήθεσφιν δόρυ*, 8, 259; and pass. *διστὸς διὰ ζωστήρος ἐλήλατο*, the arrow was driven through the girdle, 4, 135; *ὦμῳ ἐνι*, 5, 400; hence: *to strike*, *to smite*, *to cleave*, of other weapons: *ἐλαύνειν τινὰ ἐξίφει*, 11, 109; with double accus. *τινὰ ἐξίφει κόρησιν*, to smite one with a sword on the temple, 13, 576. cf. 614; also *οὐλήν*, Od. 21, 219; mly *b*) *to strike*, *τινὰ σκίητρον*, 2, 199; *πέτρην*, Od. 4, 507; *χθόνα μετώπῳ*, the earth with the forehead, Od. 22, 94. *c*) *πόντον ἐλάττησιν*, to strike the sea with oars, 7, 5; hence *ἐλαύνοντες*,

those rowing, Od. 13, 22. 3) *to drive*, metaph. *a*) Spoken of the working of brass, which is driven or beaten out by hammers: *τοῖς βεαί, to beat, to forge*, ἄσπιδα, 12, 296; *πύχας*, 20, 270. *b*) *to draw* or *trace out*, *τάφρον*, 9, 349; hence: *χάλκεοι τοῖχοι ἐληλάδατο*, brazen walls were traced, Od. 7, 86 (where Wolf reads ἑρηρέδατο); *ὄγμον*, to mow a swath, 11, 68. *c*) *κολῶν ἐλαύνειν*, to excite a tumult, 1, 575. *d*) *ἐλαύνειν δίκην*, see ἐξελαύνω. 4) Intrans. *to travel*, *to go*, *to proceed*, spoken of chariots: *μάστιγαν ἐλάαν, βῆ δ' ἐλάαν*, 11.; of ships, Od. 3, 157. 12, 124. 11) Mid. with reference to the subject, chiefly in the signif. number 1, *to drive away for oneself*, with accus. Od. 4, 637; *ἵππους ἐκ Τρώων*, 10, 537; *ρύσια*, 11, 674.

ἐλαφθόλος, *ον* (βάλλω), *stag-slaying*; *ἀνὴρ*, a stag-hunter, a deer-shooter, 18, 319.†

ἐλαφος, ὁ, ἡ, *a stag, a hind*. ἐλάφοιο κραδίην ἔχων, having the heart of a stag, i. e. cowardly, 1, 225. cf. 13, 102.

ἐλαφρός, ἡ, *όν*, compar. ἐλαφρότερος, superl. ἐλαφρότατος (kindred to ἐλαφος), 1) *light* in motion, *agile, swift*, γυία, 5, 122. 13, 61; spoken of men, with accus. *πόδας*, Od. 1, 164; and with the infin. of horses: *θεῖειν*, swift (of a horse), Od. 3, 370. 2) *light* in weight, *læas*, 12, 450; metaph. *light*, i. e. not burdensome or distressing, *πόλεμος*, 22, 287.

ἐλαφρῶς, adv. *lightly*, *πλῶειν*, Od. 5, 240.†

*ἐλάχιστος, *η, ον*, superl. of ἐλαχύς, the smallest, the least, h. Merc. 573.

ἐλαχον, see λαγχάνω.

ἐλαχύς, *εἰς, ὅ, small, short, insignificant, worthless*; the positive occurs only in the fem. ἐλάχεια, as proparoxyt. Od. 9, 116. 10, 509. h. Ap. 197; and (as the reading of Zenodotus) Od. 9, 116. 10, 509, instead of *λάχεια*. Voss in his translation follows Zenodotus, and Bothe has adopted the same reading. See *λάχεια*.

ἐλάω, an old form for ἑλάνω.

ἐλδομαι and oftener ἐέλδομαι, prop. ἐφέλδομαι, poet. depon. only pres. and imperf. *to wish*, *to desire*, *to long for*, with gen. *τινός*, 14, 289. Od. 5, 210; and with accus. 5, 481; and with infin. *τῶν τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι (ἱμνι)*, [things] of which men are more eager to satisfy their desire [*things sought with keener appetite by most Than bloody war*. Cp.], 13, 638. Od. 4, 162. 5, 219; once in pass. signif.: *νῦν τοι ἐελδέσθω πόλεμος, κακός*, now let evil war be desired by thee, 16, 494.

ἐλδωρ and ἐέλδωρ, *τό*, poet. *wish, desire, longing* (only in the Ep. form), 1, 41. Od. 17, 242.

ἐλε, Ep. for ἐλε, see αἰρέω.

ἐλαίρω, a lengthened Ep. form of ἐλεῶ, Ep. iterat. imperf. ἐλαίρσκον, *to have compassion, to pity*, with accus. *παῖδα*, 6, 407; with *κῆδομαι*, 2, 27. 11, 665.

ἐλεγχέειν, ἡ, Ep. (ἐλέγχω), *reproach, blame, shame, ignominy*, II. and Od.

ἐλεγχής, ἐς, gen. ἑός, poet. (ἐλέγχω), superl. ἐλέγχιστος, *covered with reproach, reprehensible, infamous, despised*, 2, 242; superl. 2, 285. Od. 10, 72.

ἐλεγχος, τό, *reproach, blame, ignominy, shame*; ἐλεγχος ἔσσεται, 11, 315. ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο, to us this would be a reproach, Od. 21, 329; espily in personal addresses, to denote disgraceful cowardice; abstract for concrete, *κάκ' ἐλέγχεα*, cowardly dastards, 2, 235. 5, 787 (as in Lat. *opprobria*).

ἐλέγχω, aor. 1 ἤλεξα (prob. from λέγω), *to put to shame*; to *disgrace, to dishonour*, with accus. τινά, Od. 21, 424; hence to *despise*. μὴ σῖγε μῦθον ἐλέγξης μὴδὲ πόδας, *despise not their address, nor their journey*, i. e. their mission [*slight not their embassy, nor put to shame Their intercession*. Cp.], 9, 522.

ἐλέειν, i. e. ἔλιν, see αἰρέω.

ἐλεεινός, ἡ, ὄν (ἐλεος), *pitiably, deserving compassion, exciting pity*, 24, 309. 2) *pitiful, woeful, dæmnon*, 8, 331. 16, 219; compar. ἐλεεινότερος, 24, 504; superl. ἐλεεινότατος, Od. 8, 530. The neut. sing. and plur. as adv. ἐλεεινά, *pitiably*, 2, 314.

ἐλέω (ἐλεος), fut. ἐλέησω, aor. ἤλέησα, poet. ἐλέησα, 1) *to compassionate, to pity* any one, τινά, and absol. *to feel pity*, 6, 484. 16, 431. 2) *to regret, to lament*, 17, 346. 352.

ἐλεημων, ὄν, gen. ὄνος (ἐλέω), *compassionate, merciful*, Od. 5, 191.†

ἐλεεινός, ἡ, ὄν, Att. for ἐλεεινός, also h. Cer. 285.

ἐλεητός, ὄος, ἡ, Ep. for ἔλεος, *compassion, pity*, *Od. 14, 82. 17, 451.

ἐλεκτο, see λέγω.

ἐλελίξω, poet. (a strengthened form from ἐλίσσω), aor. 1 act. ἐλέλιξα, aor. 1 mid. ἐλελιξάμην, aor. 1 pass. ἐλελιχθην, Ep. sync. aor. 2 mid. 3 sing. ἐλέλικτο, 13, 558. 1) *to put in a tremulous motion, to whirl, to roll*, with accus. σχεδίνην, Od. 5, 314; pass. Od. 12, 416; hence mly *to cause to tremble, to shake, to agitate*, *Ολυμπόν, 1, 530. 8, 199. Pass. *to tremble, to shake*, 12, 448; ἐλελιχθῇ γαῖα, 22, 448; ἐλελιζέτο πέπλος, h. Cer. 183. 2) *to turn suddenly*, without the notion of repetition, spoken always of the sudden turning of warriors from flight against the enemy, 17, 278. Pass. 5, 497. 6, 106. 11, 588. II) Mid. *to dart forward in spiral folds, winding in spiry volumes*, spoken of a serpent, in aor. 1, 2, 316. 11, 39. 2) Like pass. *to tremble, to shake*, ἔγχοι ἐλέλικτο, 13, 558.

Ἑλένη, ἡ, *Helena*, daughter of Zeus and Leda, sister of Kastór and Polydeukēs (Castor, Pollux), and Klytæmnestra (Clytemnestra), wife of Menelaus, mother of Hermionê, famed for her beauty. She was seduced by Paris son of Priam and conveyed to Troy, and thus became the cause of the Trojan war, 2,

161. 3, 91. 121, seq. After the destruction of Troy, she returned with Menelaus to Sparta, Od. 4, 184, seq. (prob. = ἑλάνη, the torch, i. e. cause of war.)

Ἑλενος, ὁ, *Helenus*, 1) son of Priam and Hekabê (Hecuba), a noted prophet, 6, 76. According to a later tradition, he alone of the sons of Priam survived; he went to Epirus, and after the death of Neoptolemus married Andromachê, Paus. 2) son of CEnopídon, 5, 707.†

ἐλεόθρεπτος, ὄν (τρέφω), *marsh-nourished, marsh-born, growing in marshes* σέλινον, 2, 776.†

ἔλεος, ὁ, *pity, compassion*, 24, 44.†

ἐλέος, ὁ, the table upon which the cook carved the meat, a *kitchen table*, 9, 215. Od. 14, 432.

ἐλεσκον, see αἰρέω.

ἐλετός, ἡ, ὄν, that which one can seize, *that may be taken*. ἀνδρὸς ψυχὴ πάλιν ἔλθειν, οὔτε λείσση, οὔθ' ἐλετή, for οὔτε λείσσην, οὔθ' ἐλετὸν ψυχὴν πάλιν ἔλθειν, it is not to be obtained by booty or gain, that the soul of a man should return again, 9, 409.†

ἔλεν, Ep. for ἔλον, see αἰρέω.

ἐλεύθερος, ἡ, ὄν (from ἐλεύθω), *free*; only ἐλεύθερον ἡμῶν, the day of freedom, i. e. *freedom itself*; opposed to δούλιον ἡμῶν, 6, 455. ἐλεύθερος κρητήρ, the mixing-cup of freedom, i. e. which is mingled in joy at regaining freedom, *6, 528.

*Ἑλεσινίδης, αὐ, ὁ, son of Eleusis = *Keleos (Celeus)*, h. in Cer. 105 (with short ι). [Ἑλευσίνιος, ἰα, ἰον, *Eleusinian*, h. Cer. 267.]

*Ἑλευσίς, ἴνος, ἡ (ἐλευσις, arrival), a town and borough in Attica, belonging to the tribe Hippothontis, having a temple of Dêmêter, famed for the Eleusinian mysteries, which were celebrated by yearly processions from Athens; now *Lepisina*, h. in Cer. 97; Ἑλευσίνιος δῆμος, v. 490.

Ἑλευσίς, ἴνος, ὁ, father of Keleos (Celeus) and Triptolemus, founder of Eleusis, Apd. 1, 5. 2.

ἐλεφαίρομαι, depon. mid. (kindr. with ἔλπω), aor. 1 partep. ἐλεφηράμενος, *to deceive by empty hopes*, and mly *to deceive, to delude*; spoken of dreams, Od. 19, 565 (with reference to ἐλέφας, q. v., v. 564, as a paronomasia), with accus. 28, 338.

ἐλέφας, αὐρος, ὁ, *ivory, the tooth of an elephant*; in H. only in this signif. Elephants themselves are not mentioned; ivory, however, was procured by commerce, and was valued as an ornament, 5, 583, together with gold and silver, Od. 4, 73. Deceitful dreams come through a gate of ivory, since ivory by its shining promises light, but deceives by its impenetrable opacity, cf. Schol. Od. 19, 560; see ἐλεφαίρομαι and ὄνειρος.

Ἑλεφάνωρ, ὄρος, ὁ, son of Chalcedôn, sovereign of the Abantes before Troy, 2, 540. 4, 463.

[Ἑλεψα, aor. 1 of λέπω, q. v.]
Ἑλεών, ὄνος, ὁ, 1) a village in Boeotia, north-west of Tanagra, 2, 500. 10, 266; the Gramm. fix upon it as the residence of Amyntor, see Sirab. IX. p. 439, upon Parnassus; others take it for Ἑλώνη. (Ἑλεών, see ἔλος, a marshy place.)

ἐηλάδατο, see ἐλαύνω.

ἐηλάται, ἐηλάτο, see ἐλαύνω.

ἐηλουθώς, see ἔρχομαι.

ἐθέμεν, ἐθέμεναι, see ἔρχομαι.

Ἑλικίων, ὄνος, ὁ, son of Antenor and husband of Laodike (Laodice), daughter of Priam, 3, 123.

Ἑλική, ἡ, a considerable town in Achaia, founded by Idon, with a splendid temple of Poseidon. It was destroyed by an earthquake Olym. 101, 4. Il. 2, 575. 8, 203.

*Ἑλικοβλέφαρος, ὄν (βλέφαρον), having moving eye-lashes, shooting lively glances, h. 5, 19.

*Ἑλικτός, ἡ, ὄν (ἐλίσσω), wound, tortuous, curved, h. Merc. 192.

*Ἑλικών, ὄνος, ὁ, *Helikōn* (*Helicon*), a noted mountain in Boeotia, sacred to Apollo and the Muses, now, according to Wheeler, *Liconia*. In H. h. in Nep. this mountain was also sacred to Poseidon, Batr. 1.

Ἑλικώνιος, ἡ, ὄν, *Heliconian*, of *Helicon*. 2) Subst. ὁ Ἑλικώνιος, an appellation of Poseidon. Some commentators, 20, 404, derive it from the town Helicē in Achaia, where Poseidon was worshipped, see Ἑλική, cf. Hdt. 1, 148. According to its form, more correctly derived from the mountain Helicon in Boeotia; see Ilgen, ad h. in Pos. 21, 3, and Paus. 9, 29, 1.

ἐλικώπις, ὄδος, ἡ, see ἐλικώψ.

ἐλικώψ, ὄπος, ὁ (ἐλίσσω), having glancing eyes, having rolling eyes, fiery-eyed; a mark of spirit and youthful fire. Voss: having gay, joyful looks, epith. of the Achaeans, *1. 389. 8, 190; and a peculiar. fem. ἐλικώπις, 1, 98;† an epith. of the Muses, h. 33, 1. Wolf and Köppen prefer the deriv. from ἐλιξ, ἔλικος (ἐλικτός), with round arched eyes, Apoll. Lex. cf. (βοώπις).

ἐλιξ, ἔκος, ὁ, ἡ, adj. *twisted, bent, curved*, as epith. of cattle, like *camurus, crooked-horned*. It is incorrectly referred to the legs; for it is only connected with ἐλίοδες, 21, 448. Od. 1, 92.

ἐλιξ, ἔκος, ἡ, subst. prob. *any thing twisted*; particularly a *bracelet*, 18, 401.† h. in Ven: 87.

ἐλίσσσοτο, see λίσσομαι.

ἐλίσσω, poet. (ἐλιξ), imperf. ἐλίσσόμεν, 12, 49; aor. 1 act. ἐλίξας, aor. 1 mid. ἐλέξαμην, aor. part. pass. ἐλιχθεῖς, 1) to roll, to twist, to whirl, to turn around, mid. ἐλισσόμενον περί δίνας, 21, 11. Espl. a) Subaud. ἱπποῦς: περί τέματα, to guide round the goal, 23, 809. 466; in the aor. part. turned again, viz. from night, 12, 74. II) Mid. 1) to wind oneself, to turn oneself, ἀμφί τι, h. 6, 40, and

with accus. h. 32, 3, spoken of the serpent, περί χειρ, 22, 95; of the fume of fat, to roll up in volumes, 1, 317; hence also to turn hither and thither, to run hither and thither, of Hēphæstus: περί φύσας, about his bellows, 18, 372; of a wild boar: διὰ βήσας, 17, 283. cf. 8, 340. 12, 49. 2) Like the act. to roll, to whirl around, with accus. κεφαλὴν σφαιρηδόν, 13, 204.

ἐλκεσίπτελος, ὄν (πέπλος), having a long trailing robe, epith. of the Trojan women, 6, 442. 22, 105.

ἐλκεσίτων, ὄν (χιτών), having a long chiton or tunic, having a trailing tunic, epith. of the Ionians, 13, 685.†

ἐλκῶ, poet. form of ἔλκω, from which, besides the imperf. ἔλκεον, 17, 395, the fut. ἐλκήσω, aor. 1 act. ἤλκησα, aor. 1 part. pass. ἐλκηθείς, accus. with the strengthened signifi., 1) to drag, to draw along, with accus. νέκυν, 17, 395; as prisoners: ἐλκηθεῖσαι θύγατρες, 22, 62. Espl. a) to tear, τινά (spoken of dogs, which tear a corpse), 17, 558. 22, 556. b) Mly to abuse, to dishonour, γυναικα, Od. 11, 580.

ἐλκηθμός, ὁ (ἐλκῶ), a dragging, a drawing along, capture, 6, 465.†

ἐλκηνον, see ἔλκω.

ἔλκος, εὐς, τό, a wound. ἔλκος ὕδρου, a wound from a serpent, *2, 723; often plur.

ἐλκυστάζω, poet. form of ἔλκω, to draw, to drag along, only part. pres. *23, 187. 24, 21.

*ἐλκύω, a later form of ἔλκω, aor. Ep. ἔλκυσα, Batr. 235.

ἔλκω, poet. ἐλκῶ, infin. pres. ἐλκέμεναι and ἐλκέμεν, poet. for ἔλκειν, only pres. and imperf. the last without augment in Il. and Od.; ἔλκων, only h. Cer. 308. 1) to draw, to drag, to trail; to draw along, to drag along; spoken of things animate and inanimate, τινά ποδός, any one by the foot, 13, 383. Od. 16, 276; ἐκ δίφροιο, 16, 409; οἰστών ἐκ ζωστήρος, 4, 213; also βέλους, ἔγχος; ἄροτρον νεύω, to draw the plough through the field, 10, 353; of mules, 17, 743. φρε-νεῖν ἀν' ἔλκηνον βόε οἶνοπε πηκτόν ἄροτρον, Od. 13, 32 (the subj. after φρε is prop. to be resolved by εἰς, Rost, Gr. § 123, 2). Espl. a) to draw, to pull; νεύρην γλυφίδας τε, to draw the bow-string and arrow-notch (for shooting an arrow), Od. 21, 419. II. 4, 122; conf. ἀνέλκω. b) to draw up, for weighing. ἔλκειν τάλαντα, to draw up the scales, 8, 72. 22, 212; ἰστία βοεῦν, to draw up the sails, Od. 2, 246. 15, 291. c) to draw, to draw down; νῆας ἐλαδε, to launch the ships, 2, 152. 163; pass. 14, 100. d) Metaph. to draw after, to let follow, νύκτα, 8, 486. 2) to drag, ἔκτορα περί σῆμα, 24, 52. 417. Mid. to draw (with reference to the subject), ἔξιος, a sword, 1, 194; χαίτας ἐκ κεφαλῆς προβαλόμενος, to draw out the hairs from the head with the roots, 10, 15; τόξον ἐπὶ τινι, to draw

the bow at any one (viz. τόξον πῆχυν), 11, 583. *ἐπισκύνων*, see the word, spoken of lions, 17, 136. II. and Od.

ἔλλαβε, Ep. for *ἐλαβε*, see *λαμβάνω*.

**Ἑλλάς*, *ἄδος*, ἡ, 1) Originally, a town in Phthiôtis (Thessaly), according to tradition founded by Helenus. Its situation is unknown. It belonged, together with Phthia, to the dominion of Achilles, and was the capital of the realm of the *Æacidae*, 2, 683. 2) the territory of the town *Hellas*, between the *Asôpus* and *Enipeus*, and, in connexion with Phthia, the realm of *Peleus*, 9, 395. Od. 11, 496. 3) It indicates, in connexion with *Argos*, as these were the extremities of the country, *all Greece*, Od. 1, 344; cf. Nitzsch ad loc.

ἐλλεδανός, ὁ (*ἑλλάς*), a straw band, for binding sheaves, 13, 553.† h. Cer. 456.

**ἐλλείπω* (*ἐν, λείπω*), imperf. *ἐνέλειπον* to leave behind in. 2) Intrans. to be behind, to remain behind, h. Ap. 213.

**Ἑλλην*, ἦρος, ὁ, plur. οἱ *Ἕλληνες*, the *Hellēnes*, the main stock of the original inhabitants of Greece, who derived their name, according to tradition, from *Hellēn*, son of *Deukaliôn* (*Deucalion*); they dwelt first about *Parnassus* in *Phocis*, and subsequently emigrated into *Thessaly*, Apd. 1, 7. 3. In H. prop. the inhabitants of the city and territory of *Hellas* in *Thessaly*, who had become powerful by the spread of the *Pelasgians*. As the *Hellēnes*, together with the *Achaians*, were the most powerful tribes before *Troy*, H. embraces all the Greeks under the name *Πανέλληνες*, 2, 530.

**Ἑλλησποντος*, ὁ, the sea of *Hellē*, so called from *Hellē*, daughter of *Athamas*, who was drowned here; now the straits of the *Dardanelles*, or of *Gallipoli*, 2, 845.

ἐλλίσσῃην, see *λίσσσομαι*.

ἐλλίσσεται, see *λίσσσομαι*.

ἐλλιτάνειν, see *λιταίνω*.

ἐλλός, ὁ, a young stag, a fawn, *ποικίλος*, Od. 19, 228.†

ἐλοιμι, see *αἰρέω*.

ἐλον, *ἐλόμην*, see *αἰρέω*.

ἔλος, *εὖος*, τό, a marsh, a swamp, a meadow, a moist place fit for pasturage. *εἰαμένη ἔλεος*, a low pasture, 4, 483. Od. 14, 474.

**Ἐλος*, *ονς*, τό, 1) a town on the sea in *Laconia*, above *Gythion*, founded, according to tradition, by *Hēlios* son of *Perseus*, or rather named from its swamps. At a later period it was destroyed by the *Spartans*, and its inhabitants reduced to slavery, 2, 584. 2) a village or region in *Elis* on the river *Alphēus*, not known in the time of *Strabo*, 2, 594.

ἐλόσσι, see *ἐλαύνω*.

ἐλπίς, *ἰδος*, ἡ, hope. *ἐτι ἐλπίδος αἴσα*, there is still some hope, Od. 16, 101. 19, 84. h. Cer. 37.

**Ἐλπήνωρ*, *ορος*, ὁ, voc. *Ἐλπήνωρ*, a companion of *Odysseus* (*Ulysses*), who was transformed by *Kirkē* (*Circē*). Intoxi-

cated with wine, he fell asleep on *Circē's* roof, and during his sleep falling down broke his neck, Od. 10, 552. *Odysseus* (*Ulysses*) saw him in *Hadēs*, Od. 11, 51.

ἐλπω, poet. 1) Act. to excite hope, to cause to hope, to let hope, *τινὰ*, any one, Od. 2, 91. 13, 380. Oftener 2) Mid. *ἐλπομαι*, Ep. *ἐέλπομαι*, perf. *έωλπα*, pluperf. *έώλπειν*, with signif. of the pres. and imperf. to hope, and mly, to expect, to think, to suppose, 7, 199; and, in a bad sense, to apprehend, to fear, 13, 8; also absol. *ἐλπομαι*, 18, 194. It has a) An accus. *νίην*, 13, 609. 15, 539. b) More mly an infin. 3, 112; or an accus. with an infin. οὐδ' ἐμὲ νηϊάδ' ὄντως ἐλπομαι γενέσθαι, I do not think I am born so simple, 7, 193; chiefly with an adjunct. clause having a distinct subject, Od. 6, 297. According to the difference in sense we find the infin. pres., perf., fut., and aor., 9, 40. Od. 3, 375. 6, 297. II. 15, 288. Often the pleon. *θυμῷ*, κατὰ θυμόν, ἐν στήθεσσιν, also *θυμὸς ἔλπεται* (imperf. without augm. with exception of Od. 9, 419).

ἐλπωρή, ἡ, poet. for *ἐλπίς*, hope, with infin., *Od. 2, 280. 6, 314.

ἐλσαι, infin. *έλασας*, see *εἰλω*.

ἐλύω, Att. *ἐλύω*, only aor. 1 pass. *ἐλύσθην*, to wind up, to crook, to coil; pass. to roll oneself, to crook or coil oneself up, to prostrate oneself; *προπάροιθε ποδῶν*, 24, 510. ὑπὸ γαστέρ' ἐλυσθείς, curled up under the belly, Od. 9, 433; but *θυμὸς ἐπὶ γαίαν ἐλύσθη*, the pole fell to the ground, 23, 393.

ἐλχ' for *έλκε*, see *έλκεω*.

**ΕΔΩ*, *έλω*, obsol. theme of *εἰλω*.

**ΕΔΩ*, obsol. root of the aor. *έλον*, see *αἰρέω*.

έλων, Ep. for *έλαον*, see *έλαύνω*.

έλωρ, *ωρος*, τό (*έλεῖν*), booty, spoil, prey, spoken esply of unburied corpses, the prey (*έλωρ* καὶ κύρμα) of enemies, 5, 488. 684; or of birds and dogs, Od. 3, 271. 2) *έλωρα* (τὰ) *Πατρόκλοιο*, the prey of *Patroclus*, i. e. the penalty for his slaughter, 18, 93.

έλώριον, τό = *έλωρ*, booty, prey, plur.

1, 4.†

έμβαδόν, adv. (*έμβαίνω*), on foot, by land, 15, 505.†

έμβαίνω (*βαίνω*), aor. 2 *ένεβην* or *έμβην*, subj. *έμβειν*, *έμβήν* for *έμβῃ*, perf. *έμβέβηκα*, 3 plur. *έμβέβασαν*, partic. *έμβεβώς*, 1) Intrans. to enter, to step into, to embark, to go into, to mount, νηϊ and ἐν νηϊ, in the ship, II., and absol. 2, 619; ἵπποις καὶ ἄρμασι, into the chariot, 5, 199; metaph. *μολυβδαίνην κατὰ βοδὸς κέρας έμβεβάνια*, a leaden ball fixed upon the horn of the ox, 24, 81. 2) to tread or trample upon, *τινὰ*, Od. 10, 164; absol. *έμβηγον*, dash on! in the address of *Antiochus* to his horses, 23, 403 (upon the race-ground). 3) to intervene, to approach; ἀπ' Οὐλύμπωιο, 16, 94. 4) Trans. aor. 1 *ένέβησα*, to bring in, to put in, with accus. Od. 11, 4, in tmeals.

ἐμβάλλω (βάλλω), aor. 2 ἐνέβαλον, Ep. ἐμβάλων, infin. ἐμβάλλειν, 1) *to cast in*, according to the context *to hurl in*, *to lay on*, *to bring*, *to give*, mly τί τινα, rarely ἐν τινι, πῶρ νηϊ, *to cast fire into the ship*, 15, 598; τινα πόντῳ, 14, 258; τι χερσίν, *to give any thing into the hand*, 14, 218; in a bad sense, 21, 47; τινα εὐνῇ, *to conduct any one to the couch*, 18, 85; κόπῃς, *to lay hands on the oars [to row with all their might; incumbere remis]*, subaud. χεῖρας, Od. 9, 489, 10. 129. 2) Metaph. of the soul: ἔμερον θυμῷ, *to infuse a longing into the mind*, 3, 139; μένος τινί, 10, 366; also with double dat. σθένος τινὶ καρδίῃ, θυμῷ, *to inspire any one's heart with strength, with courage*, 14, 151. II) Mid. *to cast in for oneself*, κλήρους, 23, 352; metaph. τι θυμῷ, *to lay any thing to heart*, *to expect*, 10, 447, 23, 313.

ἐμβασιλεύω (βασιλεύω), *to be king, to reign*, τινί, over any one, 2, 572. Od. 15, 413.

***Ἐμβασίχυτος**, ὁ (χύτρα), *Pot-explorer*, name of a mouse, Batr. 137.

ἐμβέβασαν, see ἐμβαίνω.

ἐμβεβαῶς, see ἐμβαίνω.

ἐμβῆν and **ἐμβῆν**, see ἐμβαίνω.

ἐμβη, Ep. for ἐνέβη, see ἐμβαίνω.

ἐμβλάπτω, formerly 6, 39, now divided.

ἐμβρέμομαι, depon. mid. (βρέμω), *to murmur, to roar in*, with dat. ἰστίῳ, 15, 627.†

ἐμβρυον, τό (βρύω), prop. the unborn fruit of the womb, an embryo, 2) a newborn lamb, *Od. 9, 245. 309. 342.

ἐμεθεν, poet. for ἐμοῦ, see ἐγώ.

ἐμείο, Ep. for ἐμοῦ, see ἐγώ.

ἐμέμῃκον, see ἐμύχομαι.

ἐμεν and **ἐμεναι**, see ἐμῖ.

ἐμεν and **ἐμεναι**, Ep. for εἶναι, see ἔημι.

ἐμέο, ἐμοῦ, Ep. for ἐμοῦ, see ἐγώ.

ἐμέω, *to spit out*, αἷμα. 15, 11.†

[ἐμήσατο, aor. 1 mid. of μῆδομαι.]

ἐμικτο, see μίγγνμι.

ἐμμαθε, see μαθάνω.

ἐμμαπῆς, poet. adv. immediately, directly, quickly, with ἀπόρροσε, 5, 836, and ὑπάκουσε, Od. 14, 485 (prob. from μαπείν = μάρπτειν, *to grasp, to clutch*; others improb. from ἄμα τῷ ἔπει, with the word).

ἐμμεμαῶς, νῖα, ὅς, Ep. μεμαῶς, vehemently desirous, ardently striving, eager, vehement, *5, 142. 330. 240. 338 (see μέμαα).

ἐμμεν and **ἐμμεναι**, Ep. for εἶναι, see ἐμῖ.

ἐμμενές, adv. (neut. from ἐμμενής), steadfast, constant, perpetual, always ἐμμενές αἶετ, 10, 361. Od. 9, 386.

ἐμμορα, see μεύρομαι.

ἐμμορος, ὄν (μόρος), partaking of, sharing in, with gen. τιμῆς, Od. 8, 480.† h. Cer. 481.

ἐμός, ἐμή, ἐμόν, adj. possess. (ἐμοῦ), mine, my, more rarely compounded with the article, τοῦμός, 8, 360. Strengthened by the gen. of αὐτός: ἐμόν αὐτοῦ χρεῖος,

my own need. Od. 2, 45. h. Ap. 328. Often also obj.-ctive: ἐμή ἀγγελίη, an embassy which concerns me, 20, 205.

ἐμπαζομαι, Ep. depon. only pres. and imperf. *to trouble oneself about any thing, to care for any thing, with gen.* θεοπροπίης, 16, 50;† often in the Od.; once with accus. ἱκέτας, Od. 16, 422 (prob. from ἐμπαιος).

ἐμπαιος, ὄν, Ep. adj. = ἐμπειρος, acquainted with, experienced in, *Od. 20, 379. 21, 400 (with shortened diphthong in Od. 20, 379).

***ἐμπαλιν**, adv. (πάλιν), backwards, back, h. Merc. 78.

ἐμπάσσω (πάσσω), aor. 1 ἐνέπασα, Ep. σσ., *to sprinkle upon*; in H. *to twave*; with accus. 3, 126,† and in tmesis, 22, 441.

ἐμπεδος, ὄν (ἐν, πέδον), prop. standing in the earth; hence firm, immovable, not to be shaken, τεῖχος, βῆν, ἰς, μένος. τοῖσι ἐμπεδα κεῖται, sc. γέρα, their gifts lie still secure, 9, 335. 2) Of time: perpetual, constant, lasting, φυλακή, 8, 521; κομιδή, Od. 8, 453. 3) Metaph. firm, steadfast, constant, ἦτορ, φρένες, 6, 352. Od. 18, 215; spoken of Priam, 20, 183. The neut. sing. and plur. ἐμπεδον and ἐμπεδα, with the same signif., 1, firmly, steadfastly, μένειν. 2) perpetually, constantly, θέειν (to go on running), 13, 141. Od. 18, 113.

***ἐμπελάζω** (πελάζω), fut. σω, intrans. *to approach*, δόμῳ, h. Merc. 523.

ἐμπεσεῖν, see ἐμπίπτω.

ἐμπήγνυμι, fut. πῆξω, *to stick or thrust into, to strike* (only in tmesis), 5, 40. Od. 22, 83.

ἐμπης, Ep. and Ion. for ἐμπας (prop. ἐν πᾶσι), at all events, for all that (cf. toutefois), i. e. although, still, yet; hence often ἀλλ' ἐμπης, but still, 1, 562. Od. 4, 100; or with δέ preceding, Od. 3, 209; and following, 5, 191; strengthened, ἀλλὰ καὶ ἐμπης, but even so; but nevertheless, 2, 297. 19, 422; καὶ ἐμπης, Od. 5, 205; and so also in the passages, where according to some it signifies entirely, totally, at all, 14, 174. 19, 308. Od. 19, 302. Sometimes it stands also when, of two cases, one is indicated as preponderating. τόφρ' ὑμεῖς εὐχεσθε — σιγῇ ἐφ' ὑμῶν, ἵνα μὴ Τρώες γε πύθωνται, ἥ καὶ ἀμφαδίην, ἐπεὶ οὕτω δειδύμεν ἐμπης, since, for all that [or, be that as it may], we fear no one (i. e. though they should hear), 7, 195; also in other cases; see 12, 236. 17, 632; hence with ref. to something unexpected: ἐμπης, μοι τοῖχοι, κτλ., why surely [strange as it is, the walls of the house] seem to me to shine like fire [= tamen ita est, quatenus non putabam intio], Herm. ad Vig. p. 782. So also Od. 18, 334. 2) Often connected with πέπ with a partec. (tamesti). Νέστορα δ' οὐκ ἔλαθεν λαχῇ, πίνοντά περ ἐμπης, 14, 1. Properly ἐμπης belongs in sense to what precedes, as ὅμως is also constructed; the sense is: the cry still did not escape:

Nestor, although occupied with drinking, see 17, 229. Od. 11, 351. 15, 361. According to the Gramm., in 14, 174, and Od. 18, 395, it signifies *ομοίως*, but incorrectly, see Spitzner ad loc.

ἐμπίμπλημι and *ἐμπίπλημι* (πίμπλημι), aor. 1 *ἐνέπλησα*, aor. 1 mid. *ἐνέπλησάμην*, aor. 1 pass. *ἐνέπλησθην*, infin. *ἐνέπλησθηναι*, Ep. sync. aor. 2 mid. *ἐμπλητο*, 21, 607, and *ἐμπληντο*, Od. 8, 16. 1) *to fill up, to fill full, τί τινας*, any thing with any thing; *ρέεθρα ὕδατος*, 21, 311; *θυμὸν ὀδυνῶων*, Od. 19, 117. 2) *τινά, to satiate any one*, Od. 17, 503; hence pass. aor. 1, *ὦλος ἐνέπλησθῆναι ὀφθαλμοῖς*, to satiate myself with looking on my son; to gaze my fill, Od. 11, 452. Mid. *to fill oneself, τυνός*, with any thing, 21, 607. Od. 7, 221; espily Ep. aor. 2 mid., Od. 8, 16. 2) *to fill for oneself, τι*; spoken of the Cyclopes, *μεγαλὴν νηδύν*, Od. 9, 296 and with gen. *μείνεος θυμὸν*, 22, 312.

ἐμπίπτω (πίπτω), aor. *ἐνέπεσον* and *ἐμπεσον*. 1) *to fall in, to fall upon, to hit*; with dat. *πῦρ ἐμπεσε νηυσίν*, the fire fell into the ships, 16, 113, and *ἐν ὄλῳ*, 11, 155. *ἐνέπεσε ζωστήρι διστός*, the arrow pierced into the girdle, 4, 134. 2) Metaph. spoken of men: *to rush in, to press in*; with dat. *ὕσμινι*, into the battle, 11, 297; *προμαχοῖς*, Od. 24, 526. b) Of the mind: *χόλος ἐμπεσε θυμῷ*, anger has entered the soul, 9, 436. 14, 207; and with double dat., 16, 206.

ἐμπλεῖος and *ἐνίπλεος*, η, ον, Ep. for *ἐμπλεος* (πλέος), *filled, full*, with gen. *Od. 14, 113; only in the Ep. form.

ἐμπληγδῆν, adv. (*ἐμπλήσσω*), *rashly, inconsiderately*, Od. 20, 132.†

ἐμπλην, adv. (πλάω, *πελάζω*), *near, in the neighbourhood*, with gen., 2, 526.†

ἐμπλήσται, see *ἐμπίπλημι*.

ἐμπλητο, *ἐμπληντο*, see *ἐμπίμπλημι*.

ἐμπλήσσω, see *ἐνιπλήσσω*.

ἐμπνεῶ, Ep. *ἐμπνεῶσα*, aor. 1 *ἐνέπνευσα* and *ἐμπνευσα*, 1) *to breathe into or upon, to blow upon*, with dat.: *μάλ' ἐμπνεύοντα μεταφρένω*, breathing on my back [of horses held immediately behind a person], 17, 502; with accus. *ιστίον*, into the sail, spoken of wind, h. 6, 33. 2) Metaph. *to inspire, to give, τί τινι*, any thing to any one, spoken of the gods: *μένος, θάρσος τινί*, 10, 482. Od. 9, 381; with infin., Od. 19, 138.

ἐμποιέω (ποιέω), fut. *ἴσω*, *to make . . . in*, with accus. 18, 490; *ἐν πύργους πύλας*, gates in towers, 7, 438. 18, 490. 2) Mid. like act. h. Merc. 527.

ἐμπολάω (*ἐμπολάη*), Ep. imperat. mid. *ἐμπολῶντο*, *to purchase*; mid. *to purchase for oneself*, with accus. *βίοντο*, Od. 15, 456.†

ἐμπορος (πόρος), any one who travels in another person's ship, *a sea-passenger, a traveller*, later *ἐμβάτης*, *Od. 2, 319. 24, 300.

ἐμπρήω = *ἐνιπρήω*, q. v.

ἐμπυριβάτης, ὁ (πῦρ, *βαίνω*), *going on the fire, pre-bestriding, τρίπους*, 23, 702.†

ἐμφορέω, poet. form of *ἐμφέρω* (φορέω), *to bring in*, only pass. *to be brought in*, with dat. *κύμασιν ἐμφορόεοντο*, they were borne in upon the waves, *Od. 12, 419. 14, 309.

ἐμφύλος, ον (φύλον), *belonging to the same race or tribe, native, ἀνήρ*, Od. 15, 273.†

ἐμφύω (φύω), aor. 1 *ἐνέφυσα*, aor. 2 *ἐνέφυν*, perf. (*ἐμπεφύκα*), only 3 plur. *ἐμπεφύασι*, partcp. fem. *ἐμπεφυνία*, 1) Trans. pres. act. fut. and aor. 1 act. *to implant, to inspire, to infuse into, τί τινι*. *θεὸς μοι ἐν φρεσίν οἶμας παντοίας ἐνέφυσεν*, a deity has breathed many melodies into my soul, Od. 22, 348. 2) Intrans. mid. and aor. 2 and perf. act. *to be produced in, to grow in*; with dat. *τρίχες κρανίῳ ἐμπεφύασι*, the hairs grow upon the skull of the horses, 8, 84; hence metaph. *to cling to, to fasten oneself to*. *ὥς ἔχετ' ἐμπεφυνία*, thus she held clinging fast, 1, 513; with double dat. *ἐν τ' ἄρα οἱ φῦ χερσὶ γὰρ ἐνέφυν*, held fast his hand, 6, 253, and often.

ἐν, poet. *ἐνί*, Ep. *εἰν* or *εἰνί*. I) Prep. with dat. ground signif. *in, on, upon, at*. 1) Used of place, *ἐν* signifies *a) being in a place*. *ἐν γαίῃ, ἐν δώμασι*; in like manner in geography, *ἐν Ἀργεῖ, ἐν Τροίῃ*, *b) being surrounded by any thing*. *οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι*, 15, 192; often spoken of persons: *between, amidst, amongst*, of being in a crowd, *ἐν ἀθανάτοισι*; hence *before, coram* (surrounded by a crowd of hearers). *ἐν πᾶσιν*, Od. 2, 194. 16, 378; metaph. of external and internal conditions in which one may be. *ἐνὶ πολέμῳ, ἐν φιλότῃ*, 4, 258. 7, 302. So also of persons in whose power any thing lies. *δύναμις γὰρ ἐν ὅμιν*, the power is in you, Od. 10, 69. cf. Il. 7, 102. c) *being upon* another thing. *ἔστη ἐν οὐρεσιν*, upon the mountains. *ἐν ἱπποῖς*. d) *being in* or *by* another thing. *ἐν οὐρανῷ*, 8, 555. *ἐν ποταμῷ*, 18, 521. 2) Used as cause, instrument, means, it signifies *a) before, with*. *ὄραν, ἰδεῖν ἐν ὀφθαλμοῖς*, to see before or with the eyes, 1, 587. Again: *ἐν χερσὶ λαβεῖν*, to take with the hands, 15, 229. cf. Od. 9, 164. b) Suitableness: *according to*. *ἐν μοίρῃ*, i. e. *κατὰ μοῖραν*, Od. 22, 54. *ἐν καρὸς αἴσῃ*, 9, 378. 3) Apparently *ἐν* often stands for *εἰς* with verbs of motion, since it includes at the same time the idea of the subsequent rest; thus *ἐν γούνασι πίπτειν*, to fall (and remain) upon the knees, 5, 370. Often *βάλλειν ἐν κονίῃσι*. *ἐν τεύχεσσιν ἔδυνον*, 23, 131. 4) Sometimes it stands with a gen., in which case a subst. is to be supplied. *ἐν Ἀλκινόοιο*, subaud. *οἴκῳ*, Od. 10, 282; particularly *εἰν Ἀΐδαο*, 22, 389. 5) *ἐν* also stands after a subst., 18, 218; espily *ἐνί*, which then has the accent on the first syllable, 7, 221. II) Adverb; *ἐν* is often an adv. of place without case: *therein, thereby, thereon*, Od. 1, 51. 2, 340, where it is sometimes explained as in tmesis

[mly connected with δέ, thus *ἐν δέ*; it then takes the adv. signif. *besides, moreover, together, with*, etc., Od. 5, 260]. III) In composition it has an adv. signif. and indicates the *resting or being* in or upon something.

ἐν, neut. of *εἰς*, *one*.

ἐναιρῶ, infin. pres. *ἐναιρέμεν*, aor. 1 mld. *ἐνηράμην*, 1) *to destroy, to kill, τινά*, in the II. always in battle with the adjunct *τόφῳ, χαλκῷ; πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν*, many Achaeans hast thou to slay, 6, 229. Mid. in the signif. of act. with reference to the subject with accus., 5, 43. 6, 32. Od. 24, 424, and metaph. *μηκέτι χρῶα καλὸν ἐναιρέω*, destroy not thy beautiful skin, Od. 19, 263. (Buttm. Lexil. p. 109. Rem. derives it, not from *ἐν* and *αἶρω*, but from *ἐνερῶ*, related to *ἐναρα, ἐναρίζω*, hence, prop. to send to the nether world.)

ἐνείσμιος, *ον* (*είσμιος*), prop. that which is in fate, 1) *indicating fate, prophetic, ominous, auspicious, fatalis, portentous*, 2, 353. *ἐνείσμιος μυθήσασθαι*, to utter words of fate (spoken of a sooth-sayer). Od. 2, 159; neut. sing. as adv. *ἐνείσμιον ἔλθειν*, to come seasonably, 6, 519. 2) *bestitting, just, equitable, δῶρον, ἀνὴρ, φρένες*.

ἐναλίγκιος, *ον* (*ἀλίγκιος*), *similar, like, τινί*, 5, 5; and *τι*, in any respect, *θεοῖς*, *αὐδῇν*, Od. 1, 371; and often.

ἐνάλιος, Ep. *εἰνάλιος*, q. v.

**ἐνάλος, ον* (*ἄλος*) = *ἐνάλιος*, in the sea, h. Ap. 180.

ἐναμύλω (*ἀμύλω*), *to milk into*, with dat. Od. 9, 223.†

ἐναντα, adv. (*ἄντα*), *over against, opposite*, with gen., 20, 67.†

ἐναντίβιον, adv. from *ἐναντίβιος* (*βία*), *striving forcibly against*, and mly *against*, with *μάχεσθαι, στήναι, μείναι*, II. and Od.

ἐναντίος, η, ον (*ἀντίος*), 1) *opposite, in front of*, 6, 247; with dat., 9, 190. Od. 10, 89; hence, *visible*, Od. 6, 329. 2) *against, in opposition to*, in a hostile sense, mly with gen. *Ἀχαιῶν*, 5, 497; [but sometimes in a friendly sense with gen. and vice versa in a hostile sense with dat. cf. 1, 534. (Nägelsb.), 15, 304. 20, 232. Od. 14, 278.] Frequently the accus. neut. *ἐναντίον*, adv. as with *μάχεσθαι, μίμναι, ἔλθειν*, etc.

ἐναφε, aor. 1 from *νάσσω*.

ἐναρα, τά (*ἐναίρω*), *the arms taken from a slain enemy, spoils*; and mly *war-spoils, booty. ἐναρα βροτόεντα*, bloody arms, *6, 68. 480. (Sing. not used.)

ἐναργής, ἐς, *visible, clear, manifest, plain*, spoken espy of the gods who appear to men in their real form: *χαλεποὶ θεοὶ φαίνεσθαι ἐναργεῖς*, terrible are the gods when they appear manifest, 20, 131. cf. Od. 7, 201. *ἐναργὲς ὄνειρον*, a plain dream, Od. 4, 841; (some derive it from *ἀργός, ἀργής*, *while, clear*, others from *ἐν ἔργῳ*.)

..αρηγῶς, νία, ὅς (partcp. perf. from

ἐνάρω), only as an adj., *fitted in, fastened in*, Od. 5, 236.†

ἐναρίζω (*ἐναρα*), fut. *ἐναρίξω*, aor. 1 *ἐνάριξα*, prop. to strip a slain enemy, in H. with double accus. *τινὰ ἔντα*, to despoil any one of his arms, 17, 187. 22, 323. 2) *to slay in battle*, 5, 155; and mly *to slay*, *1, 191.

ἐναριθμῖος, ον (*ἀριθμός*), *reckoned with, counted among, numbered with*, Od. 12, 65. 2) *esteemed, ἐν βουλῇ*, 2, 202.

ἐνατος, η, ον, and *εἰνατος*, *the ninth*, 2, 295. 313.

**ἐνασσαν*, Ep. for *ἐνασαν*, see *ναῖω*.

ἐναυλος, ὁ, poet. (*αὐλός*), 1) *a ravine, formed by winter torrents*, 16, 71; *the torrent itself*, 21, 283. 312. 2) *a valley*, h. Ven. 74, 124.

ἐνδείκνυμι (*δείκνυμι*), *to show, to manifest*, only mid. *to shew oneself to any one*, *Πηλεΐδῃ ἐνδείξομαι*, either with Voss: 'I will explain myself to Peleides,' or with the Schol.: 'I will defend myself,' (*ἀπολογισσομαι*), 19, 83.†

ἐνδεκα, indecl. (*δέκα*), *eleven*, II. and Od.

ἐνδεκάπηγος, υ (*πῆγος*), *eleven cubits long*, *ἔγχος*, *8, 424.

ἐνδεκατος, η, ον, *the eleventh*, *ἡ ἐνδεκάτη*, absol. subaud. *ἡμέρα*, Od. 2, 374.

ἐνδεξιός, η, ον (*δεξιός*), *on the right, on the right hand. ἐνδέξια σήματα*, omens on the right, i. e. auspicious, 9, 236; see *δεξιός*. Often as adv. *ἐνδέξια*, *on the right, to the right*; this direction was in all important cases observed as auspicious, 1, 597; in lots, 7, 184. Thus also Odysseus (Ulysses) begging, Od. 17, 365. 2) Later: *dexterous, skilful*, h. in Merc. 54.

ἐνδέω (*δέω*), aor. 1 *ἐνέδησα*, *to bind in or upon, to fasten, to fetter*, with accus. *νευρήν*, 15, 469; *τι ἐν τινι*, Od. 5, 260; metaph. *Ζεὺς ἐνέδησέ με ἄτην*, Zeus has entangled me in misfortune, 2, 111. 9, 18. (Conf. *ἐφάπτω*.)

**ἐνδιδάομαι*, depon. (*ἐνδιος*), *to be in the open air*, h. 32, 6.

ἐνδίημι, Ep. (*δίημι*), 3 plur. imperf. *ἐνδίσαν*, for *ἐνεδίσαν*, *to drive away, to pursue*, 18, 584.† conf. *διέμαι*.

ἐνδίνα, τά, *the entrails, the intestines*, 23, 806.† (from *ἐνδον*), or, the parts concealed under the armour, a doubtful passage.

ἐνδιος, ον, *at mid-day*; *ἐνδιος ἦλθε*, Od. 4, 450. II. 11, 725. (From *Δις*, obsol. root of *Διός*, the bright air; hence in reference to mid-day, the brightest part of the day, morning and evening being comparatively dusky, cf. *εὐδιος, ἥρις, ἥριος*.)

ἐνδοθεν, adv. (*ἐνδον*), *from within, ὑπακούειν*, Od. 4, 283. 20, 101. 2) *within, inside of*, with gen. *αὐλῆς*, 6, 247.

ἐνδοθι, adv. (*ἐνδον*), *within*, 6, 498, with *θυμός*, 1, 243. Od. 2, 315. 2) *within, inside of*, with gen. *πύργων*, 31, 18, 287.

ἐνδον, adv. (*ἐν*), *within, in, at home, ἐνδον εἶναι*, mly spoken of a dwelling,

10, 378. 13, 363. 2) With gen. Διὸς ἔνδον, in the abode of Zeus, 20, 13, 23, 200.

ἐνδουπέω (δουπέω), aor. 1 ἐνδούπησα, without augm. to fall in with a noise, to make a heavy sound in. μέσσω ἐνδούπησα, I dashed into the midst [of the waves]. *Od. 12, 443. 15, 479.

ἐνδουκέως, adv. carefully, zealously, assiduously, faithfully, cordially, in the Il. rarely δέχεσθαι, 23, 90. Often in the Od. with πέμπειν, λούειν; ἐνδ. ἐσθίειν, to eat eagerly, Od. 14, 109; (prob. fr. ἐν and δύω, conf. ἀτρεκής from τρέω.)

ἐνδύνω = ἐνδύομαι, only imperf. ἐνδύνη, 2, 42. 10, 21.

ἐνδύω (δύω), aor. 1 ἐνδύσα, aor. 2 ἐνδύν, partic. ἐνδύς, aor. 1 mid. ἐνδυσάμην, 1) Trans. to dress, to clothe, τινά, Batr. 160. 2) Mid. with aor. 2 and perf. act. intrans. to go in, then, to put on, to dress in, with accus. χιτῶνα, 5, 736; χαλκόν, 11, 16.

ἐνέηκα, Ep. for ἐνήκα, see ἐνίημι.

ἐνείκαι, see φέρω.

ἐνεμι (εἰμι), imperf. ἐνῆεν, 3 plur. ἐνεσαν, to be in, to be at, to be within, 1, 593. Od. 9, 164; with dat. ἐνείη μοι ἦτορ, if a brazen heart were within me, 2, 490.

ἐνεκα, Ep. εἵνεκα and ἐνεκεν (Od. 17, 288. 310), prep. on account of, for the sake of, for, by means of, with gen. placed sometimes before and sometimes after: ἐνεκ' ἀρητήρος, 1, 94.

ΕΝΕΚΩ, obsol. root, from which several of the tenses of φέρω, are formed.

ἐνενήκοντα, Ep. ἐννήκοντα, indecl. ninety, 2, 602.

ἐνένιπον, see ἐνίπνω.

ἐνένιπτεν, see ἐνίπτω.

ἐνένισπον, see ἐνίσπω.

ἐνέπω and ἐννέπω, imper. ἐννεπε, optat. ἐνέπομαι, partic. ἐνέπων, imperf. ἐνεπον and ἐννεπον, aor. ἐνισπον, infin. ἐνισπεῖν, subj. ἐνίσπω, optat. ἐνίσπομαι, fut. ἐνίψω, 7, 447. Od. 2, 137, and ἐνισπήσω, Od. 5, 98. 1) to tell, to relate, to recount, to communicate, τί τινα, any thing to any one, μύθον, ὄνειρον, ὄλεθρον, 8, 412. 2, 80. ἀνδρα μοι ἐννεπε, announce to me the man, Od. 1, 1; μνηστήρων θάνατον, Od. 24, 414. 2) to speak, to say, to talk, absol. 2, 761. Od. 3, 93; πρὸς ἀλλήλους, 11, 643; (fr. ἐν and ἔπω accord. to the old Gram.; Buttm. Lexil. p. 123, makes it only a strengthened form of εἰπεῖν, as ὄψ, ὄμφη, ἐνοπή, so ἔπω, ἔμπω, ἐνέπω.)

ἐνερειδω (ἐρειδω), aor. 1 ἐνέρεισα, to push, thrust, or drive in, μοχλὸν δόφθαλμῳ, the stake into the eye, Od. 9, 383.†

ἐνερθε, before a vowel ἐνερθεν, also νέρθε, νέρθεν, adv. from beneath, 13, 75; beneath: οἱ ἐνερθε θεοί, the infernal gods, 14, 274. 2) With gen. beneath, ἐνερθε Δίδω, 8, 16; also ἀγκῶνος ἐνερθε, 11, 234. ἐνέροι, οἱ (prop. ἐν-φέροι, inferi), the inhabitants of the infernal world, both the deities and the dead, 15, 188. h. Cer. 358. (From ἐν ἐνερ, infer.)

ἐνέρτερος, η, ον, compar. of ἐνέροι, deeper, farther under. ἐνέρτερος Οὐρανίωνων, deeper than the children of Uranus, 5, 898.†

ἐνεσαν, Ep. see ἐνεμι.

ἐνεσίη, η, Ep. ἐννεσίη (ἐνίημι), suggestion, counsel, command, plur. 5, 894.†

ἐνεστηρικτω, see ἐνοστηρίζω.

ἐνέτη, η (ἐνίημι), a buckle, a clasp, = περόνη, 14, 180.†

Ἐνετοί, οἱ, Heneti, a people in Paphlagonia, who however are not afterwards mentioned, 2, 852. Tradition connects them with the Venetians in Italy and makes the last the descendants of the former. Ἐνετοί, Strabo.

ἐνεύδω (εὐδω), to sleep in, with dat. οἴκῳ, in the house, *Od. 3, 350. 20, 95.

ἐνεύναος, ον (εὐνή), lying in the bed; τὸ ἐνεύναιον, bedding, bed, Od. 14, 51; plur. beds, *Od. 16, 35.

ἐνηεῖη, η (ἐνήης), gentleness, mildness, benevolence, 17, 670.†

ἐνήης, ἐς, gentle, mild, benevolent, 17, 204. 23, 252. Od. 8, 200 (related to εὐς).

ἐνημαί (ῥμαί), to sit in, Od. 4, 272.†

ἐνήρατο, 3 sing. aor. mid. from ἐναίρω.

ἐνθα, adv. (ἐν), 1) Of place: there, in that place, here; also for relat. ὅθι, where, 1, 610. It more rarely expresses a motion, hither, thither, 13, 23. Od. 3, 295; with gen. h. 18, 22. Often ἐνθα καὶ ἐνθα, here and there, hither and thither, 2, 462; thither and back, Od. 2, 213; in the length and breadth, 7, 156. 10, 264. Od. 7, 86. 2) Of time: then, at that time, now, 2, 155. Od. 1, 11; also ἐνθα δ' ἔπειτα, Od. 7, 196.

ἐνθάδε, adv. (ἐνθα), 1) there, here, 2, 296. Od. 2, 51. 2) thither, hither, 4, 179.

ἐνθεν, adv. (ἐν), 1) Spoken of place: from hence, from thence. ἐνθεν μὲν—ἐνθεν δέ, from this side—from that side, Od. 12, 235. ἐνθεν, ἐνθεν with gen. h. Merc. 226. a) Metaph. of descent: ἐνθεν ἐμοὶ γένος, ὅθεν σοι, my race is derived from the same source whence thine is, 4, 58. b) For the relat. ὅθεν: οἶνος, ἐνθεν ἔπινον, of which they drank, Od. 4, 220; with ἐνθα preceding, Od. 5, 195. 2) Of time: from this time, henceforth, 13, 741.

ἐνθένδε, adv. (ἐνθεν), from hence, hence away, *8, 527. 9, 365.

ἐνθορε, see ἐνθρώσκω.

ἐνθρώσκω (θρώσκω), aor. 2 ἔνθορον, Ep. for ἐνέθορον, to leap in, to spring among, with dat. ὀμῶ, 15, 623; πόνηρ, 24, 79. λαξ ἐνθορεν ἰσχίῳ, he dashed his heel against his thigh [smote with his uplifted heel Ulysses' haunch. Cp.], Od. 17, 233.

ἐνθύμιος, ον (θυμός), lying on the heart, causing anxiety. μή τοι λίγη ἐνθύμιος ἔστω, let him not be a great cause of anxiety to thee, Od. 13, 421.†

ἐνί, poet. for ἐν, also in composition, see ἐν.

ἐνιαύσιος, ον (ἐνιαυτός), a year old, σὺς, Od. 16, 454.†

ἐνιαυτός, ὁ, *a year*. Διὸς ἐνιαυτοί, the years of Zeus, so far as he regulates the course of time, 2, 134. cf. Od. 14, 93. Originally it meant any complete period of time, embracing particular phenomena, *a cycle*, hence ἔτος ἦλθε, περιπλομένον ἐνιαυτῶν, the year came in the revolutions of time, Od. 1. 16. τελεσφόρον εἰς ἐνιαυτόν, within (i. e. up to it, as its limit) the completed year [τελεσφόρος, bringing an end, completing both other things and itself], Od. 4, 86.

ἐνιαῦν (ιαῦν), *to sleep in, to dwell in*, *Od. 9, 187. 15, 557.

ἐνιβάλλω, poet. for ἐμβάλλω.

ἐνιβάπτω, old reading in 6, 39. 647; see βλάπτω.

ἐνίημι (ιῆμι), fut. ἐνήσω, aor. 1 ἐνήκα, Ep. ἐνέηκα, partic. aor. 2 ἐνέει, 1) *to send in, to let in, to drive in*, spoken of persons; τινα, any into the war, 14, 131; πέλειαν (to introduce another), Od. 12. 65; metaph. with accus. of the pers. and dat. of the thing: τινα μᾶλλον ἀγνορήσιν, to lead one deeper into his pride, i. e. to increase his haughtiness, 9, 700; πόνοισι, to plunge into troubles, 10, 89; ὁμοφροσύνησιν, Od. 15, 198. 2) *to put into*, according to the difference of the context: *to throw into, to thrust into*, mly τί τινι, rarely ἐν τινι; πῦρ νηυσίν, 12, 441; often ἐνέειν νῆα πόντῳ, to launch, Od. 2, 295; also without νῆα, to put to sea, Od. 12, 401; metaph. of the mind: τινι ἀνάγκη θυμῶν, to infuse into any one a timid spirit, 16, 656. τινι θάρσος ἐνι στήθεσσι, 17, 579; τινι κότον, to excite anger in any one, 16, 449.

Ἐνίηες, οἱ, Ion. for Αἰνιᾶνες, sing. Ἐνίην, the Αἰνιᾶνες, an ancient tribe, which dwelt first about Ossa, and afterwards in Epīrus, between Othrys and Ceta, 2, 749.

ἐνικλάω (κλάω), poet. for ἐγκλάω, *to break in pieces*; metaph. *to destroy, to make null*, with accus. *8, 408. 422.

Ἐνιπεύς, ἦος, ὁ, a river in Elis, which flowed into the Alpheus, now Ἐνίπεος, Od. 11, 238. Thus Strabo; but probably the river here mentioned is the Thes-salian Ἐνίπερος, which flowed into the Aἰδῶνος, or rather the river god whose form Poseidōn assumed, cf. Nitzsch ad Od. 3, 4.

ἐνίπτω, ἡ (ἐνίπτω), a harsh address, always in a bad signification, *blame, reproof, invective*, 4, 402; *threatening, insult*, Od. 20, 266; often strengthened by an adj., 5, 492. Od. 10, 448.

ἐνίπλειος, ον, poet. for ἐμπλειος, q. v. ἐνιπλήσασθαι for ἐμπλήσασθαι, from ἐμπίμπλημι.

ἐνιπλήσσω (πλήσσω), Ep. for ἐμπλήσσω, aor. 1 ἐνέπληξα, partic. ἐνιπλήξας, only intrans. *to fall into, to plunge into*, with dat. τάφρῳ, 12, 72. 15, 344; ἔρκει, to fall into a snare, see ἔρκος, Od. 22, 469.

ἐνιπρήθω (πρήθω), Ep. for ἐμπρήθω,

fut. ἐμπρήσω (9, 242) and ἐνιπρήσω, aor. 1 ἐνέπρησα, *to set on fire, to inflame, to burn up*, with accus. νῆας, νεκρούς; often strengthened with πυρὶ and πυρὸς αἰδομένοιο, 16, 82. 2) Spoken of wind, *to blow into, to swell out*. ἐν δ' ἄνεμος πρήσεν ἰστίον, the wind blew into or swelled the middle of the sail, 1, 481 [πρήθω = (1) *to burn*, (2) *to spittle, to pour out; to blow*], Buttm. Lex. 486.

ἐνίπτω, poet. aor. 2 ἐνένιπτον (incorr. ἐνένιπτον) and ἡνίπᾶπον (with redupl. like ἐρύκακον), prob. *to address harshly, to assail with harsh language, to chide, to blame* c. pers. onāz accus.; not however always with the idea of abuse. κραδίην ἡνίπαπε μύθῳ, he excited his heart [of Ulysses rousing up his own courage: "smiling on his breast reprovd' The mutinous inhabitant within." Cp.]; Od. 20, 17; often with a dat. χαλεπῷ μύθῳ χαλεποῖσι ὀνειδεύειν, 2, 245. 3, 438; also simply μύθῳ τινά, to reprove any one with words, 3, 427; and without μύθῳ, 24, 768. 15, 546. (H. has two aorists; ἐνέπιπτεν, 15, 546. 552, is rejected by Buttm. Lex. p. 125, as contrary to the usus loquendi, he would read ἐνένιπτεν, which Spitz. adopts; ἐνίσσω is a form of equivalent import. According to Ruhnken, the theme is ἵπος, a press; hence ἵπτω, ἐνίπτω, to press, to burden; see Thiersch, § 232, p. 389.)

ἐνισκίμπω, Ep. for ἐνσκίμπω (σκίμπω), aor. 1 act. partic. ἐνισκίμψας, aor. 1 pass. ἐνισκίμψην, 1) *to fasten to, to fix, τί τινι; σῦδε καρήατα*, hanging their heads to the ground, 17, 437. Pass. *to be fastened in, to remain attached*. δόρυ σῦδε ἐνισκίμψην, 16, 612. 17, 528.

ἐνίσπε, ἐνιστεῖν, see ἐνέπω.

Ἐνίσπη, ἡ, a place in Arcadia, unknown even in the time of Strabo, 2, 606; cf. Paus. 8, 25, 7.

ἐνίσπω, poet. form of ἐνέπω, of which, however, H. has only single forms supplementary to ἐνέπω, viz. fut. ἐνίψω and ἐνισπήσω, aor. 2 ἐνίσπες, etc. The aor. 2 ἐνένισπε, 23, 473, should be changed to ἐνένιπε, see Buttm. Lexil. p. 125; Spitzner has adopted ἐνένιπτεν.

ἐνίσσω, poet. form of ἐνίπτω (as πέσσω of πέπτω) [= *to fall on a man*], *to assail, to chide*, with accus.; but absol. 15, 198. 22, 497; also partic. pass. ἐνισσόμενος, Od. 24, 163.

ἐνιτρέφω, an old reading, 19, 326.

ἐνιχρίμπω, poet. for ἐγχρίμπω.

ἐννέα, indecl. *nine*. The number nine is often used by the poets as a round number, and as a triple triad; it seems to have been esteemed sacred, 2, 96. 6, 174. 16, 785.

ἐννεάβοιος, ον (βοῦς), *worth nine oxen*, τεύχεα, 6, 236.†

ἐννεακαίδεκα, indecl. *nineteen*, 24, 496.† ἐννεάπηγχνς, υ (πήγχνς), *nine cubits long*, 24, 270. Od. 11, 311.

ἐννεάχιλοι, αι, α, poet. for ἐννεακίς χίλιοι, *nine thousand*, *5, 860. 14, 148.

ἔννεον, Ep. for ἔνεον, see νέω.
ἔννεοργυιος, ον (δρυγιά), nine fathoms long, Od. 11, 312.† (In H. it is quadrisyllabic, and it is to be read ἔννεοργυιος).

ἔννεπτο, poet. for ἐνέπω, q. v.

ἔννεσις, ἡ, poet. for ἐνεσίη, q. v.

ἔννεωρος, ον (ῥορα), for nine years, nine years old, ἄλειφαρ, 18, 351. ἔννεωρος βασιλεὺς, he reigned during nine years, Od. 19, 179 (always trisyllabic, by synizesis of ew).

ἔννήκοντα, Ep. for ἐνενήκοντα, Od. 19, 174.†

ἐννήμαρ, adv. (ἐννέα and ἡμαρ), for nine days, often in Il. and Od.

Ἔνωμος, ὁ, 1) an ally of the Trojans from Mysia, mentioned as an augur, slain by Achilles, 2, 858. 17, 218. 2) A Trojan, slain by Odysseus (Ulysses), 11, 422.

Ἐννοσίγαιος, ὁ, poet. for ἐνοσίγαιος (ἐνοσίς), the earth-shaker, appellation of Poseidōn, because earthquakes were ascribed to him; as subst. 7, 455 and 9, 183, see Ποσειδών. (ἐνοσίς) related to ὀδομαι, so Buttm. Lex. p. 115. [No: he considers ἐνοσίς related to ἔνω, ἔνωω with the meaning of to shake.]

ἐννῦμι, poet. (ἔν), fut. ἔσω, poet. σσ, aor. 1 act. ἔσσα, aor. 1 mid. ἐσάμην, Ep. ἐσάμην, infin. ἔσασθαι, 24, 646; perf. pass. εἰμαι, partic. εἰμένος, 3 plur. pluperf. εἴατο, 18, 596; also as if from ἔσμαι, 2 sing. perf. ἔσσαι, and pluperf. 2 sing. ἔσσο, 3 ἔστο and ἔεστο, 12, 464; 2 dual ἔσθην. Fundamental signif. 1) to clothe, to put on; with double accus. τινά εἵματα, χλαῖνας, 5, 904. Od. 15, 338. 2) Mid. and pass. to clothe oneself in, to attire oneself in, prop. spoken of clothes; with accus. φάρος, Od. 10, 543. χρύσεια εἵματα ἔσθην, they had attired themselves in golden clothing, 18, 517. χλαῖνας εὖ εἰμένας, beautifully clad in mantles, Od. 15, 331. 2) Metaph. spoken of weapons: to put upon oneself (sibi), περὶ χροῖ χαλκόν, 14, 383; τεύχεα, 4, 432; also ἀσπίδας ἐσάμενοι, covering themselves with shields, 14, 372; also εἰμένος ὤμοισιν νεφέλῃν, 'his shoulders wrapt in cloud,' 15, 308; and ἡ τέ κεν ἤδη λάϊνον ἔσσο χιτῶνα, already hadst thou been clothed with a tunic of stone, i. e. wouldst have been stoned, 3, 56.

ἐννύχιος, ἡ, ον (νύξ), by night, nightly, nocturnal, 11, 683. Od. 3, 178.

ἐννυχος, ἡ, ον = ἐννύχιος, 11, 716.† ἐνοινοχοῶ (χέω), to pour wine into, οἶνον, in the partic., Od. 3, 472.†

ἐνοπή, ἡ (ἐνέπω), 1) a voice, a tone, Od. 10, 147; a sound, of inanimate things, αὐλῶν, συρίγγων, 10, 13. 2) a cry, esp. a battle-cry, in connexion with κλαγγή, 3, 2; μάχη, 12, 35. δ) a cry of lamentation, 24, 160.

Ἐνόπη, ἡ (appell. ἐνοπή), a town in Messēnia, which Agamemnon promised to Achilles for a dowry, 9, 150; according to Paus. 3, 26, = Gerēnia.

ἐνόρνυμι (δρυνμι), aor. 1 ἐνώρσα, aor.

sync. mid. only 3 sing. ἐνώρτο, act. to excite in, to awaken in; with accus. rei and dat. of pers. σθένος τινί, to excite strength in any one, 2, 451; γόνον τινί, 6, 499; αὐτοῖς φύσαν, 15, 62. Mid. to be excited in or among, to arise amongst. ἐνώρτο γέλως θεοῖσιν, 1, 599. Od. 8, 326. ἐνορούω (δρυνώ), aor. 1 ἐνόρουσα, to leap in or upon; with dat. to rush upon, to attack, Τρωσὶ, 16, 783; spoken of lions: αἰγέσιν, *10, 486.

ἐνορχος, ον (δρχος), not mutilated, not castrated, 23, 147.†

Ἐνοσίθων, ονος, ὁ (ἐνοσίς, χθών), earth-shaker, a name of Poseidōn, as adj. 7, 445. Subst. often 8, 208; see Ἐννοσίγαιος.

ἐνοσκήπτω, see ἐνισκήπτω.

ἐνοστάζω (στάζω), perf. pass. ἐνέστακται, to instil; metaph. εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος, if the spirit of the father is implanted in (instilled into. Cp.) thee, Od. 2, 271.†

ἐνοστηρίζω (στηρίζω), to fasten in, only pass. ἐγχείη γαίῃ ἐνοστήρικτο, the spear remained fixed in the earth, 21, 168.†

ἐνοτρέφω (στρέφω), to turn in. Mid. to turn oneself in; with dat. μηρὸς ἰσχύῳ ἐνοτρέφεται, the thigh-bone turns in the socket, 5, 306.†

ἐντανύω (τανύω) = ἐντεινω, fut. ἐντανύσω, aor. 1 ἐντανύσσα, aor. 1 mid. ἐντανυσάμην, to stretch, to bend; with accus. βίον, τόξον, νεύρην, Od. 19, 577. 587; pass. Od. 21, 92; mid. τόξον, to bend his bow, Od. 21, 403. *Od.

ἐνταυθα, adv. (ἐν), hither, to this, 9, 601.† ἐνταυθοί, adv. (ἐν), here, keiō, 21, 122; ἦσο, Od. 18, 105. h. Ap. 363. Never hither. Cf. Herm. ad Arist. Nub. 813.

ἐντrea, τά, weapons, arms, 5, 220. ἐντrea Ἀρρία, 10, 407; chiefly the cuirass, 10, 34. 2) Mly utensils, furniture; δαῖτος, the furniture of a feast, Od. 7, 232; νηός, h. Ap. 489 (ac-cording to Buttm. Lex. p. 134, from ἐννυμι, prop. that which one puts on; the sing. is obsol.).

ἐντεινω (τείνω), perf. pass. ἐντέταμαι, 1) to stretch, to strain; perf. pass. to be strained or stretched in, to hang; with dat. δίφρος ἱμάσιν ἐντέταται, the chariot body hangs in braces, 5, 728. 2) to stretch upon or over, spoken of a helmet; ἱμάσιν, 'with many a thong, well braced within' (Cp.), 10, 263.

ἐντερον, τό (ἐντός), a gut, sing. only ἐντερον διός, a sheep's gut, Od. 21, 408. 2) Elsewhere plur. the bowels, the intestines, 11.

ἐντεριεργός, ὄν (ἐντrea 2, ἔργον), working in harness, i. e. drawing, ἡμίονοι, 24, 277.†

ἐντεῦθεν, adv. thence, hence, Od. 19, 568.†

ἐντίθημι (τίθημι), imperf. 3 sing. ἐντίθει (τιθέω), aor. 1 ἐνέθηκα, aor. 2 infir. ἐνθέμεναι, Ep. for ἐνθεῖναι, mid. aor. 2 ἐνέθεμην, 3 sing. ἐνθετο, imperat. ἐνθε; act. only in tmesis, to put in, to place in, to introduce, with accus, mly of in-

animate things: κῆρε, 8, 70; νῶτον δῖος, 9, 207. Mid. 1) to put or place in, to introduce (with reference to the subject), τί τινα: ἰστία νῆϊ, to put the sails into the ship, Od. 11, 3; spoken of persons: τινά ληξέσσι, to lay any one on the bed, 21, 124. δ) Metaph. μή μοι πατέρας ὁμοῖα ἐνθεο τιμῇ, place not our fathers in equal honour, i. e. do not confer equal honour upon them, 4, 410. 2) to put into for oneself, to assume, τί, chiefly, metaph. Ἰλαον ἐνθεο θυμόν, assume a gentle spirit, 9, 369; χόλον θυμῷ, to conceive anger in his heart, 6, 326; κότον, Od. 11, 102; μῦθον θυμῷ, to take the word to heart, Od. 1, 361.

ἐντο, see ἐξέτημι.

ἐντός, adv. (ἐν), therein, in, 10, 10. Od. 2, 341. 2) Prep. with gen. within, λιμένος ἐντός, 1, 432, and often.

ἐντροσθε, and before a vowel ἐντροσθεν, adv. = ἐντός, in, within, absol. 10, 262. 2) With gen. 6, 364. Od. 1, 126.

ἐντρέπω (τρέπω), to change, to turn about, only pres. pass. οὐδέ νύ σοί περ ἐντρέπεται ἦτορ; even now is thy heart not changed? i. e. art thou not brought to a different purpose,—dost thou not relent? 15, 554. Od. 1, 60.

ἐντρέχω (τρέχω), to turn in; metaph. to move in. εἰ γυῖα ἐντρέχου, 19, 385.†

ἐντροπαλίζομαι, depon. mid. Ep. (frequent. from ἐντρέπω), to turn oneself often, 6, 496; espy spoken of one who in a slow retreat from an enemy often looks back, *15, 547. 17, 109; always partcp. ἐντροπαλίζόμενος, oft turning, or looking back.

*ἐντροπή, poet. (ἐντρέπω), the act of turning, an artifice, a trick, δόλια ἐντροπιαί, crafty artifices [slippery turns], h. Merc. 245.

ἐντύνω and ἐντύνω (έντρεα), aor. 1 partcp. ἐντύνας, aor. 1 mid. ἐντύνάμενος, to equip, to prepare, to arrange, to furnish, with accus. ἵππους, to make ready the horses, 5, 720; εὐνήν, to prepare the bed, Od. 23, 289; αὐδήν, to begin the song, Od. 12, 183; εὐ ἐντύνασα ἑαυτήν, having beautifully arrayed herself, 14, 162. Mid. 1) to arm or prepare oneself, Od. 6, 33; espy, to adorn oneself, Od. 12, 18. 2) to prepare for oneself, to arrange for oneself, with accus. δαῖτα, to prepare a feast for oneself, Od. 3, 83; ἄριστον, 24, 124; ἐντύνω occurs only in the imperf. act.)

ἐντυπάς, adv. (τύπτω), stretched upon the earth, ἐντυπάς ἐν χλαίνῃ κεκαλυμμένος, prostrate enveloped in a mantle, spoken of the sorrowing Priam, 24, 163.† (According to Voss 'so that only the form (of the body appeared'). [Cp.: "the hoary king sat mantled, muffled close."])

ἐντύω, a form of ἐντύνω, q. v.

Ἐνυάλιος, δ (Ἐνύω), the warlike, the god of battle, either as a name of Arēs, only in Il. as subst. 2, 651. 7, 166; or as an epith. 17, 211. (Eustath. derives it from ἐνύω = φονεύω, Hesych. πολεμιστής.)

Ἐρνεύς, ἦος, δ, king of Scyrus, whom Achilles slew, 9, 668.

ἐνύπνιος, ον (ὕπνος), occurring in sleep, whence neut. as adv. ἐνύπνιον, in sleep, in slumber, θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος, a divine vision appeared to me in sleep, 2, 56. Od. 14, 495; cf. Thiersch, § 269; (ἐνύπνιον as a subst. a dream, a vision, in a later signif.)

Ἐνύω, ὄος, ἡ, Ἐνύβ, the slaughtering goddess of war, companion of Arēs, δ, 333. 592; the Bellona of the Romans; (from ἐνύω = φονεύω, Herm. on the other hand ὕω, Ἰνυδονα, cf. Ἐνυάλιος). ἐνωπαδῖος, adv. (ἐνωπή), facing, in the presence of, Od. 23, 94, Wolf† Others read ἐνωπιδῖος.

ἐνωπή, ἡ (ὥψ), the countenance, only in the dat. ἐνωπῇ, as adv. in view of, openly, *5, 374. 21, 510.

ἐνώπια, τά, a wall of a house, chiefly, the front walls, on both sides of the entrance. They were in part covered by the porch, and the chariots were generally placed against them, 8, 435. Od. 4, 42; as well as captured arms, 13, 261. They were characterized as παμφανώματα, because they were upon the sunny side, or because they were adorned with metallic ornaments, Od. 4, 45; (prop. neut. plur. from ἐνώπιος, that which is before the eyes).

ἐνωπιδῖος, see ἐνωπαδῖος.

ἐνώψ, ὄμος, Ep. for ἐνωπή, the countenance, hence κατ' ἐνώπα, in the face, a reading adopted by Spitzner, after Aristarchus, for κατένωπα, 15, 320.†

ἐξ, prep. before a vowel for ἐκ.

ἐξ, indecl. six. In composition ξ becomes κ before κ and π.

ἐξαγγέλλω (ἀγγέλλω), aor. 1 ἐξήγγεila, to proclaim, to publish, to disclose, τί τινα, 5, 390.†

ἐξάγνυμι (ἀγνυμι), to break out, to break in pieces, with accus. ἐξ ἀνέχνα ἔαφε βοός, *5, 161. 11, 175; (occurs only in tmesis).

ἐξαγορεύω (ἀγορεύω), to speak out, to communicate, to publish, with accus., Od. 11, 234.†

ἐξάγω (ἀγω), aor. 2 ἐξήγαγον, poet. ἐξαγαγον, to lead out, to lead away, to bring out, τινά, mly with gen. of place: τινά μάχης, οὐκίδου, πολέμοιο, 5, 35. 353; ἐκ μεγάροιο, Od. 8, 106; metaph. spoken of Ilithyia, the goddess presiding over births: τινά πρό φώσδε, to bring any one to light, i. e. into the world, 16, 188. 2) Neut. to go out, to march out. τύμβον χεύομεν ἐξαγαγοντες, 7, 336. 435. Thus Eustath. and Voss.: 'assembled without;' others: ἐξάγειν ἐκ πεδίου, to erect out of the plain, cf. Heyne; [so Bothe, educentes ex campo tumulum.]

Ἐξάδιος, δ, one of the Lapithæ, at the marriage of Pirithous, 1, 264.

ἐξάερες (a form of ἐξέτης), adv. for six years, Od. 3, 115.†

ἐξάινυμαι, depon. (αἰνυμαι), to take away, to despoil, with accus. θυμόν, to

take away life, 4, 531, with double accus. 5, 155; and ὄρα, Od. 15, 206; (only pres. and imperf.)

ἐξάιρετος, *ον* (ἐξαίρετος), *taken out, selected, chosen, distinguished*, 2, 227. Od. 4, 643.

ἐξαίρεω (αἰρέω), aor. 2 ἐξείλον, poet. ἐξέλον, infin. ἐξελειν, aor. mid. ἐξελομένην, poet. ἐξελομένην, *to take out, esp. to choose, to select, κούρην τινί, for any one*, 11, 627. 16, 56. Oftener mid. *to take out for oneself, τί τινος, διὸτ' ὃν φαρέτρης, from the quiver*, 8, 323; esp. *a) to take away by force, to bereave, to despoil*, 2, 690; and with ἐκ, 9, 331; frequently, *θυμόν, φρένας*, either with double accus. *τινὰ θυμόν, to take away one's life*, 15, 460. 17, 678; or with accus. and gen. *τινὸς φρένας*, 19, 137; *μελέων θυμόν*, Od. 11, 201; once *τί τινι*, 6, 234. *b) to take out of several, i. e. to choose for oneself*, 9, 272. Od. 14, 232.

ἐξαίρω (αἶρω), only mid. aor. 1. 3 sing. ἐξήρατο, *to bear off for oneself, to secure, μισθόν*, Od. 10, 84; with gen. *Τροίης, to bear off as plunder from Troy*, *Od. 5, 39

ἐξάισος, *ον* (αἴσιος), *contravening right and justice, unrighteous, unjust, indecorous, wrong, ἀρή*, 15, 598. οὔτε τινὰ βέβας ἐξάισον, *nor ever wronging any man by an unjust act*, Od. 4, 690. 2) *exceeding the due measure, extraordinary, δέσας τινά, fearing him excessively*, as adv. Od. 17, 577.

ἐξαίσσω (αἴσσω), aor. 1 ἐξήϊσα, aor. 1 pass. ἐξήϊχθην, *intrans. to leap out, to rush forth*, 12, 145; likewise pass. ἐκ δέ μοι ἔγχοις ἤϊχθη παλάμῃν, *the spear flew from my hands*, 3, 368.

ἐξαιτος, *ον* (αἶω = αἰνυμαι), *taken out, selected, excellent οἶνος*, 12, 320; ἐρέται, Od. 2, 307.

ἐξαίφνης, adv. (αἰφνης), *suddenly, unexpectedly*, *17, 738. 21, 14.

ἐξακέομαι, depon. mid. (ἀκέομαι), aor. 1 optat. ἐξαχεσάμην, *to cure entirely, to heal thoroughly, to restore*, 9, 507; metaph. *to appease, to reconcile, χόλον*, 4, 36. Od. 3, 145.

ἐξαλαῶω (ἀλαῶω), fut. ὤσω, *to blind entirely, to render blind, τινά*, Od. 11, 103; ὀφθαλμόν, *Od. 9, 453. 504.

ἐξαλαπάω (ἀλαπάω), fut. ξω, aor. ἐξαλάπαξα, *to empty, to depopulate, πόλιν*, Od. 4, 176; chiefly *in war: to sack, hence, to destroy, to raze, πόλιν, τείχος, νῆας*, 20, 30.

ἐξαλέομαι, depon. mid. (ἀλέομαι), *to avoid, to escape*, 18, 586. in tmesis.†

ἐξάλλομαι, depon. mid. (ἀλλομαι), only part. aor. 2 sync. ἐξάλμενος, *to leap out, to spring forth, with gen. προμάχων, from the front ranks*, *17, 342. 23, 399.

*ἐξάλλω, poet. for ἐξαναλύσχω, *to avoid, to escape, with acc. μόρον*, h. 6, 51.

ἐξαναδύω (δύω), aor. 2 ἐξανέδυν, partep. ἐξαναδύς, *to come forth, to emerge, ἄλός, from the sea*, *Od. 4, 405. 5, 438; ἀφ' ὕδατος, Batr. 133.

*ἐξαναίρεω (αἰρέω), aor. 2 ἐξανείλον, *to take out, to take away, with gen. h. in Cer. 255.*

ἐξαναλύω (λύω), infin. aor. 1 ἐξαναλύσσαι, *to liberate completely, to set entirely free, to deliver, ἀνδρα θανάτω, from death*, *16, 442. 22, 180.

ἐξαναφανδόν, adv. (ἀναφανδόν), *openly, plainly*, Od. 20, 48.†

*ἐξάνειμι (εἰμι), *to ascend from*. 2) *to return, with gen. ἄγρης*, h. 18, 15.

ἐξανίμι (ίμι), *to emit, to send forth, spoken of the bellows: αὐτήν*, 18, 471.

ἐξανύω (ἀνύω), aor. 1 ἐξήνυσα, *to finish, to accomplish, to execute, βουλάς*, 8, 370. 2) *to slay (conficere), τινά*, *11, 365. 20, 452.

ἐξαπατάω (ἀπατάω), fut. ἤσω, aor. 1 ἐξαπάτησα, *without augm. to deceive, with accus.*, 9, 371. Od. 9, 414.

ἐξαπαφίσχω, Ep. (ἀπαφίσχω), aor. 2 ἐξήπαφον, Od. 14, 379; aor. 1 ἐξαπάφησα, h. Ap. 376; aor. 2 mid. only optat. ἐξαπαφούτο, 9, 376. 14, 160; *to deceive, cheat, τινὰ μύθῳ*, Od. 1. c. Mid. = act. Διὸς νόον, *to deceive the mind of Zeus*, 14, 160; ἐπέσσω, 9, 376. The partep. ἐξαπάφουσα as pres. is found in h. Ap. 379; it should prob. be written ἐξαπαφούσα, as aor. 2; cf. h. Ven. 38.

ἐξαπίνης, adv. = ἐξαίφνης, *suddenly, unexpectedly*, 9, 6; and often.

*ἐξαπλόω (ἀπλόω), *to unfold, to extend, δέμας*, Batr. 106.

ἐξαποβαίνω (βαίνω), aor. 2 ἐξαπέβην, *to go out of, to disembark, νηός*, Od. 12, 306.† ἐξαποδύνω (δύνω), *to strip, to take off, εἴματα*, Od. 5, 372;† cf. δύνω.

ἐξαπόλλυμι (δύλλυμι), *to destroy utterly; only intrans. aor. 2 mid. ἐξαπωλόμην, and perf. 2 ἐξαπόλωλα, to perish from, to vanish from, with gen. Ἰλίου, from Troy*, 6, 60. ἐξαπόλωλε δόμων κευτέλια, *the stores have vanished from the houses*, 18, 290; ἥλιος οὐρανοῦ, Od. 20, 357.

ἐξαπονόομαι, an old reading for ἐξάπον., *separated.*

ἐξαπονίζω (νίζω), *to wash off, to clean, πόδας τινί*, Od. 19, 387.†

ἐξαποτινῶ (τίνω), *to expiate entirely, to atone for, with accus. Ἐρινύας*, 21, 412.†

ἐξάπτω (ἄπτω), aor. 1 ἐξήπα, *to append, to attach, with accus. and gen. πείσμα κίονος, the cable to a column or pillar*, Od. 22, 466. *Ἐκτορα ἵππων, 24, 51. Mid. *to attach oneself to*, 8, 20.

ἐξαράσσω (ἀράσσω), *to strike out, to crush. ἐκ δέ οἱ ἴσθιν ἀράξε*, Od. 12, 422;† in tmesis, cf. ἀράσσω.

ἐξαράπω (ἀράπω), aor. 1 ἐξήραπα, *to snatch away, to bear off, with accus. and gen. of the place: τινὰ νεός, from the ship*, Od. 12, 100; absol. *to bear away*, 3, 380. 20, 443.

ἐξάρχω, *ον* (ἀρχος), *making a beginning; subst. a beginner. θρήνων*, 24, 721.†

ἐξάρχω (ἀρχω), *to begin, to commence, with gen. μολπῆς, ἐξάρχοντος* (supply from the context αἰδοῦ), 18, 606. Od. 4, 19; γόοιο, 18, 51; with accus. βολλάς

ἀγαθάς, to propose first salutary counsel, 2, 273; and χοροῦν, h. 27, 18. Mid. to begin, with gen. βουλῆς, Od. 12, 339.

ἐξαυδάω (αὐδάω), to speak out, to utter, connected with μή κεύθε, 1, 363. 18, 74.

ἐξαυτός, adv. (αὐτός), again, anew, 1, 223. 2) Of place: back, 5, 134. Od. 4, 213.

ἐξαφαιρέω (ἀφαιρέω), to take away, only mid. aor. 2 ἐξαφαιρόμενην, to take away for oneself; ψυχὴν τινοῦ, to take a man's life, Od. 22, 444.†

ἐξαφύω (ἀφύω), to draw out, to empty, to exhaust, οἶνον, Od. 14, 95.†

ἐξίδον (ΕΙΔΩ), Ep. ξίδον, defect. aor. of εξοράω, to see (out) μέγ' ἐξιδεν ὀφθαλμοῖσιν, he saw clearly with his eyes, 20, 342.†

ἐξίης, adv. (poet. for ἐξῆς), in course, in succession, in order, 1, 448. Od. 1, 145.

ἐξέμι (εἰμι), 2 sing. pres. Ep. ἐξεῖσθα, infin. ἐξιμεναι, imperf. ἐξῆς, to go out, θύραζε, 18, 448; with gen. μεγάρων, Od. 1, 374. h. Ap. 28.

ἐξείπον (εἰπον), defect. aor. 2 of ἐκφμι, to declare, to communicate, τινί τι 9, 61. 24, 654.

ἐξείρομαι, Ion. for ἐξέρομαι (εἶρομαι), to interrogate, to seek for, with accus. τινά, 5, 756; βουλῆν, to ask counsel, only imperf. ἐξείροτο, 20, 15. Od. 13, 127.

ἐξεκυλίσθη, see ἐκκυλῖω.

ἐξεῖσθα, see ἐξέμι.

ἐξελαύνω (ἐλαύνω), fut. ἐξελάσω, infin. ἐξελάαν (8, 527), aor. 1 act. ἐξήλασα, Ep. ἐξέλασα, 1) to drive out, to drive away, to expel, spoken of men and brutes, with accus. τινά γαίης, to expel any one from the land, Od. 16, 381; τάφρον, 8, 255; μήλα ἀντρον, Od. 9, 312; πάντας δόδοντας γναθῶν, to knock out every tooth from a man's jaws, Od. 18, 29; metaph. δίκην ἐξελαύνειν (subaud. ἀγορῆς), to expel or banish justice, 16, 388. 2) Intrans. to proceed, to drive, 11, 360.

ἐξελεῖν, see ἐξαιρέω.

ἐξέλκω (ἐλκω), to draw out, with gen. θαλάμης, Od. 5, 432. Pass. 11. 4, 214; see ἀγγνμι.

ἐξέμεν, Ep. for ἐξείναι, see ἐξίημι.

ἐξέμεν for ξείν, see ἔχω.

ἐξεμέω (ἔμεω), aor. 1 ἐξήμεσα, to vomit forth, to cast forth, spoken of Charybdis, *Od. 12, 237. 437.

ἐξέμωρε, see ἐκμειρομαι.

ἐξεναρίζω (ἐναρίζω), fut. ἔξω, and aor. 1, to strip the armour from the dead, with accus. τινά τεύχεα, 5, 151. 7, 146. 13, 619. 2) to kill to slay, 4, 488. Od. 11, 272.

ἐξερεῖνω, Ep. (ἐρεῖνω), to seek after, to inquire after, to explore, 9, 672; πόρους ἄλως, Od. 12, 259; metaph. to try, κινῶν [to elicit its tones], h. Merc. 483. Mid. like the act. τινά μύθω, 10, 81.

ἐξερπίτω (ἐρπίτω), aor. 2, only subj. ἐξερπίτω and part. ἐξερπίων, prop. to cast down; in aor. 2 intrans. to fall, spoken of the oak, 14, 414; χαίτη ζεύγλης, the mane falling from the collar of the yoke, *17, 440. 19, 466.

ἐξέρομαι, depon. mid. Ep. form of ἐξείρομαι, to seek out, only pres. and imperf.; see ἐξέρω.

1) ἐξέρω, Ep. for ἐξερῶ, fut. of ἐκφμι, to declare, to proclaim, 1, 204. ὦδε ἐξέρω, 1, 212. 8, 286. (It must not be confounded with the following word.)

11) ἐξέρω, Ep. for ἐρεῖνω (ἐρέω), only pres. 3 plur. ἐξερέουσι, subj. 3 sing. ἐξερέσσι, optat. ἐξερέοις, part. ἐξερέων, to interrogate, to enquire after, to seek, with accus. ἑκαστα, Od. 14, 375; absol. Od. 3, 116; γόνον, to ask after a man's family, Od. 19, 166; to explore, to examine, κημῶς, Od. 4, 337. 17, 128 (like ἐξερεῖνω, Od. 12, 259). Mid. as depon. ἐξερέομαι, to question, ἐκ τ' ἐρέοντο, 9, 671; and infin. ἐξερέεσθαι, subj. ἐξερέηται, Od. 1, 416; optat. ἐξερέοιτο, Od. 4, 119.

ἐξέρνω (ἐρνω), aor. 1 ἐξείρνωσα, poet. σσ and ἐξέρνωσα, Ep. iterat. aor. ἐξέρνωσασκε, to draw out, to pull out, to tear out; with accus. and gen. βέλος ὤμον, the weapon from the shoulder, 5, 112; in like manner δόρυ μήρον, 5, 666; ἰχθύας θαλάσσης, *Od. 22, 386; but τινά ποδός, to draw a man out by the foot, 10, 490; δῖφρον ῥυμοῦ (by the pole), 10, 505; to tear out, μήδεα, Od. 18, 87.

ἐξέρχομαι, depon. (ἐρχομαι), only aor. 2 ἐξήλυθον and ἐξῆλθον, to go out, to come out, 9, 476. 576; with gen. κλισίης, out of the tent, 10, 140; μεγάροιο, Od. 21, 229.

ἐξερώνω (ἐρώνω), aor. 1 ἐξηρώησα, to spring out of the way, to run from the way, spoken of horses, 23, 468.†

ἐξεσίη, ἡ (ἐξίημι), embassy, mission; only ἐξεσίην ἐλθεῖν, to go on an embassy, to go any where as an ambassador, 24, 235. Od. 21, 20; see ἀγγελίην ἐλθεῖν.

ἐξέτης, es, another form of ἐξαέτης (ἔτος), six years old, ἵππος, *23, 266. 655.

ἐξέτι (ἐτι), prep. with gen. since, from the time. ἐξέτι τοῦ ὄρε, from the time when, 9, 106. ἐξέτι τῶν πατρῶν, from the time of the fathers, Od. 8, 245. h. Merc. 508.

ἐξευρίσκω (εὐρίσκω), aor. 2 optat. ἐξεύρομαι, to find out, to discover, 13, 322.†

ἐξηγέομαι, depon. mid. (ἡγέομαι), to lead or conduct out, τινός, 2, 806.†

ἐξήκοντα, indecl. (ἔξ), sixty, 2, 584. Od. 14, 20.

ἐξήλασα, see ἐξελαύνω.

ἐξήλατος, on (ἐξελαύνω), beaten, hammered out, ἀσπίς, 12, 295.†

ἐξήμαρ, adv. (ἡμαρ), during six days, *Od. 10, 80.

ἐξημοιβός, ὄν (ἐξαμείβω), changed, for a change; εἵματα, garments for change, Od. 8, 249.†

ἐξήπαφον, see ἐξαπαφίσκω.

ἐξηράνθη, see ξηραίνω, 11.

ἐξηρατο, see ἐξαιρώ.

ἐξηρώησα, see ἐξερώνω.

ἐξῆς, poet. ἐξίης (ἔχω, ἔξω), in order, one after another, *Od. 4, 449. 580.

ἐξίημι (ἴημι), only infin. aor. 2 ἐξέμεν,

Ep. for *ἐξείναι*, and aor. 2 mid. 3 plur. *ἔζεντο* in tmesis. Act. to send out, with accus. *ἐς Ἀχαιοὺς*, 11, 141. Mid. to send out, to expel, only in the common formula: *ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο*, after they had expelled the desire of food and drink, 1, 469. 2, 432.

ἐξισθύνω (*ισθύνω*), to make exactly straight [to divide it aright. Cp.], *δόρυ νήϊον*, 15, 410.†

ἐξικνέομαι, depon. mid. (*ικνέομαι*), only aor. 2 *ἐξικόμην*, to arrive at, to reach, with accus. *θώκους*, 8, 439; espily to reach at length, with accus., Od. 13, 206. II. 9, 479.

ἐξίμεναι, see *ἐξείμι*.

ἐξίσχω (*ίσχω* = *ἔχω*), to hold out; with accus. and gen. of place: *ἐξίσχει κεφαλὰς βερέθρου*, she protrudes [Cp.] her heads out of the abyss (spoken of Scylla), Od. 12, 94.†

ἐξοίσω, see *ἐκφέρω*.

ἐξοιχνέω, poet. (a form of *οἰχόμαι*), to go out, 3 plur. pres. *ἐξοιχνεύουσιν*, 9, 384.†

ἐξοίχομαι (*οἰχόμαι*), to go out, to go away, to depart; the pres. prop. with signification of perf. *ἐς Ἀθηναίης*, sc. *δόμον*, 6, 379. Od. 4, 665.

ἐξόλλυμι (*όλλυμι*), aor. 1 *ἐξώλεσα*, to annihilate, to destroy utterly, Od. 17, 597; *φρένας τινί*, to destroy a man's understanding (in tmesis), 7, 360. 12, 234.

**ἐξολολύζω* (*όλολύζω*), to howl out, to wail, Barr. 101.

ἐξονομάζω (*ονομάζω*), prop. to call by name; to name, to utter, h. Merc. 59; and frequently *ἔπος τ' ἔφατ'*, *ἐκ τ' ὀνόμαζεν*, where it must be connected with *ἔπος*, to utter the word, like *eloqui verbum* (Voss, 'beginning he spake'), 1, 361. 3, 398, seq. [she said what she had to say and declared it fully, Nägelsb. ad II. 1, 361].

ἐξονομαίνω (*ονομαίνω*), aor. 1 subj. *ἐξονομήνης*, and infin. *ἐξονομήναι*, to call by name, with accus. *ἄνδρα*, 3, 166; *γάμον*, to name her marriage, Od. 6, 66. h. Ven. 253.

ἐξονομακλήδην, adv. (*ὄνομα*, *καλέω*), mentioned by name, by name; with *ὀνομάζειν*, 22, 415, and *καλεῖν*, Od. 4, 278.

ἐξόπιθεν, also *ἐξόπισθε*, adv. poet. for *ἐξόπισθεν* (*όπισθεν*), from behind, on the back part, backwards, 4, 298. 2) As prep. with gen. behind, *κεράων*, *17, 521.

ἐξοπίσω, adv. (*όπίσω*), 1) Of place: backwards, 11, 461; also prepos. with gen. behind, 17, 357. 2) Of time: hereafter, in future; only in Od. 4, 35. 13, 144.

**ἐξοργίζω* (*οργίζω*), to make angry, to exasperate. Pass. to become very angry, Barr. 185.

ἐξορμάω (*ορμάω*), partcp. aor. 1 *ἐξορμήσας*, to go forth, to rush or hurry forth. *μή σε λάθῃσιν κείσ' ἐξορμήσασα* sc. *νήϋς*, lest it (the vessel) unperceived by you rush thither, Od. 12, 221.†

ἐξορύνω (*ορύνω*), to spring out, to leap out, only in tmesis; spoken of the lot, 3, 325; of men, Od. 10, 47.

ἐξοφέλλω (*οφέλλω*), to increase greatly, to augment, with accus. *ἔδνα*, Od. 15, 18.† *ἔζωχ'* for *ἐζόχα*, see *ἐζόχος*.

ἐζόχος (*ἐζέχω*), origin. prominent; metaph. distinguished, excellent; spoken of men, 2, 188; of brutes, 2, 480; of a piece of land, *τέμενος*, 6, 194. 20, 184; often with gen. *ἐζόχος Ἀργείων*, eminent among the Argives, 3, 227; also with dat. *ἐζόχον ἠρώεσσιν* for *ἐν ἠρώεσσιν*, 2, 483. The neut. *ἐζόχον* and *ἐζόχα* as adv. most, among all, before all, 5, 61; *ἐμοὶ δόσαν ἐζόχα*, they gave it me by preference (before the rest), Od. 9, 551; often with gen. *ἐζόχον ἄλλων*, 9, 641; with superl. *ἐζόχ' ἀρίστοι*, by far the best, 9, 638. Od. 4, 629; also *μέγ' ἐζόχα*, Od. 15, 227.

ἐξυπανίστημι (from *ἐξ*, *ὑπό*, *ἀνά*, *ίστημι*), only in aor. 2, to arise from a place under. *συνῶδιε μεταφρένου ἐξυπανέστη*, a weal arose upon his back, 2, 267.†

**ἐξυφαίνω* (*ύφαίνω*), to finish a web, to weave out, Barr. 182.

ἔξω, adv. (*ἐξ*), out, without, Od. 10, 95. 2) out of, away from, 17, 265. Od. 12, 94; with gen. which, however, often depends at the same time upon the verb; *στηθέων*, 10, 94. *ἔξω βήτην μεγάρου*, Od. 22, 378.

ἔξω, see *ἔχω*.

ἐο. Ep. for *οὐ*, q. v.

εοῖ, Ep. for *οἱ*, see *οἷ*.

εοι, Ep. for *εἴη*, see *εἰμί*.

εοικα, as, e, perf. with pres. signif. (from *EIKΩ*, q. v.), 3 dual Ep. *εἶκτον*, partcp. *εοικώς*, once *εἰκώς*, 21, 254; fem. *εἰκνία*, once plur. *εοικυνία*, 18, 418; plur. perf. *ἔωκεν*, eis, ei, dual Ep. *εἶκτην*, 3 plur. *εοίκεσαν*, 13, 102. Also the Ep. pass. form *εἶκτο*, was like, 23, 107, and *ἦκτο*, Od. 4, 796. 1) to be similar, to be like, to resemble, *τινί*, any one, *τί*, in any thing; *Μαχάονι πάντα*, in all respects, 11, 613; *δέμας γυναικί*, Od. 4, 796; strengthened by *ἀγκιστὰ* [to resemble closely], eis *ῥῆα*, 14, 474. Od. 1, 411; chiefly in partcp. *νυκτὶ εοικώς*, like night, 1, 47. cf. 3, 151, etc. 2) to befit, to behave; to be proper, becoming, just; always impers., except Od. 22, 348, where *εοικα* is pers., I ought, it behoves me. *εοικα δέ τοι παραίδειν*, ὥστε θεῶ, it behoves me to sing before thee as before a god; cf. however, no. 3; often absol., as 1, 119; it takes the pers. in the dat., 9, 70. Only Od. 22, 196, ὥς σε εοικε, seems to form an exception; supple, however, from the preceding passage, *καταλέξασθαι*; or it is constructed with an accus. and infin. *οὐ σε εοικε, κακὸν ὥς, δεδίσσασθαι*, it does not become you to tremble like a coward, 2, 190. 234; or with an infin. simply: *οὐκ εοικ' ὀτρυνέμεν*, 4, 286. The partcp. is often used as an adj. becoming, suitable, fitting, deserved. *μῦθοι εοικότες*, suitable speech, Od. 3, 124 (Voss: similar, i. e. to the discourse of Ulysses).

ἐοικότα καταλέξει, Od. 4, 239. ἐοικότι κεῖται δλέθρῳ, he lies in deserved death, i. e. he has his due punishment, Od. 1, 46; but εἰκῦα ἄκοιτις, a fitting, i. e. dear spouse, 9, 399. 3) *to seem, to appear*; only εἰκα δέ τοι παραίδειν, ὥστε θεῷ, I seem to thee as to a god to sing [*videor (mibi) tibi tanquam deo accinere*. Fäsi.], Od. 22, 348. (So Eustath.—Voss: thou listenest to my song like a god.) In this signif. εἰκα is not elsewhere found in H., and therefore the former explanation seems preferable.

εἰόο, Ep. for εὐ, see εἰός.
εἰοις, Ep. for εἰης, see εἰμί.
εἰλπα, perf. see ἔλπω.
εἶον, Ep. for ἦν, see εἰμί.
εἶοργα (εἶργω), see εἶρδω.
εἶορτή, ἡ, a feast, a festival, *Od. 20, 156 21, 258.

εἶός, εἶ, εἶον, Ep. for εἰς, ἦ, ὄν, pron. possess. (from οἶ), his, her, mostly without the article; this is found but rarely connected with it to strengthen it. τὸν εἶόν τε Πόδαργον, 23, 295; τὰ δὲ δώματα, 15, 88. δ) Strengthened by αὐτός: εἶον αὐτοῦ χρεῖος, his own need, Od. 1, 409. (The hiatus is mly found with it, cf. Od. 2, 247.)

ἐπαγέλλομαι, mid. (ἀγέλλω), to be proud of any thing, to glory in with dat. πολέμῳ, 16, 91.†

ἐπαγγέλλω (ἀγγέλλω), aor. 1 ἐπήγγειλα, to announce, to report, εἰσω, Od. 4, 775.† ἐπαγείρω (ἀγείρω), to collect, to bring together, with accus. 1, 126.†

ἐπ' ἡν, see πῆννυμι.
ἐπαυλαίζομαι, depon. mid. (ἀυλαίζω), to pride oneself in any thing, to glory in. οὐδὲ ἴ φημι ὄνρον ἐπαυλαίεσθαι (infin. fut.), I think he will not long exult in them, 18, 133.†

ἐπάγω (ἄγω), aor. 2 ἐπήγαγον, to lead to, to bring to, with accus. λιν, 11, 480. ὡς ἐπάγοντες ἐπῆσαν, subaud. κύνas, as leading them they pressed on, i. e. as they pressed on to the chase, or absol. attacking, Od. 19, 445; metaph. to induce, to cause, in connexion with πείθω, Od. 14, 392.

ἐπάειρω, Ep. for ἐπαίρω (ἀείρω), aor. 1 ἐπήειρα, to raise, with accus. κεφαλόν, 10, 80; to lift up upon, to lay upon, with accus. and gen. of place; τινὰ ἀμαξάν, upon the carriages, 7, 426; κρατεντάνων, *Il. 9, 214.

ἐπαθον, see πᾶσχω.
ἐπαιγίζω (αἰγίς), to blow strongly upon, to rush upon, spoken of wind, 2, 148. Od. 15, 293.

ἐπαινέω (αἰνέω), fut. Ep. ἐπαινῆσω (1 plur. ἐπαινέομεν, 16, 443), aor. ἐπῆνησα, to praise, to approve, to pronounce good; mly absol., but also with accus. μῦθον, 2, 335; and with dat. of the pers. Ἐκτορι, to agree with Hector, 18, 312; and μῦθόν τινι, h. Merc. 457.

ἐπαινός, ἡ, ὄν (αἰνός), very frightful, very terrible; only fem. ἐπαινή as epith. of Persephōnē, 9, 457. Od. 10, 491. 534.

11, 47. According to others euphemistic for ἐπαινετή, lauded, venerable. The first explanation, as a strengthening of αἰνή (δαινῆ), deserves the preference, cf. Voss on h. Demet. 1. Butt. Lex. p. 62, rejects ἐπαινή, and would read ἐπ' αἰνή, ἐπὶ being taken as an adv. = moreover, besides.

ἐπαῖσσω (ἄσσω), aor. 1 ἐπήϊξα, iterat. aor. ἐπαῖψασκε, aor. 1 mid. ἐπήϊξάμην, to rush upon, to assail, often absol.; spoken of the wind, 2, 146; mly of battle. a) With gen. τινός, against any one, 5, 263. 323; never in the Od. b) With dat. τινί: Κίρκῃ ἐπαῖσσειν, to rush upon Kirkē (Circē), Od. 10, 295. 322; also with dat. instrum. ἔγχει, δουρί, 5, 584; τινὶ μελήσει, Od. 14, 281. 3) With accus. transit. to attack, to fall upon, μόθον ἵππων, 7, 240. cf. 18, 159; τείχος, 12, 308; Ἐκτορα, 23, 64. II) Mid. to move oneself quickly; with gen. χεῖρες ὤμων, from the shoulders, 23, 628. δ) With accus. ἐπαῖψασθαι ἄεθλον, to rush upon the prize, 23, 773.

ἐπαῖτω (αἰτέω), optat. aor. ἐπαῖτήσεας, to ask for in addition, to demand further, with accus. 23, 593.†

ἐπαίτιος, ον (αἰτία), that is guilty, that deserves to be complained of, culpable. οὔτι μοι ὕμεις ἐπαίτιοι, I have no reason whatever to complain of you, 1, 335.†

ἐπακούω (ἀκούω), fut. ἑπακούσω and ἐπακούσομαι, h. Merc. 566; aor. ἐπήκουσα, Ep. without augm. to listen to, to hearken to, mly with accus. ἔπος, 9, 100; spoken of Hēlios, πάντα, 3, 277. Od. 11, 109; but also gen. βουλῆς, to hear the counsel, 2, 143. h. Merc. 566.

ἐπακτῆρ, ἦρος, ὁ (ἐπάγω), that goes upon a chase, a hunter, Od. 19, 435. ἄνδρες ἐπακτῆρες, 17, 135.

ἐπαλάομαι, depon. pass. (ἀλάομαι), aor. partcp. ἐπαληθείς, to wander over, to wander through, to reach in wandering; with accus. Κύπρον, to wander to Cyprus, Od. 4, 83. πόλλ' ἐπαληθείς, after a long wandering, *Od. 4, 81. 15, 176.

ἐπαλαστέω (ἀλαστέω), aor. 1 partcp. ἐπαλαστήσας, to be displeased at, to be angry, Od. 1, 252.

ἐπαλείφω (ἀλείφω), aor. ἐπήλειψα, to anoint, to besmear, οὐατα πᾶσιν, *Od. 12, 47. 177, 200.

ἐπαλέξω (ἀλέξω), fut. ἐπαλεξήσω, to ward off, to avert, to remove, τί τινι, any thing from any one; Τρώεσσιν κακὸν ἥμαρ, 20, 315. 2) to aid, to assist, τινί, one, 8, 365. 11, 428. *11.

ἐπαληθείς, see ἐπαλάομαι.

ἐπαλλάσσω (ἀλλάσσω), aor. 1 ἐπαλλάξας, 1) to exchange, to alternate. 2) to intertwine, to connect, 13, 359.† ἔριδος κρατερῆς καὶ ὁμοίου πολέμου πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέρουσι τάνυσσας, the snare or cord of terrible contention and common war they drew alternately to both sides, i. e. they gave the victory now to the Trojans, now to the Greeks. The discourse is of Zeus and Poseidōn,

of whom the former aids the Trojans, the latter the Greeks. This explanation which Heyne gives, has the difficulty that Zeus, who knows nothing of the undertaking of Poseidōn, must be regarded as contending with him; cf. Spitzner and Köppen. Hence it is better with the ancients to explain *ἐπαλλάξαντες* by *συνάψαντες, συνδήσαντες*, to connect, to entwine, to bind together, and to understand it as indicating a continual, unceasing battle. Thus Damm: *pugnae funem connectentes, ad utroque intenderunt*. Köppen considers *πείρα* πολ. = *πείρατα* πολ., see *πείρα*, and translates: 'the issue of common war they stretched, alternating, over both,' cf. 11, 336. 14, 389. [The metaphor seems more satisfactorily taken from a cord, tied in a knot, whose two ends are drawn in opposite directions, to make the knot faster, cf. Jahrb. Jahn und Klötz, März 1843, p. 261. *Ed. Am.*]

ἐπαλμενος, see *ἐφάλλομαι*.

ἐπάλεις, ιος, ἡ (ἀλέω), a breast-work, a parapet, esply the battlements of the city walls, behind which the besieged fight, *12, 258, 22, 3.

Ἐπάλτης, αο, ὁ, a Lycian slain by Patroclus, 16, 415. (*Ἐπιάτης*.)

ἐπάλτο, see *ἐφάλλομαι*.

ἐπαμόομαι, depon. mid. (ἀμώω), aor. *ἐπημησάμην*, to hear up, to hear together, *εὐνήν* (of leaves), Od. 5, 482.†

ἐπαμείβω (ἀμείβω), fut. *ἐπαμείψω*, 1) to exchange, to change, *τεῦχεά τινι*, arms with any one, 6, 230. 2) Mid. to go alternately hither and thither, with accus. *νίκη ἐπαμείβεται ἄνδρας*, victory alternates amongst men, 6, 339.

ἐπαμοιβαδύς, adv. (ἐπαμείβω), alternately, mutually, reciprocally. *ἀλλήλοισιν ἔφυν ἐπαμοιβαδύς*, they had grown mutually interlaced (the trees), Od. 5, 481.†

**ἐπαμοίβιος, ον* = *Ep. ἐπημοιβός, ἐπαμοίβια ἔργα*, things of exchange, barter, h. Merc. 516.

ἐπαμύντωρ, ορος, ὁ (ἀμύντωρ), a helper, a protector, Od. 16, 263.†

ἐπαμύνω (ἀμύνω), aor. 1 *ἐπήμυνα*, infin. *ἐπαμύναι*, to come to aid, to help, to assist, with dat. and absol. *6, 362, 8, 414.

ἐπανατίθηναι (τίθηναι), to lay upon, whence aor. 2 infin. *Ep. ἐπανθέμεναι* (for imperat.) *σανίδας*, shut the gates, 21, 535.† Wolf after Aristarchus has here introduced *ἐπανθέμεναι* instead of the former *ἐπ' αὖθις μέναι*.

ἐπανίστημι (ίστημι), aor. 2 *ἐπανεστην*, to cause to rise; intrans. aor. 2 and perf. to rise in addition, 2, 85.†

**ἐπαστιάω* (ἀντιάω), aor. 1 *ἐπαστῖα* in with, h. Ap. 152, in aor. 1.

ἐπαοιδή, ἡ, *Ep.* and *Ion.* for *ἐπωδή*, prop. a magic song; then, an incantation for staunching blood, Od. 19, 457.†

ἐπαπειλέω (ἀπειλέω), aor. 1 *ἐπηπειλόσα*, to threaten in addition, absol. 14, 45; *τινί τι*, to threaten a man with any thing, 1, 319; *ἀπειλᾶς*, Od. 13, 127.

ἐπαρρίσκω, poet. (ΑΡΩ), aor. 1 *ἐπήρσα*, perf. *ἐπάρηρα*, *Ion.* for *ἐπάραρα*, 1) Trans. aor. 1, to attach to, to fasten to; *θύρας σταθοῖσιν*, to fix the doors to the posts, 14, 167, 339. 2) Perf. and pluperf. intrans. to be attached, to be infused, *κλήϊς ἐπαρήρει*, 12, 456.

ἐπάρη, ἡ, *Ion.* for *ἐπάρᾳ* (ἀρά), an imprecation, a curse, 9, 456.†

παρήγω (ἀρήγω), infin. aor. 1 *ἐπαρήξαι*, to help, to aid, *τινί*, 24, 39. Od. 13, 391.

ἐπαρήρει, ἐπαρηρώς, see *ἐπαρρίσκω*.

ἐπαρκέω (ἀρκέω), aor. 1 *ἐπήρκεσα*, to ward off, to avert, to remove, *τινί τι*, any thing from any one; *ὀλεθρόν τινι*, 2, 873; with accus. to hinder any thing, Od. 17, 568.

ἐπαρούρος, ον (ἀρούρα), living in the country, being a rustic, Od. 11, 489.†

ἐπαρτής, ἐς (ἀρτέω), equipped, ready, prepared, *Od. 8, 151. 14, 332.

**ἐπαρτύω* = *ἐπαρτύω*, h. in Cer. 128, in mid.

ἐπαρτύω (ἀρτύω), to attach to, to fasten, with accus. *πῶμα*, Od. 8, 447; metaph. *πῆμα κακοῖο*, to prepare punishment for crime, Od. 3, 152. 2) Mid. to prepare for oneself, *δεῖννον*, h. in Cer. 128.

ἐπαρχομαι, mid. (ἀρχω), aor. 2 *ἐπηρξάμην*, prop. to begin in addition, in a religious signif.: to devote the first of a thing to the deity; always *ἐπαρξασθαι δεπᾶσσιν*, spoken of libation; according to Buttm. Lex. p. 167, 'to pour out into the goblets for the purpose of libation,' so that in *ἐνί* the approach to each individual guest is indicated. Voss translates: 'to begin anew with goblets.' The word *δεπᾶσσι* may be explained more correctly, 'into the goblets;' hence, to pour 'the first into the goblets' (for libation), since the goblets were already in the hands of the guests; cf. Nitzsch ad Od. 7, 183; and Köppen ad Il. 1, 471. 2) Mly, to present, to offer, with accus. *νέκταρ*, h. Ap. 125.

ἐπαρωγός, ὁ (ἀρωγός), a helper, an aid, Od. 11, 498.†

ἐπασκέω (ἀσκέω), perf. pass. *ἐπήσκημαι*, to labour carefully in addition, to furnish with any thing, with dat. *αὐλή ἐπήσκηται τοίχῳ καὶ θρυγκοῖσι*, the court is surrounded with a wall and battlements, Od. 17, 266.†

ἐπασσύτερος, ἡ, ον (ἄσسون), near to each other, close upon one another, in quick succession; sing. *κῆμα ἐπασσύτερον ὄρνυται*, wave upon wave arose, 4, 423; elsewhere plur., 8, 277. Od. 16, 366.

ἐπαυλος, ὁ (αὐλή), a stall for cattle, a pen, for the night, Od. 23, 358.†

ἐπαυρίσκω (ΑΥΡΩ), H. has of the mid. the pres. only, 13, 733. Of the act. only aor. 2 subj. *ἐπαύρη*, infin. *ἐπαυρεῖν*, *Ep. ἐπαυρέμεν*, fut. mid. *ἐπαυρήσομαι*, aor. *ἐπαυρήμην*, from which 2 sing. subj. *ἐπαύρηται* and *ἐπαύρη*, and 3 plur. *ἐπαύρωται*, 1) Act. 1) to take to oneself, to obtain, to procure, to partake, to enjoy, with gen. *κτεάτων*, 18, 302. Od. 17, 81.

b) Frequently spoken of missiles; *to touch, to graze, to injure*, as it were tasting, with accus. χρῶα, 11, 573. 13, 649. 15, 316; absol. 11, 391; and with gen. λίθου, to graze the stone (goal), 23, 340. II) Mid. 1) *to enjoy, to participate in*, in a good and bad signif. with gen. νόου, to enjoy intelligence, i. e. to enjoy the fruit of it, 13, 733; βασιλῆος, to learn to know their (bad) king [ironically: *that all may find much solace in their king*. Cp.], 1, 410, 15, 17; and absol. ὅτω μιν ἐπαυρήσονται, I think he will soon feel it, or reap the fruits of it, 6, 353.

b) With accus. *to receive, to draw upon oneself*, κακὸν καὶ μείζον, Od. 18, 107.

ἐπαφύσσω (ἀφύσσω), aor. ἐπήφυνσα, *to pour upon (in addition)*, Od. 19, 388 †

ἐπείρω (ἐγείρω), aor. sync. mid. ἐπέγερτο, partep. ἐπεγρόμενος, 1) Act. *to awaken, to arouse*, with accus., Od. 22, 431. 2) Mid. *to wake up, to awake*, 10, 124. 14, 256; only aor. sync.

ἐπέγρετο, see ἐπείρω.

ἐπέδραμον, see ἐπιτρέχω.

ἐπῆν, see ἔπειμι (εἶμι).

ἐπεῖ, Ep. also ἐπει (ἐπῖ), conj. used to indicate time and motive. 1) Of time: *as, when, after*, always spoken of the past, a) With the indicat. in asserting a fact, 1, 57. 458. b) With the subj. when the declaration is conditional [or indefinite], mly with ἄν or κε (ἐπεὶ ἄν, contr. ἐπῆν). ἐπεὶ ἄν σύ γε πότμον ἐπίσπης, when thou shalt have met thy fate. Without ἄν with subj. only 15, 363. h. Ap. 158; cf. however Thiersch, § 324, 4. c) With optat. when the declaration indicates a frequently recurring case [indefinite frequency], 24, 14. The Ep. ἄν or κε is added when there is a condition, or the discourse is oblique, 9, 304. 19, 208. 24, 227; cf. Thiersch, § 324, 8. 2) Of a ground or motive: *as, because, since, inasmuch as, quoniam*, Ep. also ἐπει, a) With indicat. ἄν is added when the clause is conditional. ἐπεὶ οὐ κεν ἀνδρῶπι γ' ἐτελέσθη, since it would not have been accomplished, 15, 228. b) In other cases the construction is as in no. 1. It can also often be translated by *for*, 3, 214. Sometimes, esply in address, ἐπεὶ stands where the protasis is wanting; we may supply, 'I will tell thee', 3, 59. Od. 1, 231. 3, 103; or, 'let us fight,' 13, 68 (according to Voss, the apodosis is v. 73). 3) With other particles: ἐπεὶ ῥα, as soon as, since now. d) ἐπεὶ γε, since at least, since (that is). c) ἐπεὶ οὖν, when then [referring a present action to the past from which it proceeds, &c.], when once, when first [with ref. to an action to be related, which depends upon this. Näg.], when therefore. d) ἐπεὶ περ, since indeed, since yet. ἐπεὶ οὐ is dissyllabic by synizesis, Od. 19, 314.

Ἐπειρεύς, ἦος, ὁ, son of Agacless, a Myrmidon, who, on account of the slaughter of his uncle, was obliged to fly

from Budëum to Pëleus, and who went with Achilles to Troy. He was slain by Hector, 16, 571, seq.

ἐπείω, only pres. and imperf. I) Act. *to press, to urge, to pursue closely*, with accus., 12, 452; κευδα, to press, to pursue a roe, 10, 361; hence pass. ἐπείεσθαι βελέεσθαι, to be pressed by weapons, 5, 622. 13, 511. b) *to drive, to urge on*, spoken esply of wind, 15, 382; νῆα, h. Ap. 408; and pass. Od. 13, 115; ἐρετμα, to move the oars, Od. 12, 205; hence, *to drive, to hasten, ὄνον*, Od. 15, 445. c) Intrans. *to press, to oppress, to urge*, ἀνάγκη ἐπείει, 6, 85; γῆρας, 23, 623; cf. h. Ven. 231. II) Mid. *to urge (on) for oneself, to hasten, γάμον*, Od. 2, 97. 19, 142. b) *to press oneself*, spoken of the wind; hence, *to hasten, to make haste*, with infin., 2, 354. 6, 363. Frequently the partep. ἐπεγρόμενος stands as an adj. *hastening, rapid, quick*, 5, 902. c) With gen., *hastening after any thing, to long for, to desire, ὁδοῖο*, Od. 1, 309. 315. Ἀργος, 19, 142; and with accus. and infin. ἠέλιον, δύναι ἐπεγρόμενος, wishing the sun might set, Od. 13, 30. (Accus. ing to Buttm. Lex. p. 118, not a common pound word.)

ἐπειδάν, conj. *as soon as, when, after*, 13, 285. † Thiersch, § 324, 1, rejects the word as not Homeric; and reads ἐπὶν δῆ.

ἐπειδή, conj. (ἐπεὶ δῆ), *since, as, when, after*. 1) Mly with indicat., and with preterite: ἐπειδὴ πρῶτα, since first, when once, b) With subj. ἐπειδὴ—δαμίσσεται (for δαμίσσηται), 11, 478. cf. #pitzner 2) More rarely in assigning a reason, *since, because*, with indicat., 14, 65. In addresses, without apodosis, Od. 3, 211. 14, 149, ἐπεὶ has ε lengthened, 22, 379.)

ἐπείδον (εἶδον), defect. aor. 2 of ἐφοράω, *to look upon, to look at*, with accus., *22, 61; see ἐφοράω.

ἐπει, Ep. for ἐπεὶ ῆ, always in the signif. *since, because*. According to Schol. Ven. ad Il. 1, 156, ἐπεὶ ῆ, would be more correct. This Thiersch, § 324, 2, approves, and Spitzner has adopted it.

ἐπει, optat. pres. of ἔπειμι (εἶμι).

ἐπεῖ, see ἐπεὶ.

(ἐπείω), obsol. pres. of ἐπέουκε, q. v.

ἐπειμι (εἶμι), imperf. Ep. ἐπῆεν and ἐπῆν, plur. ἔπεισαν, fut. Ep. ἐπέσομαι, *to be at, to be upon, to be over*, absol. 5, 127. Od. 2, 344; with dat. loci, κἀν ὤμοισιν ἐπῆν, may my head (no longer) remain on my shoulders, 2, 259; with dat. of pers. οἷον ἔρεσσι κράτος, h. Cer. 150. 2) Of time: *to be after, to be left behind*, Od. 4, 756.

ἐπειμι (εἶμι), 3 sing. imperf. Ep. ἐπῆεν, 3 plur. ἐπῆσαν, Od. 11, 233, and ἐπῆσαν, Od. 19, 445; fut. ἐπείσομαι, aor. 1 mid. ἐπείσαμην, 21, 424. 1) *to go to, to come upon, to approach*, with accus. ἀγρόν, to go to the field, Od. 23, 359; metaph. πρὶν μιν καὶ γῆρας ἐπειν, before old age comes upon her, 1, 29. 2) Esply in a hostile signif. *to rush upon, to attack*,

to fall upon, with accus., 11, 367; with dat. 13, 482. 17, 741; and often without cases: ὁ ἐπιών, the one attacking, 5, 238; often ἐπ' ἄλλοισιν ἰόντες, marching against each other, 11.

Ἐπειοί, ὁ, the Ἐρῆans, the oldest inhabitants of Elis, who derived their name from Ἐρῆus, the son of Eudymion, 2, 619; cf. Paus. 5, 1. 2.

Ἐπειός, ὁ, Ἐρῆus. son of Panδρεus, who, with the aid of Athēnē, constructed the wooden horse, Od. 8, 493. He vanquished Euryalus in boxing, at the funeral games of Patroclus, but in casting the iron ball was conquered by Polydectes, 23, 664, seq. 839.

ἐπεί—περ, conj. since at least, with indicat. always separated, see ἐπεί.

ἔπειτα, adv. (ἐπί, εἰτα), thereafter, hereafter, afterwards, then, marks 1) Primarily, the progress from one action to another in the narration. In future actions 't signifies, directly after, Od. 2, 60; καὶ τότε ἔπειτα, and then at once, 1, 426. It often follows πρῶτον, is connected with αὐτίκα, αἰψα; also ἔνθα, ἔπειτα. Sometimes it stands pleonastically, after a participle with a finite verb, 14, 223. 2) It often forms in the Epic language the apodosis, to render it emphatic: a) After a participle of time: ἐπειδὴ σφαῖρην πευρήσαντο, ὥρχεισθην δὴ ἔπειτα, then they danced, Od. 8, 378; cf. 18, 545. b) After a participle of doubt or condition: εἰ μὲν δὴ νῦν τοῦτο φίλον, — Ἑρμείαν μὲν ἔπειτα — δρύνομεν, then will we send, Od. 1, 84. 2, 273; so also in hypothetical clauses with ὅς κε, 1, 547. 2, 392. 3) therefore, (according to what you say), then, a) In a question, 9, 437. Od. 1, 65. b) In other clauses, 15, 49. 18, 557.

ἐπεκέκλετο, see ἐπικέλομαι.

ἐπέκερσε, see ἐπικέρω.

ἐπελαύνω (ἐλαύνω), aor. 1 ἐπῆλασα, perf. pass. ἐπελήλαμαι, to drive upon, to hammer out over, spoken only of the working of metals, χαλκόν, 7, 223; of a shield: πολλὸς ἐπελήλατο χαλκός, much brass was beaten out over it, 13, 804. 17, 493.

ἐπελήλατο see ἐπελαύνω.

ἐπέλησε, see ἐπιλανθάνω.

ἐπεμβάινω (βαίνω), partcp. perf. Ἐπεμβεβαῖός, to go upon, perf. to stand upon, with gen. οὐδοῦ, upon the threshold, 9, 582.†

ἐπενέικαι, see ἐπιφέρω.

ἐπένειμε, see ἐπινέμω.

ἐπένηρον, see ἐπινύω.

ἐπένηρον (ἐνήνοθε), 3 sing. of an old Ep. perf. with pres. signif. which is also used as imperf. to be or lie upon, to sit upon, only four times; spoken of the head of Thersites, as imperf. ψεδνὴ ἐπένηρον λάχνη, thin woolly hair was upon it, 2, 219; of a mantle: ἐπένηρον λάχνη. 10, 134; as pres. with accus. οἷα θεοὺς ἐπένηρον αἰὲν ὄντας, such as adheres to the gods, Od. 8, 365. h. Ven. 62. (Buttm.

Lex. p. 111, from ἐνθω or ἐνέθω, perf. with Att. redupl. ἐνήνοθα, see Thiersch, § 232.)

ἐπεντανῶ, Ep. form of ἐπεντείνω, to stretch upon, to extend upon, Od. 22, 467.†

ἐπεντῶνω and ἐπεντῶ (ἐντῶ), to equip, to put in order, ἵππους, to harness the horses, 8, 374. Mid. to put oneself in order, to prepare oneself, ἀεθλα, for the contests, Od. 24, 89.

ἐπέοικα (έουκε), it is becoming, it is befitting, it is proper, with dat. pers. and infin. 4, 341; or accus. with infin., 1, 126. 10, 146. Ellipt. with accus. ὦν ἐπέοιχ' ἱκέτην ἀντιάσαντα (subaud. from the foregoing οὐ δυνέσθαι), which it is not becoming that an approaching suppliant should lack, Od. 6, 193. 14, 511. 2) it is agreeable, it pleases, 9, 392.

ἐπέπιδμεν, see πείθω.

ἐπέπληγον, see πλήσσω.

ἐπέπλω, see ἐπιπλώω.

ἐπεποῖθε, see πείθω.

ἐπεπόνθει, see πάσχω.

ἐπέπταρ, see ἐπιπταίρω.

ἐπέπτατο, see ἐπιπτάμαι.

ἐπέπυστο, see πυνθάνομαι.

ἐπερείδω (ἐρείδω), aor. 1 ἐπέρεισα, to stay upon, to lean upon, to thrust against, with accus. ἔγχος ἐς κενεῶνα, 5, 856; absol., 11, 235; metaph. ἰ' ἀπέλεθρον, to apply prodigious power, 7, 269. Od. 9, 538.

ἐπερέφω (ἐρέφω), to roof over, and hence, generally, to build, in tmesis, ἐπὶ νηὶν ἐρεψα, 1, 39.†

ἐπερῶσαντο, see ἐπιρῶομαι.

ἐπερύνω (ἐρύνω), aor. ἐπέρυσσα. Ep. σσ, to draw to, to draw towards, θύρην κορώνη (with the ring), Od. 1, 144 (see κορώνη). ἐπὶ στήλῃν ἐρυσσάντες, *Od. 12, 46.

ἐπέρχομαι (έρχομαι), fut. ἐπελεύσομαι, aor. 2 ἐπῆλθον, Ep. ἐπῆλυθον, perf. ἐπελήλυθα, 1) to come to, to come on, to come near, to approach, with dat. 12, 200; and absol. often indicating what was unexpected, Od. 9, 214; metaph. ἐπὶ κνέφας ἦλθε, darkness came on, 11, 194. Ἀχαιοὶς ἐπῆλυθε νύξ, 8, 488. 9, 474; τοῖσιν ἐπῆλυθε ὕπνος, sleep came upon them, Od. 5, 472. 12, 311; with the accus. espily when it contains the idea of surprising or creeping upon insensibly; ἐπῆλυθέ μιν ὕπνος, Od. 4, 793. 10, 31; and of the spears: cutting the spear pressed upon the neck, 7, 262. 2) In a hostile signif. to rush against any one, to fall upon, to attack; without case, and with dat., 5, 220. Spoken of lions: βουσίν, 10, 485. 15, 630. 3) Of places: to pass through, to go through, like obire, with accus. ἄγχεα, to go through the valleys, 18, 321. Od. 16, 27.

ἐπεσβολή, ἡ (έρος, βάλλω), words which one drops inconsiderately, prattle, loquaciousness, idle discourse. ἐπεσβολίης ἀναφαίνειν, to exhibit idle prattle [to seem loquacious. Cp.], Od. 4, 159† (not from ἔπεισι, but from ἔπεα and βάλλειν).

ἔπσβόλος, *ον* (βάλλω), *uttering idle, foolish words, loquacious (qui verba jacit)*; *λωβητήρ* (V. a troublesome prater), 2, 275.† According to Döderlein it is not to be explained by *ἔπεα ἐββάλλων*, but by *ἔπεισ βάλλων*; i. e. *ιάπτω*, *verbis lacerans* or *feriens*.

ἔπεσον, see *πίπτω*.

ἔπσπον, see *ἐφέπω*.

ἔπσπεται, see *ἔπειμι* (εἶμι).

ἔπσσονται, see *ἐπισεύω*.

ἔπστη, see *ἐπίστημι*.

ἔπσχον, see *ἐπέχω*.

ἔπετήσιος, *ον* (ἔτος), *annual, lasting a year, καρπός*, Od. 7, 118.†

ἔπευ, *Ιου*, for *ἔπον*, see *ἔπομαι*.

ἔπευφήμειω (εὐφήμειω), *αορ*. ἔπευφήμησα, *to assent, to speak approvingly*. ἔπευφήμησαν αἰδεΐσθαι, *κ.τ.λ.*, [their voice was to respect (him). Cp.], 1, 22.†

ἔπεύχομαι, *depon*. mid. (εὐχομαι), *fut*. ἐπεύξομαι, *αορ*. 1 ἐπευξάμην, *to pray, to supplicate a divinity, θεοίς*, *Διί*, 3, 350. Od. 14, 423. 2) *to vaunt oneself, to boast*, *absol.* and *τινί*, *over any one*, 11, 431.

ἔπεφνον, see *ΦΕΝΩ*.

ἔπέφραδον, see *φράδω*.

ἔπέχω (ἔχω), *αορ*. 2 ἐπέσχον, *partep*. ἐπισχών, *αορ*. 2 mid. ἐπισχόμεν, *Ep*. 3 plur. pluperf. ἐπώγατο, *q. v.* 1) *to hold on, to, upon*, with *dat.* πόδας θρήνυι, *to put the feet upon the stool*, 14, 241. Od. 17, 410; hence: *to hold out, to reach, to present*, *οἶνον*, 9, 489; *μαζόν παιδί*, 22, 83. 2) *Intrans.* *to rush upon, to assail*, *τινί*, Od. 19, 71. cf. Od. 22, 75. 3) *to check, to restrain, to withhold*, with *accus.* *δέσθρα*, 21, 244; and *θυμὸν ἐνιπής*, *to restrain the mind from rebuke*, Od. 20, 266; hence *absol.* *to restrain oneself, to delay*, *Ἀντίνοος δ' ἔτ' ἐπέιχε*, Od. 21, 156. 4) *to embrace, to occupy, to extend*, with *accus.* *ἑπτά πέλεσθρα*, 21, 407. *ὁπόσον ἐπέσχε πῦρ*, *as far as the fire extended*, 23, 238 1) *Mid.* 1) *to direct oneself to, to assail*, like *act*. 2. Spoken of shooting with the bow, *ἐπισχόμενος*, *aiming*, Od. 22, 15. 2) *Like act.* 3, *to restrain, to withhold, to hold up*, with *accus.* *εἰνὼν πτύχας*, *h. Cer.* 176.

ἐπήβολος, *ον* (βάλλω), *that has attained any thing, partaking, possessing*, with *gen.* *νῆός, ἑρετῶν*, Od. 2, 319.†

ἐπήγαγον, see *ἐπάγω*.

ἐπηκενίδες, *αι* [*long planks*. Cp.], *the long planks on the sides of a ship, which served to cover the ribs of the sides (σταμίνες)* and extended from stem to stern. To prevent the pressure of water, Odysseus (Ulysses) covers these planks with osier hurdles (*ῥάπεσσι οἰσύντησιν*), Od. 5, 253, seq.† (prob. from *ἐνεγκεῖν* = *φέρειν*, *to extend oneself*), see Nitzsch *ad loc.* and *σταμίν*.

ἐπήεν, *Ep*. for *ἐπην*, see *ἔπειμι* (εἶμι).

ἐπηετανός, *όν* (ἔτος), 1) *lasting a whole year, παρέχων γάλα ἐπηετανόν*, *to give milk the whole year*, Od. 4, 89; *πλυνόι*, Od. 6, 86. 2) *sufficient for a whole year, abundant, superfluous*, Od.

18, 360. 8, 233. The neut. ἐπηετανόν *as adv.* *always in the year*, Od. 7, 128; *abundantly, in abundance*, *Od. 7, 99. 10, 427.

ἐπήϊεν, see *ἔπειμι* (εἶμι).

ἐπήλθον, and ἐπήλθον, see *ἐπέρχομαι*.

*ἐπηλυσήν, *ῆ*, *enchantment, fascination*, *h. Cer.* 218, 220. *Merc.* 37.

ἐπημοιβός, *όν* (ἀμείβω), *alternating, exchanging, corresponding*; *ὀχῆς*, *two bolts meeting each other, which one from each side of the door were fitted together, and held by a lock*, see *κλήϊς*, 12, 456; *χιτῶνες*, *clothes for a change*, Od. 14, 513.

ἐπημύω, see *ἡμύω*.

ἐπῆν, *conj.* *Hom.* for *ἐπᾶν*, see *ἐπεῖ*.

ἐπήνεον, see *ἐπαίνω*.

ἐπήξα, see *πῆγγνυμι*.

ἐπηπῶα (ἡπῶα), *to call to joyfully, to applaud*, with *dat.*, 18, 502.†

ἐπήρατος, *ον* (ἐράω), *beloved, lovely, charming, agreeable*, spoken only of inanimate objects: *δαίς*, 9, 228; *εἵματα*, Od. 8, 366; *my* of regions of Ithaca, Od. 4, 606.

ἐπήρετμος, *ον* (ἐρετμός), *at the oar, rowing, ἐταῖροι*, Od. 2, 403. 2) *furnished with oars, νῆες*, *Od. 4, 559.

ἐπήρεφής (ἐρέφω), *covering over, standing over, overhanging*, *πέτρας*, Od. 10, 131. 12, 59, *κορημοί*, 12, 54 [*overhanging precipices*].

*Ἐπήριτος, *ὁ* (*disputed*), son of Aphidas, from Alybas, whom Odysseus (Ulysses) pretended to be, Od. 24, 306.

ἐπήρσε, see *ἐπαρπίσκω*.

ἐπήσαν, see *ἔπειμι* (εἶμι).

ἐπήτης, *οὔ*, *ὁ* (ἔπος), *affable, humane, kind, benevolent*, *Od. 13, 122. 18, 128.

ἐπήτριμος, *ον* (ἥτριον), *prop.* *close-woven*, hence; *thickly over, close together, compact*, *πυρσός*, 18, 211; *δράγματα ἐπήτριμα πύπων*, *the sheaves fell close together, fell thick*, 18, 552. 2) *Of time: in quick succession*, *19, 226.

ἐπητὺς, *υός*, *ῆ* (ἐπητής), *friendly address, and my kindness, benevolence*, Od. 21, 306.†

ἐπί, 1) *Prepos.* with *gen.*, *dat.*, and *accus.* *Ground signif.* *at, upon*, in manifold relations. A) With *gen.* a) *To mark rest in a place: on, upon, in, at, near*, espily with verbs of existence, rest, etc.: *ἐπὶ μελῆς ἐρείσθεις*, 22, 225; and without a verb: *ἐπὶ ὤμων*, *ἐπ' ἄγροῦ*, *ἐπὶ κρατὸς Λυμένος*, *at the head of*, Od. 13, 102; *metaph.* *ἐπὶ ξυροῦ ἀκμῆς*, 10, 173; see *ἀκμή*. b) *To mark motion to an object, with verbs of motion: ἐρῶεν νῆα ἐπ' ἡπείροιο*, *upon the land*, 1, 483; *βαίνειν ἐπὶ νῆος*. 2) *Spoken of the time in or during which any thing happens. ἐπ' εἰρήνης*, *in time of peace*, 2, 797; *ἐπὶ προτέρων ἀνθρώπων*, 5, 637. 3) *To mark manner, cause, etc.: only σιγῇ ἐφ' ὑμῶν*, *in silence by yourselves*, i. e. *for yourselves*, 7, 195. B) With *dative*, 1) *Spoken of place: α)* *To mark rest upon, at, or by an object: ἐπὶ χθονί*, *on the*

earth, 1, 88: ἐπὶ τινι καθῆσθαι, to sit by any one, Od. 2, 369; ἐπ' ἔργῳ, at the work, Od. 16, 111; also spoken of a conjunction, or concomitancy of things: ἐφ' ἔλκει ἔλκος ἀρέσθαι, wound upon wound, 14, 130. cf. Od. 7, 120; ἐπὶ τῇσι, in addition to these, 9, 639; ἐπὶ τοῖς, to this, i. e. besides this, Od. 3, 113; ταχὺς ἔσκε θέειν ἐπὶ εἶδε, toge her with, i. e. besides his beauty, Od. 7, 126. 17, 308. Hence also spoken of succession in time and place. ἐπὶ τῷδε ἀνέστη, with, i. e. after him, 7, 163. b) To mark motion to any thing, with verbs of motion, and that in a hostile signif.: *upon, against*, 1, 382. 3, 15. 2) Of time: ἐπὶ νυκτί, by night, 8, 529; ἐπ' ἡματι τῷδε, on this day, 13, 234; but ἐπ' ἡματι, by day, Od. 2, 284, and as adv. *daily*, Od. 14, 105. 3) Of manner, cause, etc.: a) To mark design, purpose: ἐπὶ δόρπῳ, for supper, Od. 18, 44; ἐπὶ χάριμ, 13, 104; ἐπὶ Πατρόκλῳ, for Patroclus, 23, 776; υἱὸν ἐπὶ κτεάτεσσιν λιπέσθαι, to leave a son for his treasures [i. e. to inherit them], 5, 154. b) To mark the ground or motive: *about, at, for, on account of*; γελᾶν ἐπὶ τινι, 2, 270; μογεῖν, πάσχειν ἐπὶ τινι, 1, 162. 9, 492. c) To mark the price, or only, the condition: *for*; ἐπὶ τινι ἀθλευέιν, 23, 274; ἐπὶ μισθῷ for hire, ἐπὶ δώροισι, for presents, 9, 162. C) With accus. 1) Of place: a) To mark direction or motion to an object: *to, towards, against*; ἐπὶ νῆας ἔρχεσθαι, ἔζεσθαι ἐπ' ἔρετμα, Od. 12, 171. b) To mark motion *upon or over*, or an extension, or spreading out upon: πλεῖν ἐπὶ οἶνοπα πόντον, Od. 1, 183. cf. 2, 370; ἐπ' ἐννέα κεῖτο πέλεθρα, Od. 11, 577; ἐπὶ γαίαν, *per terram*, Od. 4, 417. cf. Od. 1, 299; ἐπὶ δεξιᾷ, ἐπ' ἀριστερά, to the right, to the left. 2) Of time: a) In marking the limit: ἐπ' ἡώ, till morning, Od. 7, 288. b) To mark continuance: *for, during*; ἐφ' ἡμέραν, 2, 299; ἐπὶ δηνόν, for a long time, 9, 415. In like manner to mark the measure: ὅσον ἐπὶ, as far as, 2, 616; ἐπὶ ἡμῖν πάσης, to the half of the entire ship, Od. 13, 114. 3) Of manner, cause, etc.: a) To mark design or purpose: ἐπὶ βοὺν ἱτα, for an ox, i. e. to fetch him, Od. 3, 421; στέλλειν ἐπ' ἀγγελίην, on an embassy, 4, 384; more rarely spoken of persons: ἐπ' Ὀδυσσῆα ἰέναι, Od. 5, 149. b) To mark conformity: ἐπὶ στάθμην, by the line, Od. 5, 245; ἐπ' ἴσα, 12, 436. c) To mark a respect in which any thing is true; ἀριστοὶ πᾶσαν ἐπ' ἰδύν, in every attack, 6, 79. II) As an adv. often found in H. in the signif. *then, moreover, besides, thereupon*, etc. 1, 458. 5, 705. Od. 3, 164. 285. It must often be connected with the verb. III) In composition with a verb it sometimes has the local significations of the adv. and sometimes it denotes a consequence in time, an accession, etc.

ἐπὶ, in anastrophe. 1) for ἐπί, when it follows the governed word. 2) for ἐπ-

εσσι, *it is present, it is there, there is, thou art*, Od. 14, 92; mly with dat., 1, 515. Od. 11, 307. Also with infin. following, οὐκ ἐπ' ἀνὴρ—ἀρὴν ἀπὸ οἴκου ἀμύναι, there is no man to avert the evil from the house, Od. 2, 59.

ἐπιάλλω (ιάλλω), aor. 1 ἐπῖπλα, *to send to, to cast upon, to lead or bring to, τί τινι; οὐρον Κῆρας τινί*, Od. 2, 316; ἐπῖπλεν τάδε ἔργα, he has brought about these things, *Od. 22, 49.

ἐπιάλμενος, see ἐφάλλομαι.

ἐπιανδάνω, poet. for ἐφανδάνω, q. v.

ἐπῖανω, another reading for ἐνίανεν, Od. 15, 557.

ἐπιάχω, poet. (ιάχω), *to call to, to shout aloud to, to cheer, to applaud with shouts*, 7, 403. 13, 822. 2) Mly, *to cry out*, *5, 860. 14, 148 (only pres. and imperf.).

ἐπιβαθρον, τό (βαίνω), *the passage-money, the price paid by a passenger (ἐπιβάτης) on ship-board*, Od. 15, 449.†

ἐπιβαίνω (βαίνω), fut. ἐπιβήσω, aor. 1 ἐπέβησα, aor. 2 ἐπέβην, infin. Ἐπ. ἐπιβήμεναι, fut. mid. ἐπιβήσομαι, aor. 1 mid. ἐπεβησάμην (only the Ἐπ. forms ἐπεβήσετο, ἐπιβήσεο). 1) Intrans. *to mount, to ascend, to step upon or into*. a) With gen. ἵππων διόρπον, 5, 46; 8, 44; πύργων, νεών, etc. again: κροσσάων, to mount the battlements, 12, 444; γαίης, to disembark, Od. 12, 282; metaph. of a corpse, to be laid upon the funeral pile, 4, 99. b) *to go to, to reach*, with gen. πόλιν, to the city, 16, 396; with accus. rarely: Πιερίην ἐπιβάσα, over Pieria [not to P.], 14, 226. Od. 5, 50; often metaph. ἀναδείξῃς, to give oneself up to impudence, Od. 22, 424. εὐφροσύνης, Od. 23, 52; τέχνης, to try art, h. Merc. 166, 465. 2) Transit. only fut. and aor. 1 act. *to cause to mount, to cause to ascend*; τινὰ ἵππων, upon the chariot, 8, 129; hence: *to lead to, to place upon, to bring to*, πολλοὺς πυρῆς, 9, 546; τινὰ πάτρης, to send one to his country, Od. 7, 223; metaph. εὐκλείης, σοφροσύνης, to elevate any one to renown, to bring one to understanding, 8, 285. Od. 23, 13.

ἐπιβάλλω (βάλλω), aor. 2 act. ἐπέβαλον, aor. 2 mid. ἐπεβαλόμην, 1) Act. *to cast upon, to lay upon*, with accus., 11, 846; ἐπιβάλλειν ἱμάσθην, subaud. ἵπποισι, to give the horses the lash, Od. 6, 320. b) Intrans. *to cast oneself upon, to go to*; ἡ δὲ Φεᾶς ἐπέβαλλε, the ship sailed to Phææ, Od. 15, 297; h. Ap. 427. 2) Mid. *to cast upon for oneself, κλήρους*, Od. 14, 209. b) *to cast oneself upon a thing, to fall upon it, to seek or strive after*, with gen. ἐνάρων, 6, 68.

ἐπιβάσκω (βάσκω), poet. form of ἐπιβαίνω, with transit. signif.: κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν, to bring the sons of the Achæians into misfortunes, 2, 234.†

ἐπιβήμεναι, see ἐπιβαίνω.

ἐπιβήτωρ, opor, ὁ, *one that mounts, ἵππων*, Od. 18, 263. 2) *a leaper* (spoken of the boar), *Od. 11, 131.

ἐπιβλής, ἦτος, ὁ (ἐπιβάλλω), prop. that

which is thrust forward; a *bolt* or *bar*, for fastening the door, 24, 453.†

ἐπιβοάω (βοάω), only fut. mid. ἐπιβόσσομαι, Ion. for ἐπιβοήσομαι, to cry to. 2) Mid. to call upon, to call to for aid, with accus. θεούς, 10, 463. Od. 1, 878.

*ἐπιβόσσομαι (βόσσω), to pasture upon, to feed upon, τινα, Batt. 54.

ἐπιβουκόλος, ὁ (βουκόλος), a herdsman, always with βοών, *Od. 3, 422.

ἐπιβρέω (βρέω), to roar against, to kindle (trans.) with a roaring sound, πῦρ [the wind roars through the fire. Cp.] 17, 739.†

ἐπιβρίθω (βρίθω), aor. 1 ἐπέβρισσα, to fall heavily upon. οἷον ἐπὶ ἐπιβρίσῃ Διὸς ὄμβρος, when the rain of Zeus falls violently, 5, 91. 2) Metaph. to press upon, to press heavily, πόλεμος Τρώων, 7, 343. 12, 414; in a good sense: ὁπότε Διὸς ὄρα ἐπιβρίσειαν ὑπερθεῖν, when the hours of Zeus from above load (the vines) with fruit; weigh down their boughs, Od. 24, 344.

ἐπιβωσόμεθα, see ἐπιβοάομαι.

ἐπιβώτωρ, ὁ (βώτωρ), a shepherd, perhaps chief-shepherd, μῆλων, Od. 13, 222.†

ἐπιδουπέω, Ep. for ἐπιδουπέω, to utter sounds around; to this is referred: ἐπὶ δ' ἐγδούπησαν [rolled sounds, as of thunder, around him], 11, 45.

ἐπιγίγνομαι (γίγνομαι), to arise again, to come again, spoken of time, 6, 148. 2) to reach; ὅσον τ' ἐπὶ δουρὸς ἐρωή γίγρεται, *15, 358.

ἐπιγινώσκω (γινώσκω), aor. 2 ἐπέγνων, subj. 3 plur. Ep. ἐπιγνώσῃ for ἐπιγνώσι, optat. ἐπιγνῶντι, to recognize, to know again, with accus. Od. 24, 217. 2) to become acquainted with, to view (the strife), *Od. 18, 30.

*ἐπιγναμπτός, ἡ, ὄν, bent, curved, twisted, h. Ven. 87.

ἐπιγνάμπτω (γνάμπτω), aor. ἐπέγναμψα, to curve, to bend around, to twist, with accus. δόρυ, 21, 178; metaph. (to bend the mind =) to influence, to prevail with, to persuade, τινά, 2, 14; κῆρ, 1, 569; νόον ἐσθλῶν, to persuade the minds of the brave, *9, 514.

ἐπιγνῶντι, see ἐπιγινώσκω.

ἐπιγνώσι, see ἐπιγινώσκω.

ἐπιγονίς, ἰδος, ἡ (γόνη), the part above the knee, the thigh. μεγάλῃν ἐπιγονίδα θεῖτο, [so] he would get a bulky thigh [i. e. grow stouter], *Od. 17, 225.

ἐπιγραβδῆν, adv. (ἐπιγράφω), grazing [lightly inscribing] the surface; superficially, with a scratch, 21, 166.†

ἐπιγράφω (γράφω), aor. 1 ἐπέγραψα, to graze or scratch upon the surface, with accus. χροά, 4, 139; with double accus. τινά ταρσόν, to graze one on the sole of the foot, 11, 388; hence, 2) ἐπιγράφειν κλήρον, to mark a lot (by scratching upon it), 7, 187. (It is = σημαίνειν, v. 175; the idea of writing is inadmissible.)

*ἐπιδαίομαι, depon. mid. (δαίω), to communicate, to give; ὅκον, to take an

oath upon it, h. Merc. 383 [Herm. prefers ἐπιδώσομαι ὅκον].

Ἐπίδαυρος, ἡ, a city in Argolis, on the Saronic gulf, with a temple of Æsculapius, now Pidauro, 2, 561.

ἐπιδέδρομε, see ἐπιτρέχω.

ἐπιδέξιος, ὄν (δέξιός), prop. on the right, only neut. plur. ἐπιδέξια, as adv. on the right. ὄρνυσθ' ἐξέλης ἐπιδέξια, rise in order [to try the bow] from left to right, i. e. to the right beginning from him who occupies the seat of honour, at the mixing vessel, Od. 21, 141; see Butt. Lex. p. 291. This direction was regarded as propitious, see δεξιός; hence ἀστράπτων ἐπιδέξια, lightening on the right (a sign of prosperity promised by the deity), 2, 353.

ἐπιδενής, ἐς, poet. for ἐπιδεής, needing, wanting, lacking, with gen. δαιτὸς εἰστος οὐκ ἐπιδενεῖς, sc. ἐσμέν, we lack not a common meal, 9, 225. ἄλλης λώβης οὐκ ἐπιδενεῖς, sc. ἐστέ, ye need no other wrong, 13, 622; absol. ὅς κ' ἐπιδενής, sc. ἡ, who is needy, poor, 5, 481. 2) inferior, deficient (in), with gen. βίης, in power, Od. 21, 185; with double gen. βίης ἐπιδενεῖς εἰμὲν Ὀδυσσῆος, we are inferior in strength to Odysseus (Ulysses), Od. 21, 253; the neut as adv. ἐπιδενεὲς ἔχειν δίκης, to lack justice, 19, 180.

ἐπιδένουμαι, depon. mid. (δένομαι), to fail in, to want, to lack, with gen. χρυσοῦ, 2, 229; τούτων, Od. 15, 371. 2) to be inferior, to be weaker, with gen. μάχης, 23, 670; also with gen. of the pers.: πολλὸν κείων ἐπιδένουσαι, thou art much inferior to them, 5, 636; and with double gen. μάχης Ἀχαιῶν, in battle to the Greeks, 24, 385.

ἐπιδημεύω (δημεύω), poet. for ἐπιδημέω, to abide in the country, to be at home, Od. 16, 28.†

ἐπιδήμιος, ὄν (δήμιος), among the people, internal, domestic, πόλεμος, 9, 64. b) at home, present, Od. 1, 194.

ἐπιδίδωμι (δίδωμι), fut. ἐπιδώσω, aor. 1 ἐπιδώκα, infin. aor. 2 ἐπιδούναι, to give in addition, to add to, τί τινα, 23, 559; to give as a dowry, θυγατρὶ μείλια, 9, 148. 290. 2) Mid. to take thereto for oneself, only ἐπιδώμεθα θεούς, let us take the gods to it (viz. as witnesses, supply from v. 255, μαρτύρους), 22, 254. (Schol. μαρτύρους ποιησόμεθα.) The derivation from ιδέσθαι is improbable, although Voss. follows it: 'let us look up to the gods.'

ἐπιδινέω (δινέω), aor. partec. ἐπιδινήσας, partec. aor. pass. ἐπιδινηθείς, 1) Act. to turn about, to whirl around in order to cast, with accus. 3, 378. 7, 269. Pass. to fly around in a circle, spoken of an eagle, Od. 2, 151. 2) Mid. to revolve any thing by oneself; metaph. ἐμοὶ τόδε θυμὸς πᾶν ἐπιδινεῖται, my mind often revolves this, i. e. the thought often occupies (haunts) my mind, Od. 20, 218.

ἐπιδιφρίδας, ἄδος, ἡ (διφρος), the upper rim of the chariot-seat = ἀντὶξ, 10, 475.†

ἐπιδίφριος, *ον* (δίφρος), *lying upon the chariot-seat, being upon the chariot-seat.* δῶρα ἐπιδίφρια τιθέναι, to lay the presents upon the chariot-seat, *Od. 15, 51. 75.

ἐπιδραμεῖν, ἐπιδραμένην, see ἐπιτρέχω. ἐπιδρομος, *ον* (ἐπιδραμεῖν), *prop. whither one can run, accessible, exposed to attack; τείχος, a wall easy to storm or scale, 6, 434.†*

ἐπιδύω (δύω), *aor. 2 ἐπιδύναί, to set only in tmesis. μή πρὶν ἐπ' ἥλιον δύναί, 2, 413.†*

ἐπιδώμεθα, see ἐπιδίδωμι. ἐπείκελος, *ον* (εἵκελος), *similar, resembling, τινί, always with ἀθανάτοιςιν and θεοῖς, 4, 394, and Od. 15, 414.*

ἐπεικής, *ές* (εἰκα), 1) *suitable, becoming, fitting, proper.* τιμβος ἐπεικῆς τοῖος, a mound such as is fitting, 23, 246. Often the neut. either absol. ὡς ἐπεικές, as is fitting, 8, 431; or with infin. ὃν κ' ἐπεικές ἀκούειν, which (μῦθος) it is suitable to hear, 1, 547. cf. Od. 2, 207.

ἐπεικτός, *ῆ, ὢν* (εἶκω), *yielding, giving way; always with a negat. μένος οὐκ ἐπεικτός unyielding spirit, 5, 892; σθένος. invincible strength, 8, 32; πένθος, unceasing grief, 16, 549; hence, 2) With negat. intolerable, evil, like σχέτλιος. ἔργα οὐκ ἐπεικτά (not to be endured), Od. 8, 307. The explanation 'not yielding,' i. e. having permanence, seems against the Hom. usus loquendi; cf. Nitzsch ad Od. 8, 307.*

ἐπειμένος, *η, ὢν*, see ἐπέννυμι. ἐπεισσομαι, see ἐπειμι (εἰμι). ἐπιέλπομαι, *depon. mid. only pres. (ἐλπω), to hope, with infin, 1, 543; with accus., Od. 21, 126.*

ἐπέννυμι, *poet. for ἐφέννυμι (ἐννυμι), aor. 1 ἐπέσσα, part. pass. ἐπειμένος, 1) to put on, to clothe, to put over; with accus. χλαῖναν, to lay over, Od. 20, 143; metaph. in the part. perf. ἐπειμένος, clothed with; with accus. ἐπειμένος ἀναιδείην, clothed with impudence, 1, 149; ἀλκῇν, with power, 7, 164. Od. 9, 214. 2) Mid. to clothe oneself with, νεφέλην, 14, 350; only in tmesis.*

ἐπιζάφελος, *ον, vehement, violent; χόλος, 9, 525; and the adv. ἐπιζαφελῶς, vehemently, exceedingly, 9, 516. Od. 6, 330. (The deriv. is uncertain; according to Apoll. from ζα and δφέλλειν.)*

ἐπίηλε, see ἐπιάλλω. ἐπίηρα, only twice, in the phrase ἐπίηρα φέρειν τινί, to be favorable to any one, to render oneself agreeable, to show kindness, *1, 572. 578. Wolf. (Burtm. Lex. p. 335, supposes a tmesis, and writes separately, ἐπὶ ἥρα, cf. ἥρα.)

ἐπίηρανος, *ον* (ἥρω), *agreeable, welcome, with dat., Od. 19, 343.† [Lexil. 341, 344.]*

*ἐπίηρος, *ον, agreeable, grateful, Frag. h. 56.† [Lexil. 338.]*

ἐπιπαροῦνω (παροῦνω), *to inspirit, to encourage, to embolden, any one, with accus., 4, 183.†*

ἐπιθεῖτε, see ἐπιτίθημι.

ἐπιθημα, τό, Ep. for ἐπιθεμα, that

which is placed upon any thing, a cover a lid, 24, 228.†

ἐπιθρέξας, see ἐπιτρέχω.

ἐπιθρώσκα (θρώσκα), *to leap upon; with gen. νῆος, the ship, 8, 515; with the dat. τύμβω, upon the grave (by way of insult), 4, 177; without cases: τόσσον ἐπιθρώσκουσιν, so far they leap (spoken of horses), *5, 772.*

ἐπιθύω (θύω), *aor. part. ἐπιθύσας, 1) to rush upon, to attack, 18, 175. Od. 16, 297. 2) to desire earnestly, h. Merc. 475. (Some derive it from ἰθύω, but this has always short υ; in both cases the υ is long; and ι is long by its position in the arsis.)*

ἐπίστωρ, *ορος, ὁ, ῆ* (ἴστωρ), *acquainted with, experienced in; with gen. μεγάλων ἔργων (peritum, i. e. auctorem magnorum factorum, Damm), Od. 21, 26.†*

*ἐπικαίω (καίω), *to kindle upon, to light, πῦρ, h. Ap. 491; in tmesis, 22, 170.*

*ἐπικαμπύλος, *ον* (καμπύλος), *curved, bent, h. Merc. 90.*

ἐπικάρ, *adv. on the head, a different reading for ἐπὶ κάρ, 16, 392; see κάρ.*

ἐπικάρσιος, *ον* (ἐπικάρ), *prop. head foremost, stooping forward. αἱ νῆες ἐφέροντ' ἐπικάρσαι, the ships were borne forward with depressed prow [their heads deep plunging.] Cp.] (Voss, 'with depressed masts'), Od. 9, 70 (according to Schol. 'careening, oblique, inclined').*

*Ἐπικάστη, *ῆ, in the tragic poets Ἰοκάστη, daughter of Menœceus, and wife of king Laius of Thebes, to whom she bore Œdipus. After he had ignorantly slain his father and solved the riddle of the Sphinx, he received as a prize his mother for a wife. When she discovered her relationship to him, she put an end to her life by hanging, Od. 11, 271.*

ἐπείκεμαι, *depon. mid. (κέικμαι), fut. ἐπείκεσμαι, to lie upon; spoken of doors, to be joined to, Od. 6, 19; metaph. ἐπείκεσσετ' ἀνάγκη, force will overpower 6, 458.*

ἐπείκω (κείρω), *aor. 1 Ep. ἐπέκερσα, to shear off, to cut off; φάλαγγας, to cut down the squadrons, i. e. to penetrate, 16, 394. 2) Metaph. to hinder, to render void; μήδεα, *15, 467. 16, 120.*

ἐπικελαδέω, *poet. (κελαδέω), to cry out, to cheer, to applaud, only in tmesis. ἐπὶ δὲ Τρώες κελάδησαν, *8, 542. 18, 310.*

ἐπικέλλω, *poet. (κέλλω), aor. ἐπέκελσα, 1) to impel, to run into, spoken only of ships; νῆας, to run ships to the shore, Od. 9, 148. 2) Without accus. intrans. to land, to lie on the strand; Od. 9, 138; and of the ship, ἡ ἠπειρὼ ἐπέκελσεν, the ship ran upon the land, *Od. 13, 114.*

ἐπείκεσμαι, *depon. mid poet. (κέλομαι), aor. 2 Ep. ἐπέκεκλόμην, to call to, with accus. Ἐρινύς, 9, 454.†*

ἐπικεράννυμι (κεράννυμι), *aor. 1 infin. ἐπικρῆσαι, Ep. for ἐπικεράσαι, to mingle with. 2) to mingle again; οἶνον, to mix wine again, Od. 7, 164.†*

ἐπικερτομέω (κερτομέω), *to insult, to*

mock, to deride: only in the partic. with προσέφης, 16, 744. Od. 22, 194. 2) In a milder signif. *to jest with, to banter*, 24, 649. ἐπικεύθω (κεύθω), fut. ἐπικεύσω, *to conceal, to hide*, often with the negat., 8, 821; μῦθον, Od. 4, 744.

ἐπικίδνῃμι, Ep. (κίδνῃμι, poet. form of σκεδάννυμι), pres. and imperf. mid. *to strew over, to sprinkle upon*. 2) *to spread itself upon, to diffuse itself*; with accus. ὕδωρ ἐπικίδναται αἶαν, the water spreads itself over the land, 2, 850; spoken of the morning light, *7, 451. 458.

ἐπικλείω, poet. (κλείω), *to praise, to celebrate*, with accus. δοῖδῃν, Od. 1, 351.† Or, with Nitzsch, *to accompany with applause*. The var. lec. ἐπικλύουσ' is preferred by Näg. ad ll. p. 230; and seems confirmed by Plato's ἐπιφρονέουσιν; but it wants MS. authority.

Ἐπικλῆς, ἦος, ὁ, a Lycian ally of the Trojans, slain by Telamonian Ajax, 12, 378.

ἐπικλήσις, ιος, ἡ (ἐπικαλέω), an appellation, a surname; only accus. absol. with the surname. τὸν ἐπικλήσιν Κορυνήτην κίχλησκον, 7, 138. Ἀστυνάξ, ὃν Τρώες ἐπικλήσιν καλέουσι, 22, 506. Od. 5, 273. h. Ap. 386.

ἐπικλῖνω (κλῖνω), perf. pass. ἐπικέκλμαι, *to lean upon*; pass. *to be inclined*. οὐδ' εὖρ' ἐπικεκλιμένος σανίδας, he found not the doors inclined, i. e. shut, 12, 121.† ἐπικλοπός, ον (κλέπτω), *thievish, cunning*, Od. 11, 364. 13, 291; also with gen. μύθων, crafty in words, 22, 281; τόξων, dexterous with the bow [rather, join θηγήτηρ καὶ ἐπικλοπός, a right cunning examiner of the bow. Fäsl. It is ironical], Od. 21, 397.

*ἐπικλύω (κλύω), *to inundate, to sprinkle*, pass. κύμασι, Batr. 69.

ἐπικλύω (κλύω), *to listen to, to understand*, with accus., 23, 652; with gen. Od. 5, 150.

ἐπικλώθω (κλώθω), fut. ἐπικλώσω, aor. 1 act. ἐπέκλωσα, aor. 1 mid. ἐπεκλωσάμην, 1) *to spin*; only metaph.; prop. spoken of the Parcae, who spin for every one his fate; then mly of the gods, *to impart, to allot, to assign, τί τινι; τινὶ ὄλβον*, Od. 3, 208. 16, 64. φτε Κρονίων ὄλβον ἐπικλώσει γαμόντι τε γεινομένῳ τε, to whom the son of Kronos (Saturn) in his marriage and birth shall allot happiness, Od. 4, 208 (Eustath. reads instead of the fut. ἐπικλώσῃ. with more propriety). 2) Mid. as depon. spoken of the gods, *to surpass*; ὀλεθρον ἀνθρώποις, destruction over men, Od. 8, 579; δύνῃν, Od. 20, 196; and with infin. instead of accus. *to allot, to grant*; οἰκόνδε νέεσθαι, Od. 1, 17, and ζῶειν, 24, 525 (in the ll. only once).

ἐπικόπτω (κόπτω), fut. ἐπικόψω, *to strike upon from above; βοῦν, to strike upon the neck of the ox in order to kill it, to slay the ox*, Od. 3, 443.† ἐπικουρέω (ἐπικούρος), fut. ἐπικουρήσω, *to help, to aid*, absol., 5, 614.† ἐπικούρος, ον (κοῖρος), *helping, aiding*;

only as subst. a helper, an assistant; spoken of Arès, βροτών, h. 7, 9; and as fem., 21, 431. The plur. often used of the allies of the Trojans, 2, 130. 815. H. calls them frequently τηλεκλητοί, *9, 233.

ἐπικραίνω, Ep. lengthened ἐπικραϊνῶ (κραίνω), aor. 1 ἐπέκρηνα, Ep. ἐπεκρήνηνα, optat. ἐπικρήνημι, imperat. ἐπικρήνην, 1) *to finish, to fulfil, to accomplish, to grant, τινὶ τι; ἐπικρήνην, 1, 455; ἀρήν τινος, 15, 599; and absol. οὐ σφιν ἐπικραΐνε, he did not grant it to them, 3, 302. 2) to rule to govern, θεούς, where Herm. would substitute οἰκούς, h. Merc. 531 (from ἐπικραίνω. only ἐπικρήνει, 15, 599, and pres. h. Merc. l. c.).*

ἐπικρατέω (κρατέω), *to hold the rule, to command, to govern*, with dat. νῆσσι, 10, 214, and absol., Od. 17, 320. 2) *to have the mastery, to be victorious, to conquer*, 14, 98.

ἐπικρατέως, adv. (ἐπικρατῆς), *with great force, with might*, *16, 81. 23, 863.

*ἐπικρέμαμαι, depon. mid. (κρέμαμαι), *to hang upon, to hang over, to impend*. πέτρῃ ἐπικρέμαται, h. in Ap. 284.

ἐπικρήνην, Ep. see ἐπικραίνω.

ἐπικρήνει, see ἐπικραίνω.

ἐπικρήσαι, see ἐπικεράννυμι.

ἐπικριον, τό (κριον), a sail-yard, *Od. 5, 254. 318.

ἐπικυρέω (κυρέω), aor. ἐπέκυρσα, *to fall upon any thing; to this is assigned ἐπὶ σώματι κύρσας, 3, 23; see κυρέω*.

ἐπιλάμπω (λάμπω), aor. 1 ἐπέλαμψα, *to shine upon. ἥλιος ἐπέλαμψε, the sun shone thereon, 17, 650.† h. Merc. 141.*

ἐπιλανθάνω and ἐπιλήθω (λήθω), aor. ἐπέλησα, fut. mid. ἐπιλήσομαι, aor. 2 mid. ἐπελαθόμην, 1) Act. *to cause to forget*; with gen. in aor. 1: ὁ ὕπνος ἐπέλησεν ἀπάντων, sleep caused a forgetfulness of every thing, Od. 20, 85. 2) Mid. *to forget thereupon, any thing, with gen.* Ἰθάκης, Od. 1, 57; and, generally, *to forget*, 7, 452; τέχνης, Od. 4, 455. The pres. ἐπιλανθάνω is not found in H., and from ἐπιλήθω only ἐπελήθετο, Od. 5, 324.

ἐπιλέγω (λέγω), *to collect to or in addition*; only mid. in tmesis, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε, 8, 507, and λέγοντο, v. 547. ἐπιλείβω (λείβω), *to pour upon*, espily upon the flame in making libations of wine, Od. 3, 341; and in tmesis, 1, 463.

*ἐπιλέπω (λέπω), aor. ἐπέλεψα, *to peel off, to strip off the bark*, h. Merc. 109, where the reading is questioned [but without cause, Passow].

ἐπιλεύσσω (λεύσσω), *to look upon, to see, τόσσαν, 3, 12.†*

ἐπιλήθωμαι, see ἐπιλανθάνω.

ἐπιλήθος, ον (ἐπιλήθω), *causing to forget, producing oblivion*; with gen. φάρμακον κακῶν ἐπιλήθον ἀπάντων, which caused an oblivion of all evils, Od. 4, 221.†

ἐπιληκώ (ληκώ), *to make a noise upon, to clatter* [to beat time whilst others dance, Passow, cf. Athenæus I. 13], Od. 8, 379.†

ἐπιλίδην, adv. (λίδην), *scratching, grazing*, 17, 599 †
ἐπιλλάω (ιλλάω), *to give the wink, to make a sign with the eyes*, with dat., Od. 18, 11. † h. Merc. 387.

ἐπιλωβέω (λωβέω), *to insult, to offer an affront to*, Od. 2, 323. †

ἐπιμαίνομαι, depon. mid. (μαίνομαι), aor. ἐπεμνήναμην, *to be madly desirous of any thing, to desire vehemently*; with dat. τῷ γυνὴ Προϊτρου ἐπεμνήνατο. κρυπταδίῃ φιλότῃ μιγέμεναι, for him the wife of Proetus passionately longed, that she might enjoy illicit love (according to Voss and the Schol. for ὥστε—μιγέμεναι); Köppen and Passow, by a forced construction, connect the sentence ἐπεμνήνατο τῷ μιγέμεναι, 6, 160. †

ἐπιμαίρομαι, depon. mid. (μαίρομαι), fut. ἐπιμασσομαι, Ep. σσ, aor. 1 ἐπεμασάμην, Ep. σσ, 1) *to touch, to handle, to feel*, with accus. μαστιγι ἵππους, 17, 430. 5, 748; τινὰ ράβδῳ, Od. 13, 429. 16, 172. δῖον ἐπεμαίετο ὦτα, Od. 9, 441; spoken of a physician, ἔλκος, to examine a wound, 4, 190; εἶφες κώπην, to grasp the hilt of the sword, Od. 11, 530; χεῖρ, i. e. χεῖρ, not χεῖρ as ed. Wolf. [cf. Eustath. and Bothe]. ἐπιμασάμενος, grasping with the hand (viz. the sword), Od. 9, 301. cf. 19, 480; metaph. πυρὸς νέχνην, to essay the art of fire, h. Merc. 106. 2) With gen. *to seek to attain, to desire, to strive after*; σκοπέλον, to seek the rock, Od. 12, 220; and metaph. νόστον, Od. 5, 344; δῶρον, 10, 401 (μαίρομαι is used only in the pres. and imperf.; the other tenses are furnished by the obsol. μάρομαι).

ἐπιμάρτυρος, ὁ (μάρτυρος), *a witness on any occasion*; spoken only of the gods, 7, 76: Od. 1, 273.

ἐπιμάσσομαι, see ἐπιμαίρομαι.

ἐπιμαστος, ὁ (ἐπιμάομαι), prop. *sought out, picked up*; ἀλήτης, passively, a beggar picked-up on the road, Od. 20, 377. † The Schol. explains it actively, 'a beggar that picks up his living.'

ἐπιμειδάω (μειδάω), aor. partec. ἐπιμειδήσας, *to smile at or upon*; always with προσέφη, 4, 356. 10, 400. Od. 22, 371.

*ἐπιμειδάω = μειδάω, h. 9, 3.

ἐπιμέφομαι, depon. mid. Ion. (μέφομαι), *to blame about, to reprove for, to reproach with*, τινί τι, Od. 16, 97; with dat. of pers., Od. 16, 115. 2) *to trouble oneself about, to be displeased with, to be angry*; with gen. εὐχολῆς, on account of a vow, 1, 65; and with ἔνεκα, 1, 94.

ἐπιμένω (μένω), aor. ἐπέμεινα, 1) *to remain at, to tarry, to wait*, ἐν μεγάροις, Od. 4, 587; ἐς αἶριον, Od. 11, 351; ἐπιμεινον, τεύχεα δύω, wait, that I may put on my armour, 6, 340; and with ἴνα, h. Cer. 160.

ἐπιμήδομαι, depon. mid. (μήδομαι), *to plot, to devise, to contrive*; δόλον τινί, an artifice against any one, Od. 4, 437. †

ἐπιμηνύω (μηνύω), *to be angry, to be in a rage with*, τινί, any one, 13, 460. †

ἐπιμνήσκω (μνήσκω), aor. 1 mid. ἐπεμνήσάμην, and aor. 1 pass. ἐπεμνήσθην, 1) *to remind of*, 2) Mid. with aor. pass. *to remember, to think of*, with gen. παίδων, 15, 662; χάρις, 17, 103. τοῦ ἐπιμνησθεῖς, remembering him, Od. 4, 189. (Only the mid. and partec. aor. 1 pass.)

ἐπιμένω (μένω), poet. form fr. ἐπιμένω, *to remain, to wait for*, *Od. 14, 66. 15, 372.

ἐπιμίξ, adv. *mixed, mingled together, pell-mell*; spoken of warriors and horses confusedly blended together, 21, 16. 11, 525. Od. 11, 537. κρείνονται ἐπιμίξ, they were slain without distinction, 14, 60.

ἐπιμίσσω (μίσσω), Ep. form of ἐπιμύσσω, 1) Act. *to mingle with*. 2) Mid. which alone H. uses, *to have intercourse with any one, to have commerce or communication with*; with dat. Φαίηκεσσι, to come to the Phæacians, Od. 6, 241; in the Il. always spoken of battle, *to meet, to mingle in fight*; Τρῶεσσι, with the Trojans, 10, 548; absol. *to mingle in the battle*, 5, 505.

ἐπιμνησάμεθα, see ἐπιμνήσκω.

ἐπιμύζω (μύζω), aor. 1 ἐπέμυξα, *to murmur or mutter at, to sigh from displeasure*, *4, 20. 8, 251 (prop. to say μῦ to, always spoken of inarticulate sounds).

ἐπινέμω (νέμω), aor. 1 ἐπένεμα, *to impart, to share, to distribute*; with dat. σίτον τραπεζῇ, to distribute the bread to the table, i. e. upon the table, 9, 216. 24, 625; spoken of persons: *to distribute among several*, Od. 20, 254.

ἐπινεύω (νέω), aor. 1 ἐπένευσα, *to give the nod to, to make a sign to*, as an indication of command or of assent to a prayer, τινί, 9, 620. ὥς οἱ ὑπέστην πρότον, ἐμὸν δ' ἐπένευσα κάρητι, as I first promised him, and nodded with my head (to confirm the promise), 15, 75. h. in Cer. 169; and by tmesis, ἐπ' ὀφρύσι νέυσε, 1, 528. Od. 16, 164; and miy to nod, κόρυθι, 22, 314.

ἐπινεφρίδιος, or (νεφρός), *at or upon the kidneys*, 21, 204. †

ἐπινέω or ἐπινήθω (νέω), aor. 1 ἐπένησα, *to spin*, like ἐπικλώθω, used of the Parcae. τινί τι, *to allot any thing to any one*. ἄσσα οἱ Αἴσα γεινομένη ἐπένησε λίνυ, what Aisa spun in a thread for him at birth, i. e. what she allotted him, 20, 128; spoken of Moira, 24, 210. (H. does not use the pres.)

ἐπινηνέω, Ep. form (νηνέω, νήω), *to heap upon, to lay upon*; νεκροῦς πυρκαϊῆς, upon the funeral pile, *7, 428. 431.

*ἐπινήχομαι, depon. mid. Ep. form (νήχομαι), *to swim upon*, Batr.

ἐπινύσσω, see πινύσσω.

*ἐπινώτιος, or, *lying on the back*, Batr. 80.

ἐπίξυνος, or, poet. for ἐπικούινος (ξύνος), *common, in common*, ἐπίξυνον ἐν ἀρούρη [= κοινὸν ὅπου ἔχουσιν, Schol. Villos.], on the common boundary of a field, 12, 422. †

*ἐπινοιοχοεῦα (οἰνοχοεῦα), *to pour out wine*, θεοῖς, h. Ven. 205.

*ἐπιόπτης, ου, ὁ, poet. for ἐπόπτης, ου, ὁ, *a looker-on, a spectator*, Ep. 12.

ἐπιορκέω (ἐπιόρκος), fut. ἐπιορκήσω, *to swear falsely*, πρὸς δαίμονος, by a divinity, 19, 188.†

ἐπιόρκος, ου (ὄρκος), *swearing falsely, perjured*. H. has only the neut. as subst. in the sing.: *a false oath*; as εἰ δέ τι τῶνδ' ἐπιόρκον, sc. ἐστὶ, 19, 264; and ἐπιόρκον ὁμνύνα, *to swear a false oath*, *10, 332. 19, 260.

ἐπιόσσομαι, depon. poet. (ὀσσομαι), *to look at with the eyes; metaph. to consider, to observe; θάνατον ἐταίρων*, 17, 381.†

ἐπίουρα, τά, see under οὖρον.

ἐπίουρος, ὁ (οὖρος), *a spectator, a watch, an inspector, a keeper*, like ἔφορος, with gen. ὧν ἐπίουρος, Od. 13, 405; with dat. Κρήτη, ruler over Crete, 13, 450.

ἐπιόψομαι, see ἔφοράω.

ἐπιπάσσω (πάσσω), *to strew or sprinkle upon*, with accus. φάρμακα, only in tmesis, *4, 219. 5, 401.

ἐπιπείθομαι, mid. (πείθομαι), fut. ἐπιπείσομαι, prop. *(to allow oneself) to be persuaded; to yield to persuasion*, Od. 2, 103. 10, 406; generally, *to obey, to comply with*, μύθῳ, 1, 565. 4, 412; with double dat. εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, *if he shall not obey my words*, 15, 162. 178.

ἐπιπέλομαι, depon. mid. poet. (πέλομαι), *to come to, to arrive*; only the sync. partec. ἐπιπλόμενον ἔτος, *Od. 7, 261. 14, 287; τινί, *to any one*, in tmesis, Od. 15, 408. 2) *to reach, to extend*, like ἐπιγίγνεσθαι, in tmesis, 10, 351.

ἐπιπέταμαι or ἐπιπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐπέπταμην, and from ἐπεπτόμην the infin. ἐπιπτεῖσθαι, *to fly to*, with dat. εἰπόντι ἐπέπτατο δεξιὸς ὄνους, 13, 821. Od. 15, 160; and spoken of an arrow, καθ' ὁμίλον, 4, 126.

ἐπιπίλαμαι, depon. mid. poet. (πίλαμαι), *a form of ἐπιπελάζω, to draw near, to approach*. χῶν ἐπιπίλινται [snow invades. Cp.], Od. 6, 44.† (Only in the pres.)

ἐπιπλάζομαι (πλάζω), partec. aor. 1 pass. ἐπιπλαγχθείς, *to wander over, to stray about*, with accus. πόντον, over the sea, Od. 8, 14.†

ἐπιπλέω (πλέω), *to sail over, to navigate*, with accus. ὕγρα κέλευθα, 1, 312; ἄλμυρον ὕδωρ, Od. 9, 227. (Only pres. and imperf. and in addition from the Ion. form ἐπιπλώω pres., aor. 1, and aor. 2, q. v.)

ἐπιπλήσσω (πλήσσω), fut. ἐπιπλήξω, *to strike upon*, with accus. τόξῳ, 10, 500; metaph. *to reprove, to chide, to reproach*, τινί, *12, 211. 23, 580.

ἐπιπλῶω, Ion. and Ep. for ἐπιπλέω; from which partec. pres. ἐπιπλῶων, Od. 5, 284; 2 sing. aor. 2 ἐπέπλως, Od. 3, 15; partec. ἐπιπλῶς, 6, 291; and aor. 1 ἐπιπλῶσας, 3, 47.

ἐπιπνέω, Ep. ἐπιπνέω (πνέω), aor. 1 ἐπέπνευσα, *to blow upon, to breathe upon*, *to blow*, absol. 5, 698; espily spoken of a favorable wind, with dat. νηϊ, *to blow upon the ship*, Od. 4, 357. 9, 139 (only the Ep. form ἐπιπνέω).

ἐπιπομῆν, ἑνος, ὁ, ἡ (ποιμῆν), *shepherd, shepherdess*, as fem. Od. 12, 131.†

ἐπιπρέπω (πρέπω), *to be prominent or conspicuous, to show or discover itself in, to appear in*. οὐδέ τί τοι δοῦλειον ἐπιπρέπει, *nothing servile appears in thee*, Od. 24, 252.†

ἐπιπροέμην, see ἐπιπροήμι.

ἐπιπροϊάλλω (ιάλλω), aor. 1 ἐπιπροήλα, *to send forth to*, with accus. θεοῦς, h. Cer. 327; spoken of things: *to place before; τράπεζάν τινι, to place a table before any one*, 11, 628.

ἐπιπροήμι (προήμι), aor. 1 3 sing. ἐπιπροέηκε, infin. aor. 2 ἐπιπροέμεν, Ep. for ἐπιπροεῖναι, *to send away to, to send forth to*, spoken of men, with accus. τινά, 9, 520; and dat. of the place: τινά νηυσίν, *any one to the ships*, 17, 708. 18, 58; but τινά νηυσίν Ἰλίου εἰσώ, *to send any one in ships to Troy*, 18, 439. b) Of missiles: *to cast at, to throw or shoot at*; ἰὸν τινι, *an arrow at any one*, 4, 94. 2) Apparently intrans. *to steer to, to sail to*, sc. ναῦν: νήσοισιν, *to the islands*, Od. 15, 299. (h in the middle syll. is short.)

*ἐπιπροχέω (χέω), *to pour out at or upon* any occasion, metaph. θρήνον, *to pour forth a lamentation*, h. 18, 18.

ἐπιπταίρω (πταίρω), aor. 2 ἐπέπταρον, *to sneeze at or upon*; τινὶ ἐπέεσσιν. *at any one's words*, Od. 17, 545.† This was considered a propitious omen, h. Herm. 297.

ἐπιπτεῖσθαι, see ἐπιπέτομαι.

ἐπιπωλόμαι, depon. mid. (πωλόμαι), obire, *to go over, to walk about*, with accus. mly spoken of leaders: *to inspect*, with accus. στίχας ἀνδρῶν [*'the warrior ranks Ranges'* Cp.], 3, 196. 4, 250; spoken also of warriors, in order to attack, στίχας ἔχχει τε ἀορί τε, 11, 264. 540.

ἐπιπρέζω, poet. (πέζω), iterat. imperf. ἐπιπρέζεσκον, *to sacrifice at or upon*, Od. 17, 211.†

ἐπιπρέπω (πέπω), *to incline towards*, met. ἡμῖν δαεθρος ἐπιπρέπει, *'our own preponderating scale plunges us'* (Cp.) into destruction, 14, 99.†

ἐπιπρέω (πέω), *to flow to or upon, to run*, spoken of a river: μὴν καθύπερθεν ἐπιπρέει, *it flows upon it above*, 2, 754; metaph. of men, *to flow to*, *11, 724.

ἐπιπρήσσω (πρήσσω), *to draw into, to push in, to thrust into*; ἐπιβλῆς, τὸν τρεῖς ἐπιπρήσσεσκον (iterat. imperf.), *a bar, which three were wont to thrust in (to bar the door)*, *24, 454. 456.

ἐπιπρίπτω (ρίπτω), aor. ἐπέπριψα, *to cast upon, to throw to or against*, δοῦρά τινι, *a spear at any one*, Od. 5, 310.†

ἐπιρρόθος, ου, Ep. ἐπιτάρρροθος, *hastening to aid, helping*, subst. helper, assist-

ant., with dat. 4, 390. 23, 770; see *ἐπιτάρβος* (for *ἐπιρβόω*).

ἐπιρρώομαι, depon. mid. Ep. (ῥώομαι), aor. 1 *ἐπερρώσαμην*, 1) to move rapidly or vehemently, at or about, with dat. *μύλαις δώδεκα ἐπερρώοντο γυναῖκες*, twelve women moved vigorously (worked) at the mills, Od. 20, 107. 2) Spoken of the hair: to roll or fall upon. *χαῖται ἐπερρώσαντο κρατὸς ἀν' ἀθανάτοιο*, the locks rolled forwards from his immortal head, 1, 529. cf. h. 26, 14; see *ῥώομαι*. By *ἐπὶ* is indicated that the motion of the hair follows the nod, Nägelsb.

ἐπισείω, Ep. *ἐπισσεύω* (σειώ), to shake or brandish against, τί τινι, spoken of Zeus: *αἰγίδα πᾶσιν*, to brandish the aegis against all (to excite terror), *4, 107. 15, 230 (only the Ep. form).

ἐπισεύω, Ep. *ἐπισσεύω*, for the most part poet. (σεύω), aor. 1 *ἐπέσσενα*, perf. pass. *ἐπέσσυμαι*, with pres. signifi., pluperf. *ἐπέσσυμην*; which is also Ep. aor. 2, hence partecp. with retracted accent, *ἐπέσσυμενος*. 1) Act. to drive away, to put in motion, with accus. *δῶμας*, to excite the servants against (me), Od. 14, 399; *κῆρὸς τινι*, to drive a sea-monster against one, Od. 5, 421. 2) Metaph. *κακὰ τινι*, to send evils upon any one, Od. 18, 256; *ὀνείρατα*, Od. 20, 87. II) Mid. and pass. espily perf. pass. as pres., and pluperf. as Ep. aor., prop. to be driven on. 1) to hasten to, to rush to, 2, 86; hence, *ἐπέσσυμενος*, hastening, *ἀγορήνδε* to the assembly, 2, 207; *νομόνδε*, 18, 575; with dat. *τινι*, to hasten to any one, Od. 4, 841; *εἰς τινα*, 13, 757; with gen. of place, *πεδίοιο*, through the plain, 14, 147; with accus. *νῆα*, to the ship, Od. 13, 19; *δέμνια*, Od. 6, 20; with infin. *ὁ δ' ἐπείσσυτο διώκειν*, he made haste to pursue him, 21, 601; metaph. *ἐπείσονται τοι θυμός*, thy heart is driven, is prompted (to desire), 1, 173. 9, 42. 6) In a hostile signif. to rush upon, to attack, often absol. and with dat., 5, 459. 884; with accus. *τείχος ἐπείσσυμενος*, 12, 143. 15, 395. (The gen. is unusual: *τείχεος*, 12, 388; depends upon *βάλε*: he cast him from the wall; cf. Spitzner; metaph. spoken of fire and water, 11, 737. Od. 5, 314. H. has only the Ep. form.)

ἐπισκοπος, ὁ (σκοπέω), 1) an observer, a spy, a scout, with dat. *νῆσιν*, against the ships, 10, 38. 342. 2) overseer, commander, protector, spoken of Hector, 24, 729. *ἐπίσκοποι ἀρμονιάων*, the defenders of covenants (of the gods), 22, 255; *ὀδῶν*, inspector of wares, Od. 8, 163.

ἐπισκύομαι, depon. mid. (σκούομαι), aor. 1 *ἐπεσकुάμην*, to be displeased, angry at any thing, 9, 370; *τινί*, any one, Od. 7, 306.

ἐπισκύνιον, τό (σκύνιον), the skin of the forehead, above the cavity of the eyes, which moves in various passions, *supercilium*, the brow; hence metaph. like ὄφρυς, as a sign of anger, pride, spoken of lions: *πάν δέ τ' ἐπισκύνιον κάτω ἔλ-*

κεται, he draws down his whole brow into frowns [Cp], 17, 136.†

ἐπισμυγερῶς, adv. (*ἐπισμυγερός*), as if scorched by flames (*σμύχλω*, *υρῶ*); hence *shamefully*, *miserably*, *ἀπέτισεν*, Od. 3, 195; *ναυτίλλεται* [cum sua perniciie navigaverit, cf. Barnes and B-the], *Od. 4, 672. *ἐπίσπαστος*, η, *ον* (*ἐπισπᾶω*), drawn to oneself, attracted. *ἐπίσπαστον κακὸν ἔχειν*, to have drawn an evil upon oneself, *Od. 18, 73. 24, 462.

ἐπισπείν, see *ἐφέπω*.

ἐπισπέρχω (σπέρχω), to urge forward, to hasten on, Od. 22, 451; with accus. *κέντρον*, to urge or spur on, sc. the steeds, 23, 430. 2) Intrans. to urge oneself, to hurry forward rapidly, *ἄλλαι ἐπισπέρχονσι*, Od. 5, 304.

ἐπισπέρθαι, *ἐπισπόμενος*, see *ἐφέπω*.

ἐπίσπω, see *ἐφέπω*.

ἐπισσεύω, see *ἐπισείω*.

ἐπισσεύω, see *ἐπισείω*.

ἐπίσσωτρον, τό, Ep. for *ἐπίσωτρον*.

ἐπισταδόν, adv. (*ἐπίστημι*), proceeding to, going up to, Od. 12, 392. 13, 54. οἱ δ' ἄρα δόρπον ἐπισταδὸν ὠπλίζοντο, *Od. 16, 453; *ἐπισταδόν* is unnecessarily explained 'one after another;' Voss, 'busily.' The sense is, 'they went and prepared the evening meal.'

ἐπίσταμαι, depon. imperf. *ἐπιστάμην*, without augm. fut. *ἐπιστήσομαι*, 1) to understand, to know, to be acquainted with, with accus. *ἔργα*, 23, 705; *ἔργα περικαλλέα*, Od. 2, 117; spoken of women who are skilled in feminine works. 2) to understand, to know how, to be able; spoken both of the mind, as *φρεσίν*, 14, 92; *θυμῷ*, Od. 4, 730; and of the body, as *χερσίν*, 5, 60; with infin., 4, 404. *ἐπίστατο μείλιχος εἶναι*, he knew how to be mild to all, 17, 671. The partecp. pres. *ἐπιστάμενος*, η, *ον*, prop. understanding, mly as adj. *intelligent, practised, experienced*, often absol. of men and brutes, and also *ἐπιστάμενοι πόδες*, 18, 599. a) *skilful, dexterous*, mostly with infin. *σάφα εἰπεῖν*, 4, 404. 6) With gen. *ἐπιστάμενος πολέμοιο*, acquainted with war, 2, 611, ed. Ba:nes; *αἰδοῦς*, Od. 21, 406. c) With dat. *ἐπιστάμενος ἄκοντι*, sc. *πολεμίζειν*, 15, 282 (prob. Ion. for *ἐπίσταμαι*, to direct one's thought to anything. cf. the Germ. *verstehen* and the Engl. *understand*). [Buttm. thinks it a simple vb.]

ἐπισταμένως, adv. *intelligently, skilfully, scientifically, dexterously*, 10, 265. Od. 20, 161.

ἐπιστάτης, *ον*, ὁ (*ἐπίστημι*), origin. one who approaches; only *ὁδὸς ἐπιστάτης*, who approaches thee, a beggar, Od. 17, 455.† (Hesych. ἀπὸ τοῦ ἐπίστασθαι τῇ τραπεζῇ.)

**ἐπιστεναχίζω* = *ἐπιστενάχομαι*, Batr. 73; but *ἐπιστοναχίζω*, ed. Frank.

ἐπιστενάχομαι, depon. mid. (στενάχω), to groan at or over, 4, 154.†

ἐπιστεφής, ἐς (*ἐπιστέφω*), up to the brim, brimful, with gen. only *κρητῆρας*

ἐπιστεφείας οἶνοιο, mixing-vessels brimful of wine, 8, 232. Od. 2, 431; see ἐπιστέφω.

ἐπιστέφω (στέφω), only in the mid. ἐπιστέφομαι, always κρητῆρας, ἐπιστέψαντο οἶνοιο, they filled the vessels full to the brim [they crowned the vessels with wine], 1, 470. 9, 175. Od. 1, 148, and elsewhere. The old Gramm. thus unanimously explain this, see Athen. XV. p. 674. 1. 13; and also most modern, as Heyne, Voss; and Buttm. Lex. p. 291, who explains it, 'to fill so full that the liquor rises above the brim and forms a crown.' To fill the vessel thus full was a religious custom. To a use of garlands there is here no reference, as in Virg. Æn. 1, 723. The gen. with verbs of filling is common.

ἐπιστήμων, ον (ἐπίσταμαι), intelligent, experienced, acquainted with, Od. 16, 374. † ἐπίστιον, τό (prop. neut. of ἐπίστιος, belonging to the hearth), subst. a cover, a shed, under which the ships drawn on shore stood supported by stakes; otherwise νεώριον; πᾶσιν ἐπίστιόν ἐστιν ἑκάστω, each one of all (the Phæaces) has here a shed, Od. 6, 265; † cf. Nitzsch ad loc. Voss, incorrectly, 'they rest each one upon supporting props.' The masc. ἑκάστω cannot refer to νῆες [in like manner Cowper, inaccurately, 'each stationed in her place.' Am. Ed.].

ἐπιστοναχέω (στοναχέω), = ἐπιστενάχομαι, from which aor. 1 ἐπαστονάχησα, to roar, spoken of the sea, 24, 79. †

*ἐπιστοναχίζω = ἐπιστεναχίζω, q. v.

ἐπιστρέφω (στρέφω), to turn to, to turn towards, with accus. only aor. 1 ἐπιστρέψας, 3, 370. † 2) Mid. to turn oneself towards, to go, to penetrate, h. 27, 10.

ἐπιστροφάδην, adv. (ἐπιστρέφω), turning hither and thither, turning on all sides; κτείνειν, to slay (to smite them) on all sides, 10, 483; τύπτειν, Od. 22, 308 (others, fiercely; Voss, vigorously; Schol. ἐνεργώς).

ἐπιστροφός, ον (ἐπιστρέφω), prop. turning oneself to, consorting with, holding intercourse with; with gen. ἀνθρώπων, with men, Od. 1, 177. †

Ἐπίστροφος, ὁ, son of Iphitus, grandson of Naubolus, leader of the Phocians before Troy, 2, 517. 2) leader of the Halizonians, an ally of the Trojans, 2, 856. 3) son of Evénos, brother of Mynes, slain by Achilles on the expedition against Lyrnessus, 2, 692.

ἐπιστροφῶν (στρωφῶν), poet. form of ἐπιστρέφω, intrans. as ἐπιστρέφομαι, to turn oneself to, to go into, to visit; accus. πόλιν, to go through cities, Voss, Od. 17, 486; † metaph. of cares, h. Merc. 44.

Ἐπίστωρ, ὁρος, ὁ, a Trojan, slain by Patroclus, 16, 695 (signif. = ἐπιστήμων).

ἐπισφύριον, τό (σφύρον, prop. neut. of ἐπισφύριος), an ankle-clasp, a kind of hook or buckle, by which the greaves, consisting of two plates, were fastened: κρημίδες ἐπισφυρίοις ἀραρυίαί. According

to others, a covering for the ankle, by which the plates were fastened; hence Voss, 'plates fastened together with silver ankle-coverings,' *3, 331. 11, 18, etc. *ἐπισφρόν, adv. (σφρόν), near, almost, h. Ap. 3.

ἐπισχερώ, adv. (σχερός), prop. connected together, in a row, one after another, in order, like ἐφεξῆς, with κτείνεσθαι, ἀναβαίνειν, *11, 668. 18, 68.

ἐπισχεσίη, ἡ (ἐπέχω), a pretence, a pretext; with gen. οὐδέ τι' ἄλλην μύθον ποιήσασθαι ἐπισχεσίην ἐδύνασθε, ἀλλ' ἐμὲ ἱέμενοι γῆμαι, you were able to make no other pretext for your resolution (or attempt) but wishing to marry me, Od. 21, 71. † (The ancients explain μύθον here by στάσις, uproar, noise, it being Æol. for μόθος, see μῦθος).

ἐπίσχευσις, ἰος, ἡ (ἐπέχω), 1) restraint, hindrance. 2) abstinence, moderation, temperance, with infin. following, Od. 17, 451. †

ἐπίσχω (ἴσχω), form of ἐπέχω, 1) to direct, to guide, ἵππους, 17, 465. 2) to hold up, to check, Od. 20, 266 (according to the Schol., who explains ἐπίσχετε by κατὰσχετε, as aor. 2 from ἐπέχω, q. v.).

ἐπίσσωτρον, τό, Ep. ἐπίσσωτρον, the tire, the iron band encompassing the wooden circumference of a wheel (ὠσάτρον); only in the Ep. form, *5, 725. 11, 537. 23, 519.

ἐπιτάρροθος, ὁ, ἡ, a helper, an assistant, spoken of the gods; μάχης, in battle, 12, 180; also fem., 5, 808. 828. (From ἐπίρροθος, as ἀπαρρῆρος fr. ἀπρῆρος, see Thiersch, § 174. 7).

ἐπιτείνω (τείνω), to stretch, to extend; only in tmesis, 17, 736. Od. 11, 19.

ἐπιτέλλω (τέλλω), aor. 1 act. ἐπέτελε, aor. 1 mid. ἐπετελάμην, perf. pass. ἐπτετάλμαι. 1) Act. to end in addition (cf. τέλλω in Schneider's Lex.), to annex, to add; thus in tmesis, κρατερὸν δ' ἐπὶ μῦθον ἐτέλεε [asperam ei vocem tamquam opus imposuit. Näg. Lob. 'Pημ. 115], spoke in addition a harsh speech, 1, 25, 326. 16, 199. 2) to commission, to order, to command, to impose, to bid, τί τινι, πολλά τινι, 4, 229; μῦθον τινι [but see above], 11, 480; often with only one of the two cases, συνθεσίας, to give commands to any one, 5, 320; often, absol. with infin. instead of accus., 4, 229. Hence pass. ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο, every thing was entrusted to me, Od. 11, 524; with infin., 2, 643. 2) Mid. like act. to commission, to command, any one, with infin., 2, 802. 10, 61; with accus. νόστος, ὃν ἐκ Τροίης ἐπετέταλτο Ἀθήνη, the return which Athēnē had commanded from Troy, Od. 1, 327.

*ἐπιτερπής, ἐς (ἐπιτέρπω), pleasurable, agreeable, h. Ap. 413.

ἐπιτέρπω (τέρπω), 1) to delight with, to charm; only 2) Mid. to delight in, to be charmed with. ἔργους, Od. 14, 228; † and with accus. θυμὸν, ἦτορ, h. Ap. 146. 204.

ἐπιτέτραπται, see ἐπιτρέπω.

ἐπιτετράφαται, see ἐπιτρέπω.

ἐπιτῆδες, adv. *enough, sufficiently, adequately*; in two passages: ἐς δ' ἐρέτας ἐπιτῆδες ἀγείρομεν, let us collect on board rowers enough, 1, 142. μνηστήρων σ' ἐπιτῆδες ἀρίστους λοχόωσιν, in sufficient numbers the chief of the suitors lie in wait for thee, Od. 15, 28; later, with changed accent, ἐπιτῆδες. (According to Damm. from τείνω [So Döb.: = μετ' ἐπιτάσεως, *intente; intently, earnestly*]: according to Buttm. Lex. p. 299, from ἐπὶ τάδε or τάδεσι; or, according to Pansow, from τῆδες, a form of τήτες).

*ἐπιτηρέω (τηρέω), aor. 1 partic. ἐπιτηρήσας, *to wait for, to watch for, νύκτα*, h. Cer. 245.

ἐπιτίθημι (τίθημι), fut. ἐπιθήσω, aor. 1 ἐπέθηκα, aor. 2 optat. ἐπιθεῖτε, Ep. for ἐπιθειήτε, infin. ἐπιθεῖναι, aor. 1 mid. ἐπεθήκατο, aor. 2 mid. ἐπέθετο, partic. ἐπιθέμενος, *to place upon, to put upon*, 1) *to put upon, to lay upon*, mly τινὶ τι; κρατὶ κυνέην, 11, rarely; τινὰ λέχεων, *to lay any one upon the bed*, 24, 589; φάρμακα, 4, 190; εἶδατα, *to place food (upon the table)*, Od. 1, 140; *spoken of sacrifices*, Ποσειδάωνι ταύρων μῆτρα, *to offer the thighs of oxen to Poseidōn*, Od. 3, 179; 'Απόλλωνι, Od. 21, 267. b) Metaph. *to lay upon, to inflict*, ἄλγεα Τρωσὶ, 2, 40. πολλοὶ γὰρ δὴ τλήμεν ἐξ ἀνδρῶν, χαλεπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες, many of us have suffered from [on account of] men, inflicting grievous pangs upon one another, says Διόνῃς to Aphroditῇ, 5, 384. The Schol. unnecessarily connects ἐξ ἀνδρῶν and τιθέντες. The sense is, 'we have already suffered much because we have taken part in the affairs of men,' cf. v. 385, seq. θωήν, *to inflict punishment*, Od. 2, 102. 2) *to put at or to, to attach, to add*, ἄλλα, 7, 364. 391; τινὶ τι; κορώνην, *a curved end (to the bow)*, 4, 111; περόνην, Od. 19, 256. b) *to place before*, in order to close any thing, λίθον θύρῃσιν, Od. 13, 370; θύρας, *to close the doors*, 14, 169. Od. 22, 157; hence said of the Hours: ἡμὲν ἀνακλίναι νέφος ἥδ' ἐπιθεῖναι, *to put back the cloud and place it before*, i. e. to open and shut, 5, 751. 8, 395; *spoken of the Trojan horse*, λόχον, Od. 11, 525. c) Metaph. μύθῳ τέλος ἐπιθεῖναι, *to put an end to the word*, i. e. to fulfil the declaration, 19, 107. 20, 369; φρένα ἱεροῖσιν, *to fix his heart upon, to direct his mind to the victims*, 10, 46. II) Mid. *to put upon, τί τινι; στεφάνην κεφαλῇσιν*, 10, 31; χεῖρας στήθεσσίιν τινας (his hands), 18, 317.

ἐπιτιμῆτωρ, opos, ὁ (τιμᾶς), *an avenger, one who inflicts punishment*, epith. of Zeus, ἐπιτιμῆτωρ ἱκετῶν τε ζείνων τε, Od. 9, 270.†

ἐπιτλήναι (ΤΑΑΩ), only imper. aor. ἐπιτλήτω, absol. *to continue patient at or under*; with dat. μύθοισιν ἔμοισιν, *my words*, *19, 220. 23, 591.

ἐπιτολμάω (τολμάω), *to have courage,*

to dare, to take courage, to encourage oneself, with infin., Od. 5, 353; absol. *to remain patient*, *Od. 17, 238.

ἐπίτονος, on (τείνω), *stretched*, whence the subst. ὁ ἐπίτονος (subaud. ἱμάς), *a rope with which the sail-yard is made fast to the mast, the yard-rope*, Od. 12, 423.†

ἐπιτοξάζομαι, depon. mid. (τοξάζω), prop. *to bend the bow at any one, to shoot, to aim at any one*, with dat., 3, 79.†

ἐπιτραπέω, Ep. for ἐπιτρέπω, ἐπιτραπεύουσι, 10, 421.†

ἐπιτρέπω (τρέπω), aor. 1 act. ἐπέτρεψα, aor. 2 act. ἐπέτραπον, aor. 2 mid. ἐπετραπόμην, perf. pass. ἐπιτέτραμμαι, 3 plur. Ion. and Ep. ἐπιτετράφαται, I) Act. 1) *to turn to, to give over to, to commit to, to thrust to, τί τινι; οἰκόν τινι (to one's care)*, Od. 2, 226; *without accus. expressed*, aor. 2, τοῖσιν ἐπετράπομεν μάλιστα, *to these we trusted most* [sc. τὸ φυλάσσειν], 10, 59; *instead of the accus. we have also the infin.*, 10, 116. 421. θεοῖς ἐπιτρέπειν τι, *to leave to the gods*, Od. 19, 502; hence pass. φ' ἐπιτετράφαται λαοί, *to whom the people are entrusted*, 2, 25; and *spoken of the Hours*: τῆς ἐπιτέτραπται οὐρανός, 5, 750. 2) *to turn to, to leave to, to yield to, νίκην τινί*, 21, 473; παισὶ κτήματα, *to leave possessions to children*, Od. 7, 149; and *without accus. [expressed]*, οὐκ ἐπέτρεπε [sc. ἐαυτόν, cf. Nägelsb. p. 313], γῆραι, *he yielded not to age*, 10, 79. II) Mid. *to turn oneself to*. σοὶ θυμὸς ἐπετράπετο εἰρεσθαι, *thy mind was inclined to ask*, Od. 9, 12.

ἐπιτρέχω (τρέχω), aor. 2 ἐπέδραμον, partic. aor. 1 ἐπιθρέξας, 13, 409;† perf. ἐπιδέδραμα, *to run to, both to render aid and to attack*. ἄρματα ἵπποις ἐπέτρεχον, *the chariots rolled after the horses*, 23, 504. 2) *to run over, to graze*, *spoken of a spear*, 13, 409. λευκὴ δ' ἐπιδέδραμεν αἴγλην, *glittering splendour glances over it*, Od. 6, 45. cf. Od. 20, 357.

ἐπιτροχάδην, adv. *running over cursorily, hastily, briefly (but to the point); in a summary way*, only ἀγορεύειν, 3, 213. Od. 18, 26.

ἐπιφέρω (φέρω), fut. ἐποιώσω, *to bring to or upon*, only in a hostile signif.; χεῖρας τινι, *to lay hands upon one*, i. e. to attack him, Od. 16, 438; and βαρεῖας χεῖρας, 1, 89.

*ἐπιφθάνω (φθάνω), partic. aor. 2 ἐπιφθᾶς, *to be beforehand, to anticipate*, Batr. 217.

ἐπιφθονέω (φθονέω), *to envy, to refuse enviously, to grudge, to forbid*, with dat. Od. 11, 149.†

ἐπιφλέγω (φλέγω), *to kindle, to set fire to, to burn up*, with accus. ὕλην, νεκρόν, *2, 455. 23, 52.

*ἐπιφράζομαι (φράζομαι), aor. 1 ἐπεφρασάμην, Ep. σσ. and with like signif. aor. 1 pass. ἐπεφράσθη, Od. 5, 183. 1) *to think of, to meditate upon, to consider*, with accus. βουλήν, 2, 282. 13, 741;

absol. 21, 410; *mls* to observe, to perceive, to understand, *ti*, 5, 665; in connexion with *voûn*, Od. 8, 94, 533; to recognize, Od. 18, 94. 2) to devise, to plan, to cogitate, *δλεθρόν τι*, Od. 15, 444; absol. *οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι*! Od. 5, 183.

ἐπιφρονέω (*ἐπίφρων*), to be thoughtful, intelligent, wise, discreet, only partecp. pass., Od. 19, 385.†

ἐπιφροσύνη, ἡ (*ἐπίφρων*), discretion, prudence, thoughtful care. Od. 5, 437; in the plur. *ἀνελέσθαι ἐπιφροσύνας*, to assume a thoughtful care, *Od. 19, 22.

ἐπίφρων, *ον* (*φρήν*), considerate, thoughtful, intelligent, wise, prudent, spoken of persons, Od. 23, 12. *ἐπίφρων βουλήν*, prudent or wise in counsel, Od. 16, 242; of things, *βουλή*, a prudent counsel, Od. 3, 128, 19, 326.

**ἐπιφωνέω* (*φωνέω*), to call to, to call on any occasion, Fr. 42.

ἐπιχειρέω (*χείρ*), fut. *ρήσω*, to lay hands upon, to seize, with dat. *δείνῃ*, *Od. 24, 386, 395.

ἐπιχεύαι, see *ἐπιχέω*.

ἐπιχέω (*χέω*), aor. 1 Ep. *ἐπέχευα*, infin. *ἐπιχεύαι*, aor. 1 mid. *ἐπεχενάμην*, Ep. aor. sync. 2 mid. *ἐπέχυντο*, 1) to pour upon or over; *χερσίν ὕδωρ*, water upon the hands, 24, 303. Od. 4, 212; *χέρονι βα προχόψ*, water from the pitcher, Od. 1, 186; metaph. of sleep, in tmesis: *μνηστήρεςσιν ὕπνον*, Od. 2, 395; *ἀνέμων αὐτῆναι*, to excite the breath of the winds, Od. 3, 289; *δούρατα*, to cast spears, 5, 618. δ) Mid. a) to pour upon for oneself, spoken of things dry: to pour upon, to heap upon, *ῥήν* (as ballast), Od. 5, 257; *χρῖον φύλλων*, (an effusion =) a heap of leaves, Od. 5, 487. b) With Ep. sync. aor. 2, only metaph. of a multitude of men: to pour upon, to rush to, *τοῖ δ' ἐπέχυντο*, 15, 654, 16, 295.

ἐπιχθόνιος, *ον* (*χθών*), living on the earth, earthly, 1) As epith. of *ἀνὴρ*, *βροτός*, *ἄνθρωπος*, 1, 266, 2, 553. 2) As subst. an inhabitant of the earth, h. 14, 2.

ἐπιχράω (*χράω*), to attack, to fall upon, to assail, with dat. of men and brutes, *Τρώεσσιν*, *ἄνεσσιν*, 16, 352, 356. *μητέρι μοι μνηστήρες ἐπιχράον*, the suitors assailed my mother, i. e. pressed her with their suit, Od. 2, 50 (*μοι* is dat. ethicus used in the language of familiar discourse. Nitzsch.).

ἐπιχρῶω (*χρῶω*), aor. 1 *ἐπέχρισα*, 1) to anoint, to besmear, with accus. *τόξον ἀλοιφῇ*, Od. 21, 179; *παρεάς*, Od. 18, 172. 2) Mid. to anoint oneself, *ἀλοιφῇ*. *Od. 18, 179.

ἐπιψάω (*ψάω*), to touch upon the surface, to graze, to touch; metaph. to feel (slightly). *δοτ' ὀλίγον περ ἐπιψάῃ παπιδεσσιν*, who can feel though but a little with his heart, Od. 8, 547.†

ἐπιωγαί, αἱ (*ἰωγή*), places near the shore, where ships, secure from storms, could lie at anchor, *roads* [sheltering coves. Cp.], Od. 5, 404.†

ἐπίων, see *ἐπιεμι* (*εἶμι*).

ἐπλε, Ep. for *ἐπελε*, see *πέλω*.

ἐπλεο or *ἐπλευ*, Ep. for *ἐπέλου*, and *ἐπλετο*, Ep. for *ἐπέλετο*, see *πέλομαι*.

ἐπληγτο, see *πελάζω*.

ἐποίω, fut. of *ἐπιφέρω*.

ἐποίχομαι (*οἶχομαι*), to go to, to go, to come to, 1) Absol., Od. 1, 143; limited, πάντοσε, 5, 508: *ἀνὰ στρατόν*, 1, 383.

2) With accus. of persons and inanimate things, a) to go to any one, *μνηστήρας*, Od. 1, 324. b) to go about, to go through, to inspect, spoken of a leader, 6, 81; *στήχας ἀνδρῶν*, 15, 279. *πάσας ἐπέχετο*, he (went) up to them all (the seals), Od. 4, 451. c) to fall upon any one, to attack, with accus. *οὐρήας*, spoken of Apollo, 1, 50; *Κύπριν χαλκῷ* (with a weapon), 5, 330; espily spoken of Apollo and Artēmis: *ἀγανοῖς βελέεσσιν* (to pierce with gentle shafts. Cp.), Od. 11, 173, 15, 411; see 'Απόλλων. 3) Of things: to go to any thing, to go about, τί; *νηὸν ἱκρία*, 15, 676; metaph. *ἐποίχεσθαι ἔργον*, to go to their work, to pursue or attend to it, 6, 492; *δόρπον*, Od. 13, 34; spoken of women: *ἰσθὺν ἐποίχεσθαι*, to go about the loom, see *ἰσθόν*, 1, 31.

ἐπομαι, mid. see *ἐπω*.

ἐπομνύμι and *ἐπομνύω* (*δμνυμι*), imperf. *ἐπώμνυν*, fut. *ἐπομνύμαι*, aor. *ἐπώμοσα*, to swear by, to take an oath of a thing; absol., Od. 15, 437; with accus. *δρκον*, with *μήποτε* and infin., 9, 132, 274; *ἐπὶορκον*, a false oath, 10, 332.

ἐπομφάλος, *ον* (*δμφαλός*), at, upon the navel; on the boss, spoken of a shield: *βάλειν σάκος μέσσον ἐπομφάλιον*, in the centre, on the boss, 7, 267.†

ἐποπιζομαι, dep. (δπιζομαι), to honour, to reverence, to dread, with accus. *Διὸς μῆνιν*, Od. 5, 146.† h. Ven. 291.

ἐποπτάω (*δπτάω*), to roast upon, to roast, *ἐγκατα*, Od. 12, 363.†

ἐποπτεύω (*δπτεύω*), to look upon, espily to inspect, to superintend, with accus. *ἔργα ἐποπτεύεσκε*, Od. 16, 140.†

(*ἐπόπτομαι*), pres. obsol., fut. *ἐπόψομαι*, see *ἐφοράω*.

ἐπορέγομαι, mid. (*δρέγω*), partecp. aor. *ἐπορεζάμενος*, to extend oneself towards, in order to attack, to extend the spear for a thrust, 5, 335,† subaud. *ἔχει*, see *δρέγω*.

ἐπόρυνμι and *ἐπορύνω* (*δρυνμι*), imperf. *ἐπώρυνε*, aor. 1 *ἐπώρσα*, imperat. *ἐπορσον*, Ep. aor. sync. mid. *ἐπώρτο*, 1) to excite, to awaken, τί τι; *μένος τινί*, 20, 93. 2) to urge on, to send to, spoken of the gods: *ὑπνον τινί*, to send sleep upon any one, Od. 22, 429; *δίζυν*, Od. 7, 271; *μόρσιμον ἡμαρ*, 15, 613. δ) Frequently in a hostile signif. to excite, to rouse against any man, 5, 765; and with infin., 7, 42. 11) Mid. together with Ep. aor. 2 and pluperf. to rush against, to assail; with dat. *Ἀχιλλῇ*, against Achilles, 21, 324.

ἐπορούω (*δρούω*), aor. 1 *ἐπόρουσα*, to leap upon, to spring upon, to rush upon, any man, with dat. always in a hostile signif., 3, 379, 4, 472; and *ἐν πόντῳ*, h.

Ap. 400; with double dat. *τινὶ δουρί* (with the spear), 16, 320; metaph. spoken of sleep: *αὐτῷ ὕπνος ἐπόρουσε*, sleep fell upon him (with the notion of haste), Od. 23, 343. *δ*) With the accus. *ἄρμα*, to leap upon the chariot, 17, 481.

ἐπορσον, see *ἐπώνυμι*.

ἔπος, eos, τό, a word, and generally every thing expressed by speech; hence also, *speech, narration, tradition*. H. *ἔπος καὶ μῦθος*, discourse and narration, Od. 11, 561; in the plur. Od. 8, 91. According to the connexion it signifies *a) a word pledged, a promise: διακέρσαι ἔπος*, 8, 8. *b) counsel, command*, 9, 100. *c) a response or oracle of a soothsayer*, Od. 12, 266. *d) narration, song of a bard*, Od. 8, 91, 17, 519. *e) word*, in opposition to deed, 15, 234; hence *ἔπειτα καὶ χερσὶν ἀρήγειν*, to help any man by word and deed, 1, 77. cf. Spitz. ad Il. 15, 234. *f) the contents of discourse, matter*, nearly = *πράγμα*, thing, 11, 652. Od. 22, 289, in connexion with *μῦθος*, where *ἔπος* relates more to the *substance* of the narration, *μῦθος* to its *intellectual form*.

ἐποτρύνω (ὀτρύνω), aor. 1 *ἐπώτρυνα*, to incite, to urge on. 1) Spoken of persons, with accus. *to encourage, to urge, to impel, to command*; often *θυμὸς ἐποτρύνει*, and in connexion with *ἀνάγειν*, mly with accus. and infin. following, *ἐταίρους τάφρον διαβαίνεμεν*, to cross the trench, 12, 50; with d.t. of the pers. and infin. only, 15, 258. Od. 10, 531. 2) Of things: *to excite, to press*, with accus. *πόλεμόν τινα*, to excite a contest against any man, Od. 22, 152; *πομπήν*, to ask urgently an escort, Od. 8, 30; but *ἀγγελίας πολίεσσιν*, to send embassies to the cities, Od. 24, 355. 11) Mid. *to press for oneself, to urge, πομπήν*, Od. 8, 31.†

ἐπουράνιος, ἱη, τον (οὐρανός), in heaven, heavenly, epith. of the gods, 6, 129. Od. 17, 484.

ἐποχέομαι, mid. (ὀχέω), fut. *ήσομαι*, to ride upon, to travel, ἵπποις. 10, 330; ἵπποις καὶ ἄρμασι, to ride in chariots, *17, 449.

**ἐπόψιος*, on (ὄψις), fut. *ήσομαι*, to ride upon, to travel, ἵπποις. 10, 330; ἵπποις καὶ ἄρμασι, to ride in chariots, *17, 449.

**ἐπόψιος*, on (ὄψις), fut. *ήσομαι*, to ride upon, to travel, ἵπποις. 10, 330; ἵπποις καὶ ἄρμασι, to ride in chariots, *17, 449.

ἐπόψιος, see *ἐφόραω*.

ἐπαθον, see *πέρθω*.

ἑπτὰ, indecl. seven, often in Il. and Od.

ἑπταβόειος, on (βόειος), made of seven layers of ox hide, seven hided, *σάκος*, *7, 220. 222.

ἑπταετής, ἐς (ἔτος), of seven years, only in neut. *ἑπτὰ* as adv. during seven years, *Od. 3, 305. 7, 259.

ἑπταπόδης, on ὁ (πούς), seven feet long, *θρίπυς*, 15, 729.†

**ἑπτάπορος*, on (πόρος), having seven courses, with seven paths, epith. of Pleiades, h. 7, 7.

**ἑπτάπορος*, ὁ, a river of Mysia, 12, 20. According to Strab. XIII. p. 603, it is called *Πολύπορος*. It rises in the mountain Teunos, and falls, after manifold

windings, into the Sinus Adramytténus, at the village Celænæ.

ἑπτὰπυλος, on, seven-gated, having seven gates, epith. of the Boeotian Thebes, 4, 406. Od. 11, 263. cf. Apd. 3, 6, 6.

ἑπταρον, see *πταίρω*.

ἑπτατο, see *πέτομαι*.

ἑπτάκα (ἑπτὰ), seven-fold; *δαίξεν*, to divide into seven parts. Od. 14, 434.†

**ΕΠΩ*, an obsolet theme from which come *ἔπος*, *εἶπον*, *ἐνέπω* and *ἐννέπω*, prop. to arrange; then, to speak, to say.

ἔπω, imperf. *ἔπον*, 1) Act. only Ep. to be about any thing, to be employed, to be busy, mly with prep. *ἀμφί, περὰ, περί*.

ἀμφ' Ὀδυσῆα Τρῶες ἔπον, the Trojans were engaged about Odysseus (Ulysses), i. e. they encompassed him, 11, 483; *περὰ Τυδείος υἱόν*, to hasten to the son of Tydeus, 10, 516; *περί τεύχεα*, to busy oneself about the arms, 15, 555. In all these and other passages, a tmesis may be supposed. 2) Trans. with accus. to take care of, to clean, *τεύχεα*, 6, 321. 11) Mid.

ἔπομαι, imperf. *εἰπόμην* and Ep. *ἐπόμην*, fut. *ἔψομαι*, aor. 2 *ἐσπόμην*, imperat. Ep. *σπεῖο, ἐσπέσθω*, subj. *ἔστωμαι*, optat. *ἐσποίμην*, infin. *σπείσθαι*, Od. 22, 324; *ἐσπέσθαι*, 5, 423; partic. *ἐσπόμενος*, 12, 395. The first e, in the subj., optat., infin., and partic., is rejected by Becker, Thiersch, § 232, 56. Butt. Gram. p. 280, and Spitz. Excurs. X. on Il., consider it correct and Epic, but reject the pres. *ἔσπεται*, Od. 4, 826; for which *ἔρχεται* must be read; signif. to follow.

1) Spoken of living beings: to go after, to accompany, with dat. chiefly of warriors who follow a leader, 2, 524. 675, seq., strengthened by *ἄμα*, 5, 551. Od. 11, 372; again, *μετὰ τινα*, 18, 234; also *μετὰ κτίλον ἔσπετο*, the flock followed the ram, 13, 492; again, *σύν τινα*. Od. 7, 304.

δ) Metaph. spoken of inanimate things; often of ships, 11.: of bridal presents: *ὅσσα εἵκοι φίλης ἐπὶ παιδὸς ἔσπεσθαι*, as many as it is suitable to give with a dear daughter, Od. 1, 278. 2, 197. *τρυφάλεια ἔσπετο ἄμα χειρὶ*, the helmet followed the hand, i. e. he retained the helmet in his hand, 3, 376. *ἐπαλξίς ἔσπετο*, the breast-work followed. 1. e. fell down, 12, 398; metaph. to attach to, to be connected with, to follow, as *κῦδος, τιμὴ, Ἄρη*, 4, 415. 9, 573; *ἐκ τινος*, from, by means of, any man, 8, 140; to which meaning belongs h. Ven. 261. 2) to be able to follow, to come forth with, *τινί*, 16, 154. Od. 6, 319; metaph. spoken of the limbs and the bodily powers: *γούνατα αὐτῷ ἔσπετα*, 4, 314; *χεῖρες*, Od. 20, 237. 3) In a hostile signif. to pursue, *τινί*, 11, 165; *ἀμφ' αὐτόν*, 11, 474. 15, 257; only in Il. 4) In the imperat. equivalent to, to come. *ἔπεο προτέρω*, come nearer, 18, 387. Od. 5, 91.

**ἐπωλένιος*, on (ὠλένη), upon the elbows, in the arms, h. Merc. 433. 510.

ἐπώνυμος, on (ὄνομα, ὄνυμα), deriving its name from, named after, having a sur-

name, from any particular occasion. Ἀλκυόνην καλέσσκον ἐπώνυμον, they named her Alcyonē with a surname (in reference to the sad fate of her mother), *s*, 562; the real name of a person containing a reference to character or fortune, Od. 7, 54, 19, 409. h. Ap. 373.

ἐπῶρτο, see ἐπὶ ὄρνυμι.

ἐπώχато, most probably 3 plur. plur. perf. pass. from ἐπέχω, 12, 340.† πᾶσαι (πύλαι) ἐπώχато, all the gates were closed (ἐπικεκλησμέναι ἦσαν, Apoll. Hesych.). From ἐπέχω, perf. with change of vowel ὄχα (cf. συνόχκα, ὄχεύς), perf. pas. ἐπωγαί: ἐπέχειν τὰς πύλας, to shut the gates, is after the analogy of ἐπέχειν τὰ ὄτα, cf. Buttm. Gr. Gram. ἐχω; Rost, p. 308; Thiersch, § 232, 64; who however translates it: to press. Other explanations are a) 3 plur. plur. perf. from ἐπείγω, with the reading ἐπώχато, which cannot by any means signify 'to shut.' b) 3 plur. imperf. from ἐπείχομαι; with the reading πᾶσας ἐπώχато, the Trojans ran to all, which does not accord with the connexion.

ἐραζε, adv. (ἐρα), on the earth, to the earth, with πίντω and χέω, II. and Od.

εραμαι, Ep. for ἐράω, depon. mid. aor. 1 ἡρασάμην, Ep. σσ, to love, to love dearly, with gen. frequently spoken of persons, 3, 446; of things: πολέμου, μάχης, 9, 64, 16, 208; δόρποιο, h. Cer. 129.

ἐραννός, ἡ, ὅν (ἐράω), lovely, charming, epith. of beautiful towns, 9, 531. Od. 7, 18.

ἐρανος, ὁ, a meal, to which each guest contributes his share, Od. 1, 226. II, 415; a picnic. According to Nitzsch ad Od. 1, 226, ἐρανος, in the sense of a contribution to a common object, e. g. an entertainment, is not found in H., but it is to be taken in a general signif.: an entertainment of princes with a superior king; perhaps, a friendly entertainment.

ἐρατεινός, ἡ, ὅν (ἐράω), lovely, agreeable, charming, often spoken of countries, cities, rivers, also ἡγορή. ὁμηλική, 3, 175, 6, 156; of persons, Od. 4, 13, 8, 230.

ἐρατίζω, Ep. form of ἐράω, to desire vehemently, with gen. χρεῶν ἐρατίζων, *II, 551. 17, 660.

ἐρατός, ἡ, ὅν (ἐράω), beloved, lovely, agreeable; δῶρ' Ἀφροδίτης, 3, 64.† Often in the hymns.

ἐργάζομαι, depon. mid. (ἐργον), augm. εἰργ., 1) to work, to be active, absol. Od. 14, 272. h. Cer. 189; spoken of bellows, 18, 469. 2) Trans. to perform, to do, to practise, with accus. ἐργα, Od. 20, 72; ἐργα ἀεικέα, to practise shameful deeds, 24, 733; ἐναίσιμα, Od. 17, 321; also χρυσόν, to work gold, Od. 3, 435.

ἐργάθω, ἐεργάθω, poet. form of ἐργω, to separate. χροά ἐργαθεν, II, 437.† ἀπὸ δ' αὐχένος ὡμον ἐεργαθεν, 5, 147.†

*ἐργασίη, ἡ (ἐργάζομαι), work, labour, activity, h. Merc. 486.

*Ἐργίνος, ὁ, son of Clymenus, κινκ of Orchomenus, h. Ap. 297.

*ἐργμα, τό (ἘΡΓΩ), = ἔργον, work, act, deed, h. 27, 20, 32, 19.

ἐργον, τό (ἘΡΓΩ), 1) work, deed, action, often plur θέσκελα, ἀήσυλα ἐργα, ἐργα φιλοτήσια, the delights of love, (Od. 11, 246; and in antithesis with μῦθος, βουλῇ, 9, 443. 2) work, labour, business, occupation, trade, limited by an adj. or subst. ἐργα γάμοιο, the works of marriage. ἐργα πολεμῆια, works of war, 5, 428. 429. θαλάσσια ἐργα, seafaring business, 2, 614; fishing, Od. 5, 67; also spoken of animals, Od. 17, 313. Chiefly in the following special connexions: a) ἐργα ἀνδρῶν, works of men, i. e. agriculture, as the peculiar employment of men. Hence also ἔργον, labour in the field, Od. 14, 222; and ἐργα in the plur. cultivated fields, estives, 2, 751. Od. 14, 344; espily πτόνα ἐργα, Od. 4, 318; and ἐργα πατρώια, Od. 2, 22; also ἐργα βοῶν, Od. 10, 98. b) ἐργα γυναικῶν, the works of women, i. e. partly the cares of house-keeping, but espily weaving, spinning, and other female labours of art 9, 128, Od. 2, 117, cf. Od. 1, 356. c) In the II. espily the labours of war, fighting, battle, war, 4, 470. cf. 539; also ἔργον μάχης, 6, 522. 3) the product of labour, work. ἐργα γυναικῶν, woven stuffs, 6, 289. ἐργα Ἡφαίστοιο, metallic products, Od. 4, 617. 4) Generally, work, thing, matter, affair, 1, 294; ἐργα δαιτῶς, 9, 238; ὅπως ἔσται τὰδε ἐργα, how these things shall end, 4, 14; spoken of a great stone: μέγα ἐργον, a huge affair, 5, 303, 20, 286.

ἐργω, and mly ἐέργω, Ion. and Ep. for εἰργω, aor. 1 act. ἐρξα, perf. act. ἐεργμαι, 3 plur. Ep. ἐρχαται (witho: it augm.), plur. perf. 3 plur. ἐερχατο and ἐρχατο, partic. aor. pass. ἐρχθεῖς. The Attics distinguish between εἰργω, to exclude, and εἰργω, to include. H. has only the spirit. len. εἰργω is found only 23, 72, ἐέργω, prop. ἐέεργω is most common, a form of ἐέργνυμι, ἐργάθω.) Primary signif. to separate; according to the connexion: 1) to include, to hem in, to confine, with accus. ἐντος ἐέργω, to include within, to limit, 2, 617, 845, 9, 404; δόμον, to shut up, Od. 7, 88; pass. with ἐν: ἐρχθέντ' ἐν ποταμῷ, confined in the river, 21, 282. Od. 10, 283. ἐνθα τε φρένες ἐρχαται, where the diaphragm is shut up, 16, 481. σάκεσσι ἐρχατο, 17, 354. γέφυρα ἐεργμέναι, confined, i. e. firmly fortified dams or dykes, 5, 89; see γέφυρα (pontes sublevis firmati, Heyne) 2) to exclude, to separate, to prohibit, to remove, 23, 72; with ἀπό: βέλος ἀπὸ χροός, 4, 130. ὅσον ἐκ νηῶν ἀπὸ πύργου τάφος ἐέργεν, all the space from the ships onward, which the trench separated from the wall, 8, 213; cf. Spitz. [all the space from the ships to the wall and from the wall to the ditch, cf. Schol. and Heyne, ad loc.]; with the gen. alone: παῖδός, 4, 131; ἐεργόμενος

πολλέμοιοι, restrained from war, 13, 525. 3) Generally, to *press*, to *crowd*, λαὸν ἐπ' ἀριστερά, pressing the people to the left, or separating the people, i. e. touching the left side of the army, 12, 201; ἐπὶ νῆας, 16, 395; with ἐκτός, and gen., Od. 12, 219.

ἘΠΩ, obsol. pres. which furnishes tenses to ἔρδω or ῥέζω, q. v.

ἔρδω, poet. (ἘΠΩ), fut. ἔρξω, aor. ἔρξα, perf. ἔοργα, pluperf. ἑώργειν, 1) to *do*, to *make*, to *perform*, often absol., 4, 29; with accus. ἔργα, 10, 51. Od. 2, 236; with the dat. pers. τί τινι, 14, 261. Od. 14, 289; but more frequently with double accus. κακὸν and κακά τινα, 3, 351. 9, 540; also εὖ ἔρξαι τινα, to benefit any man, 5, 650. 2) Espl. to *offer*, to *sacrifice*, ἑκατόμβας, ἱερὰ θεοῖς, 2, 306 (ἔοργα and ἑώργειν are used in the signif. to *do*, cf. ῥέζω).

ἑρεβνός, ἡ, ὄν (Ἐρεβος), dark, gloomy, νύξ, 5, 659; and ἀήρ, *5, 864.

Ἐρέβουσι(ν), see Ἐρεβος.

ἑρέβινθος, ὁ, a chick-pea, perhaps cicer arietinum, Linn., 13, 589 †

Ἐρεβος, eos, τό, Ep. gen. Ἐρέβεus, Ἐρέβουφι, Erebus, a gloomy place under the earth between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; the nocturnal gloom of Hades, but it is better to explain it, with Völcker and Nitzsch (Od. 10), the dark earth as the dwelling of the dead, and especially the valley of death, 8, 368. Od. 10, 528. 12, 81; Ἐρέβουφι, 9, 572, appears corrupted from Ἐρέβουφι, according to Thiersch, § 186, 4. Rost. Dial. 23, c.

Ἐρεβόσδε, adv. to Erebus, Od. 20, 356. † ἑρέειν, poet. (ἑρομαι), to ask, to interrogate, with accus. pers. τινα, 6, 176; of the thing, γενεήν, 6, 145; and with double accus. τινα τι, Od. 1, 220. 4, 137; also ἀμφί τινι, after any man, Od. 24, 263. 2) to try, said of the lyre, h. Merc. 487. 3) to say, to speak, h. Merc. 313. Herm. reads ἑρέεινον for ἑρέειν and translates: quum singula accurate disceptassent. 11) Mid. as depon., Od. 17, 305. h. Merc. 813.

ἐρεβίζω (ἐρέθω), to irritate, to provoke, in a good signif. only: δμῳάς, μητέρα, to excite to interest and curiosity, Od. 19, 45. b) Elsewhere in a bad signif. to excite to anger, to irritate, 1, 32; κροτομέοις, χαλεποῖς ἐπέεσσι, 5, 419. Od. 17, 395; and spoken of lions: κύνας τ' ἄνδρας τε, 17, 658.

ἐρέθω (kindred with ἐρίς), poet. form of ἐρεβίζω, to irritate, to anger, with accus., 1, 519; and with infin., h. 7, 4, in the Od. spoken of cares: to disquiet, to distress, Od. 4, 813. πυκνὰ δέ μοι ἀμφ' ἀδινὸν κῆρ δέξεται μελεδῶναι ὀδυρομένην ἐρεθουσιν, poignant cares thronging about my enveloped heart distress me grieving, Od. 19, 517 (μοί belongs to κῆρ).

ἐρείδω, aor. 1 ἔρεισα, aor. 1 mid. ἤπεισάμην, perf. pass. ἐρήρεισμαι, 3 plur.

Ion. ἐρηρέδαται, 3 sing. pluperf. ἤρηρειστο, aor. 1 pass. ἤρεισθην (augm. only in the aor. mid.), 1) Act. 1) Trans. to place firmly on, to lean upon, to fix firmly upon, with accus. and prep. πρὸς, περί τι, ἐπὶ τινι and dat. alone. δορυ πρὸς τεῖχος, 22, 112. Od. 8, 66; ἀσπίς ἐπὶ πύργῳ, 22, 97; pass. ἐπὶ μελῆς ἑρυσθείς, leaned, supported upon his spear, 22, 225. ἐν δὲ θρόνοι περί τοίχον ἐρηρέδατο, within were seats placed around the wall (others, fixed), Od. 7, 97. λάε ἐρηρέδαται δύο, 23, 329. χάλκεοι τοῖχοι ἐρηρέδατ' ἔνθα καὶ ἔνθα, brazen walls were erected on both sides, Od. 7, 86. According to Buttm. Gr. Gram. § 98, the reading ἐληλάδατ' or better ἐληλέατο, rejected by Wolf, is to be preferred, see ἐλαῖνω. So also Voss: the walls extended; again: to put upon with violence, οὐδε ἐρείσθη, he was stretched upon the ground, 7, 145. 11, 144; οὐδε δὲ σφιν χαίται ἐρηρέδαται, their manes extended to the ground, 23, 284. b) to thrust any thing, to press, to strike, with the accus. since by pressure a moveable object is urged forward: ἀσπίς ἀσπίδα ἐρείδε, κόρυς κόρυν, ἀνέρα δ' ἀνῆρ, shield pressed shield, 13, 131 (said of pent-up troops); βελέεσσιν τινα, to press with missiles, 16, 108; hence pass. to be thrust, to be pressed, with διά: διὰ θώρηκος ἤρηρειστο ἔγχος, the spear penetrated the cuirass, 3, 358. 7, 252. 2) Intrans. to lean upon, to press. ἀλλήλησιν ἐρείδουσai, pressing one upon another, i. e. quickly; according to Eustath. 'turning towards each other, so that one maid held the head, the other the feet of the dead,' Od. 22, 450; perhaps also intrans. βελέεσσιν, 16, 108. 11) Mid. to support oneself upon, to lean upon, with dat. στήπρω ἔγχεϊ, with gen. ἐρείσατο χειρὶ γαίης, with the hand upon the earth, 5, 309. 11, 355. 2) Absol. to press, to exert oneself, ἐρεῖσάμενος, βάλε, 12, 457; and generally to strive, to struggle, 16, 736, of steeds, 23, 735. On ἐρηρέδαται, see Thiersch, § 212. 35. c. Buttm. p. 183.

ἐρείκω, aor. 2 ἤρικον, act. to tear in pieces, to break up; only mid. with aor. 2 intrans. to tear, to break. ἐρεϊκόμενος περί δουρί, spoken of the cuirass, 13, 441. ἤρικε κόρυς. *17, 295.

ἐρείο, Ep. for ἔρην, see ἑρομαι.

ἐρείομεν, Ep. for ἐρέομεν, see ἐρέω.

ἐρείπω, poet. aor. 2 ἤριπον, perf. pass. ἐρήριμμαι, 3 sing. pluperf. ἐρήριπτο, Ep. shortened for ἐρίπ-, 1) Trans. in the act. to cast down, to demolish, with the accus. τεῖχος, ἐπάλξεις, 12, 258. 15, 356. ἐρήριπτο τεῖχος Ἀχαιῶν, the wall of the Greeks was torn down, 14, 15. 2) Intrans. in aor. to tumble down, to fall. a) Mly spoken of men: ἐξ ὀχέων, ἐν κονίῃ, γυνῆ; ἔστη γυνὴ ἐριπών, he sank on his knees, but still held himself up [stetit (superiore parte corporis), Damm], 5, 309. ἤριπε πρηνής, 5, 58. Od. 22, 296. b) Of trees: 16, 482. 13, 389. 21, 243.

*Ἑρεμβοί, *oi, the Erebbi*, a people mentioned by H. after the Sidonians, Od. 4, 84. According to Hellanicus and most of the old Geogr. Strab. 16, p. 728, they were Troglodytæ (fr. ἔρα, earth, and ἑμβαίνειν), and dwelt east of Egypt, in Arabia. Others sought them in Cyprus; others still make them a branch of the Æthiopians, as Völcker Geogr. p. 89.

ἐρεμνός, ἡ, ὅν (kindred with ἐρεβός), *dark, black, gloomy*, γαῖα, Od. 24, 106. h. Merc. 427; more cly with the idea of dreadful, as αἰγίς, λαίλαψ, νύξ, 4, 167.

ἐρέξα, see ῥέζω.

ἐρέομαι, Ep. for εἶρομαι, whence imperfect, ἐρέοντο, infin. ἐρέεσθαι, *to ask*.

ἐρέπτομαι, depon. mid. (kindred with ἐρεῖπω), *to graze, to eat, to feed upon, to browse*, always of brutes, λατὸν, κρεῖ, πυρρόν, 2, 776. 5, 196. 19, 553; δημόν (of a corpse), 21, 204; spoken of men who eat the uncooked fruit of the lotus, Od. 9, 97; always and only particp.

ἐρέριπτο, see ἐρεῖπω.

ἐρεστή, ἡ, see ἐρεστήν.

ἐρέσσω (akin to ἐρέω), *to row*, always intrans., 9, 361. Od. 11, 78.

ἐρέτης, οὐ, ὁ (ἐρέσσω), *a rower*, only in the plur. II. and Od.

*Ἑρετμεύς, ἦος, ὁ (= ἐρέτης), a Phæacian, Od. 8, 112.

ἐρετμόν, τό (Ep. for ἐρετμός), *an oar, oars*, in H. always as neut., Od. 11, 121. 12, 15. 23, 268; also in the plur., Od. 11, 125.

*Ἑρέτρια, ἡ, see Εἰρέτρια.

ἐρεύγομαι, depon. mid. aor. 2 ἤρυγον, 1) Intrans. *to belch, to eject wind upwards from the stomach*, spoken of the Cyclops: ἐρεύγετο οἶνοβαρεῖον, heavy with wine, he belched, Od. 9, 374. 2) Metaph. of the sea, *to dash up*, ἐρευνομένης ἁλός, 17, 265. κύματα ἐρεύγεται ἡπειρόνδε, the waves dashed (with a roaring sound) roaring upon the land, Od. 5, 403. 438. c) In the aor. 2, *to bellow*, spoken of an ox, only 20, 403. 404. 406. 2) Trans. with the accus. φόνον αἵματος, *to vomit forth the bloody gore*, 16, 162.

*Ἑρευθαλίων, ὄνος, ὁ, a noble Arcadian, who was slain by Nestor in a war of the Pylians and Arcadians, 7, 136. 4, 319 (= ἑρευθος).

ἐρεῦθω, aor. ἔρευσα, *to redden, to dye or colour red*; γαίαν αἵματα, *11, 394. 18, 329.

ἐρευνάω (kindred with ἐρέω), fut ἥσω, *to search for, to track*, spoken of dogs: ἱχνα, Od. 19, 436; of lions: μετ' ἀνέρος ἱχνα, 18, 321; τεύχεα, *to seek the weapons*, Od. 22, 180; τινά, h. Merc. 176.

ἐρέφω, aor. 1 ἔρεψα, *to cover over*, espily *to furnish with a roof, to roof*; θάλαμον καθύπερθεν, 24, 450. Od. 23, 193; *to build*, since roofing is the finishing operation: εἰπορέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα (if I have ever built thee a well-pleasing temple, thus Voss), 1, 39; see περέφω.

*Ἑρεχθεύς, ἦος, ὁ, in the earlier fables

was not distinguished from Erichthonius; according to H. he was a son of *Earth*, educated by Athênê in her temple, and, as the primitive hero of Athens, worshipped with the patron goddess of the city, 2, 547. Od. 7, 81. According to later tradition, son of Hēphæstus and *Earth* or Atthis, daughter of Cranaus, Apd. 3, 14. 6.

ἐρέχθω (kindr. with ἐρεῖκω), *to tear in pieces*; metaph. θυμὸν δάκρυσσι καὶ στοναχῇσι, *to torture the mind with tears and sighs*, Od. 5, 83. Pass. h. Ap. 358. 2) *to hurry hither and thither*, spoken of a ship: ἐρέχθεσθαι ἀνέμοισι, *to be tossed [rocked. Cp.] by the (tempestuous) winds*, 23, 317.

ἐρέω, Ion. for ἐρῶ, see εἶρω, and φημί. ἔρώ, Ep. pres. for εἶρομαι, *to ask, to seek*, whence particp. ἐρών, 7, 128; subj. ἐρείομεν, Ep. for ἐρώμεν, 1, 62; optat. ἐρείοιμεν, Od. 4, 192.

ἐρήμος, ἡ, οὐ (Att. ἐρημος, οὐ, prob. from ἙΡΑ), *solitary, deserted*, spoken of places, 10, 520. Od. 3, 270; μήλα, 5, 140.

ἐρηρέδαται, see ἐρεῖδω.

ἐρητύω (ἐρύω), aor. 1 ἐρήτυσα, iterat. form ἐρητύσασκε, aor. 1 pass. ἐρητύθην, 3 plur. ἐρήτυθεν, Ep. for ἐρητύθησαν, without augm. I) Act. *to restrain, to check, to repress*, with accus. φάλαγγας, λαόν, often with dat. instrum. ἀγαναίς, μελιχίους, ἐπέεσσιν. Pass. ἐρήτυθεν καθ' ἑδρας, *they were restrained (or settled) upon their seats*, 2, 99. 211; cf. 8, 345. Od. 3, 155. 2) Metaph. *to hold in check, to moderate, to restrain*, θυμόν, 1, 192. Pass. 9, 635. 462. 13, 280. II) Mid. as depon. with accus. λαόν, 15, 723 (v long before σ when a long syllable follows, short when a short follows, cf. Spitz. Pros. § 52, 5).

ἐρί-, an inseparable particle, which, like ἀρί, is used only in composition, and strengthens the idea of the word, very.

ἐριαύχην, ενος, ὁ, ἡ (αὐχὴν), *having a lofty neck, high-necked*; epith. of steeds, *10, 305. 11, 159.

ἐριβρεμέτης, οὐ, ὁ (βρέμω), *loud-thundering*, epith. of Zeus, 13, 624. †

*ἐρίβρομος, οὐ (βρέμω), *loud-roaring, loud-thundering*, epith. of Dionýsos, h. Bacch. 6, 36.

ἐριβρύχος, οὐ (βρύχω), *loud-bellowing*, h. Merc. 116.

ἐριβῶλαξ, ακος, ὁ, ἡ, and ἐριβῶλος, οὐ (βῶλαξ), *having great clods [deep-soiled. Cp.]*, an epith. of fertile regions: both forms often occur in the II.; in the Od. each once, Od. 5, 34. 13, 235.

ἐρίδουπος, οὐ (δοῦπος), Ep. for ἐρίδουπος, οὐ, 1) *loud-thundering*, epith. of Zeus, 5, 672; and often. 2) *loud-roaring, resounding*, ποταμοί, Od. 10, 315; πόδες ἱππων, 11, 152; αἰθουσα, the resounding porch, 24, 323. Od. 3, 349 (ἐρίδουπος only of Zeus and the hoofs of horses; elsewhere ἐρίδουπος).

ἐριδαίνω, Ep. (ἐρίζω), aor. 1 mid. ἐριδήσασθαι, 1) *to contend, to dispute, to*

quarrel, with dat. and ἀντία τινός, Od. 1, 79; and μετά τινι, Od. 21, 310; primarily spoken of a contest with words, ἐπέεσσιν, 2, 342. 1, 574; metaph. spoken of winds, ἀλλήλοισιν, 16, 765. 2) *to fight, to struggle*, Od. 2, 206. ἐριδαίνωμεν εἵνεκα τῆς ἀρετῆς [where τῆς is ἀρετῆς, Fäsi], we struggle on account of the virtue, viz of Penelope, as Aristarchus rightly explains it, τῆς ταύτης ἀρετῆς, s. Nitzsch ad loc. who rejects the explanation of Thiersch, Gr. § 234, 20, 'for precedence,' and of Voss: 'to combat for the prize,' absol. *to combat, to contend*, ἐριδήσασθαι ποσσίν, in running, 23, 792.

ἐριδήσασθαι, see ἐριδαίνω.

ἐριδμαίνω (poet. form of ἐρίζω), *to irritate, to provoke*, with accus. σφῆκας, 16, 260.†

ἐρίδουπος, ον = ἐρίδουπος.

ἐρίζω (ἐρις), aor. 1 mid. (ἐρίσσεται subj. aor. 1), 1) *to contend, to dispute, to quarrel*, τινί with any man, primarily spoken of a verbal contest, then generally of a hostile disposition. τινί, with any man, 1, 6. 6, 131. 13, 109; ἀντιβίην τινί, to contend face to face with any man, 1, 277; περὶ ἰσως, for justice [suo jure, Heyne], 12, 423. 2) *to combat, to contend, to vie*, τινί, with any man, 6, 131; the thing which the combat respects stands, a) In the accus. Ἀφροδίτῃ κάλλος, with Aphroditē in beauty, 9, 389. Od. 5, 213. b) *περὶ τινος*, as μύθων, concerning eloquence, τόξων, in archery, 15, 284. Od. 8, 225. c) In the dat. ποσὶ, δροσσοσύνη, 13, 325. Od. 15, 321. d) With infin. χερσὶ μαχίσσασθαι, Od. 18, 38; absol. Νέστωρ οὗτος ἐρίζεν (sc. αὐτῷ), vied with him, 2, 555, Wolf. II) Mid. *to contend*, with double dat. with any man, about any thing, 5, 172. ἀνδρῶν κέν τις μοι ἐρίσσεται (for ἐρίσηται) κτήμασιν, no one of men would vie with me in possessions, Od. 4, 80.

ἐρίπης, οἱ, see ἐρίηρος.

ἐρίηρος, ον (ἄρω), plur., by metaplasma, ἐρίηρης, prop. very suitable, hence: a) (*greatly*) *attached, faithful, intimate, dear*, εταίροι, 3, 47. Od. 9, 100. b) *pleasing, agreeable*, who pleases all, αἰδώς, Od. 1, 346.

ἐριθλής, ἐς (θάλλω), *very verdant, blooming, beautiful, luxuriant*, epith. of cultivated fields and trees, *5, 90. 10, 467. 17, 53.

ἐριθός, δ, *a labourer, a hired reaper*, 18, 550. 560. 2) *a servant, a companion*, hence πλῆμων γαστρος ἐριθός = *crepitus ventris*, h. Merc. 296.

ἐρικυδής, ἐς (κύδος), *very distinguished, famous, glorious*; δῶρα θεῶν, 3, 65: ἡβη, 11, 225; and often δαίς, 24, 802. Od. 3, 66.

ἐρίμυκος, ον (μυκάομαι), *loud bellowing*, epith. of cattle, 20, 497. Od. 15, 235.

ἐρινεός, δ, *the wild fig-tree, caprificus*, Od. 12, 103. 2) In the II. it is also a proper name of a particular region near Troy; *the fig-hill*, according to Voss. Strabo, XIII. p. 597, calls it a strong

place planted with fig-trees, from which the city was most accessible to the enemy, 6, 433. ἐρινεός ἡγεμόεις, here was the watch-tower, 22, 145.

Ἐρινύς, and Ἐρινύς, ὅς, ἡ, plur. αἱ

Ἐρινυῖες, contr. Ἐρινύς, 9, 484; *the Erinyes*, goddesses of vengeance (the Furies of the Romans), H. does not mention their number, form or names, the sing. stands 9, 571. 19, 87; mly plur., 9, 454, seq. They are the symbol of the scourging of a guilty conscience which follows every act of impiety, and especially of the curse which rests upon any wretch who violates the most sacred duties of humanity. They punish therefore the disobedience of children to parents, 9, 454. Od. 2, 135. 11, 280; violated duties towards parents, kindred, and suppliants, 15, 204. Od. 17, 475; perjury, 19, 260; and every slaughter, 9, 571. Since they punish the impious man here in life, they show themselves hostile to men, and prompt them also to wicked actions, 19, 87. Od. 15, 231. Thus in character they approach the Fates, and as goddesses of fate they do not permit men to learn too much of their future destiny, 19, 418. They dwell in Erebus, Od. 15, 234. II. 9, 571; and they punish transgressors even after death, 19, 270. According to Hes. Th. 185. *Earth* (Gaia) bore them from drops of the blood of Uranus, and Apd. 1, 1. 3, mentions as their names: *Tisiphonē, Megara*, and *Alectō*. 2) As appell. *curse*: τῆς μητρός, 21, 412 (ὅ in the nom. in the derived cases ὅ. Ἐρινύς prob. derived from an Arcad. form ἐρινύω, to be angry, Paus. 8, 25. 4; or from ἐρίνω, ἐρευνάω, to track, hence the correct orthography is Ἐρινύς, adopted by Spitz.).

ἐριον, τό, Ion. and Ep. εἰριον (dim. from εἶπος), *wool*, often in the plur. τα εἶρια, 3, 388; ἐριον only Od. 4, 124.

ἐριονίης, ον, and ἐριονίος, δ, *that brings prosperity*, according to Schol. from ἐρι and δνινημι, *very useful*, epith. of Hermēs, 20, 72; ἐριονίης only 20, 34. Od. 8, 322. 2) As pr. n. for *Hermēs*, 24, 360. 440.

Ἐρις, ἴδος, ἡ, accus. ἔριν and ἔριδα (the last most common; ἔριν only in the Od.), 1) *contention, strife, discord*; μάχεσθαι, to contend in strife, i. e. with words, 1, 8 (so Wolf rightly), cf. 7, 210. 20, 66; in like manner ἐριδι ξυνελαύνω, to bring into strife, 20, 134. ἔριν στήσαι ἐν τῇ, Od. 16, 292; particularly in the II. spoken of war: *contest, battle*, 3, 7. 5, 732. ἔριδα ξυνάγειν Ἀρης, 5, 861. ἔριδα προβάλλειν, 11, 529. 2) *combat, emulation, rivalry*; hence ἐξ ἐρίδος, from rivalry, 7, 111. Od. 4, 343. ἔρις ἐργοιο, emulation in a work, Od. 18, 366. ἔριδα προφέρειν, to show rivalry, Od. 6, 92. ἔριδα προφέρεσθαι τινι ἀέθλων, to propose a combat to any man, Od. 8, 210.

Ἐρις, ἴδος, ἡ, *Eris*, as a goddess, the author of fighting and contention, 4, 441; sister and wife of Arēs, 5, 518. 20, 43.

Accord. to Hes. Th. 223, she is the daughter of Night. She is mentioned 11, 3. 4. 18, 535. Later, the goddess of strife and discord.

Ἑρισθενής, ἐς (σθένος), *very strong, all-powerful*, epith. of Zeus, 13, 54. Od. 8, 289.

Ἑρισμα, ατος, τό (ἐρίσω), *the occasion of contention, the apple of discord, contention*, 4, 38. †

Ἑριστάφυλος, ον (σταφυλή), *of large grapes, οἶνος [the vinous grape, large-cluster'd. Cp.]*, *Od. 9, 111. 358.

*Ἑρισφάραγος, ον (σφαραγέω), i. q. Ἑρισμάραγος, *loud-sounding, loud-thundering*, epith. of Poseidōn, h. Merc. 187.

Ἑρίτιμος, ον (τιμή), *highly-prized, precious, splendid, highly-honoured*, epith. of the aegis, 2, 447; and of gold, *9, 126.

Ἑρίφος, ὁ, ἡ, *a kid*, Il. and Od.

Ἑριφύλλη, ἡ, daughter of Talaus and Lysimachē, wife of Amphiarāus. She suffered herself to be bribed by Polynices with the necklace of Harmonia, and persuaded her husband to take part in the expedition against Thebes, although as a prophet he foresaw his death. According to the direction of the father, her son Alcmaeon put her to death, Od. 11, 326.

Ἑριχθόνιος, ὁ, son of Dardanus and Batia, father of Tros, distinguished for his wealth, as three thousand mares fed in his pastures, 20, 219, seq.

Ἑριώπις, ἰδος, ἡ, wife of Oileus, 13, 697.

*Ἑριώπις, ἰδος, ἡ (ὦψ), *large-eyed*, Ep. 1, 2.

Ἑρκεῖος, ον, Att. Ἑρκειος, prop. belonging to the court (ἔρκος), hence 'Ἑρκεῖος, ὁ, *house-protecting*, an epith. of Zeus, because as a tutelary deity he commonly had his altar in the front court, Od. 22, 335. †

Ἑρκίον, τό (dimin. from ἔρκος), *an enclosure, a hedge, a wall*, αὐλῆς, 9, 476. Od. 18, 102.

ἔρκος, εος, τό (εἶργω), 1) *an enclosure, a hedge, a fence*, for the protection of fields and gardens, 5, 90; and especially about the court of the dwelling, Od. 21, 238; hence *the court, the front court*, Od. 2) *a cage, a net, a trap* to take birds; perhaps *a sunning-floor*, Od. 22, 489. 3) *Metaph. a protection, a defence*, spoken of the girdle and the shield: ἔρκος ἀκόντων, against javelins, 4, 137. 15, 646; βελάνων, 5, 316; spoken even of persons, of Achilles and Ajax: ἔρκος πολέμοιο, bulwark of the war, 1, 284. 3, 229; like πύργος. Of frequent occurrence is the formula ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων! what a word has escaped the fence of thy teeth! and ἀμείψεται ἕρκος ὀδόντων, Od. 10, 328. Il. 9, 409. The old commentators, and with them Damm and others, understand by it the protection of the teeth, as a periphrasis for the lips; others, as Wolf, Nitzsch, better, the teeth themselves, from their simi-

larity to a palisade, see Nitzsch ad Od. 1, 64.

ἔρμα, ατος, τό, I) (From the root ἔρδω, ἐρέδω, ἐρείδω), any thing which contributes to the support or strengthening of a body, *a prop, a stay, a post*; espily the shores upon which ships, when drawn out upon the land, rested, to prevent their rotting; later φάλαγγες, 1, 486. 2, 154; metaph. spoken a) Of men: ἔρμα πόλῃος, the support, the pillar of the city, 16, 549. Od. 23, 121; and b) Spoken of a pointed arrow: μελαίνεν ἔρμ' ὀδυνάων, the prop [or, as the sub-stratum] of black pangs, upon which the pangs, as it were, rested, 4, 117 (Voss, 'the fountain of dark tortures'; Aristarchus rejects the verse).

II) (From εἶρω, to place in a row), only in the plur. ἔρματα, τά, every thing strung in a row, *an ear-ring, a pendant*, 14, 182. Od. 18, 297 (ἐνώτια, Schol.), cf. Buttm. Lex.

Ἑρμαῖος, η, ον, consecrated to Hermēs; hence ὁ Ἑρμαῖος λόφος, *the hill of Hermēs*, in Ithaca, behind the city, on the mountain Neïon, Od. 16, 471.

Ἑρμῆς, Ep. Ἑρμείας, ὁ, gen. Ἑρμείας, Ἑρμείω, 15, 214; and Ἑρμῶ, h. Merc. 413; dat. Ἑρμῆ, Ep. Ἑρμεία, Ἑρμῆ (ed. Spitz. Ἑρμέα), 5, 390, and Ἑρμείη, h. 18, 36; accus. Ἑρμῆν, Ep. Ἑρμείαν, voc. Ἑρμῆ, Ep. Ἑρμεία, Hermēs (Mercurius), son of Zeus and Maia, according to Od. 8, 335. 14, 435. He is a messenger of the gods, together with Iris, supporting, however, more the character of a protector and mediator, 24, 334. Od. 5, 28; hence διάκτορος. As ensigns, he bore the golden-winged shoes, Od. 5, 45, and the magic rod, the caduceus, with which he closed in sleep the eyes of men and opened them again, v. 47; whence χρυσόρραπις. He is the bestower of blessings, of prosperity, and of wealth acquired by traffic, whence ἐριούσιος, ἀκάκητα, σώκος, 14, 491. Od. 15, 319. On account of his wisdom and cunning he is called εἰσποκος, and he protects wise and crafty men, Od. 19, 397. He is mentioned in Od. 24, 1, as guide of departed souls into the under world. In the Hom. hymn an account is given of his birth, the invention of the seven-stringed lyre, and his first theft of cattle. (Signif. according to Damm, from εἶρω, to speak, for εἶπας, one who communicates; more correctly, from εἶρω, perf. παῖς ἔρμαι, to join: the mediator, the negotiator.)

Ἑρμιόνη, ἡ, 1) daughter of Menelaus and Helena; according to H. she became the wife of Neoptolemus, to whom she was promised by Menelaus when before Troy. According to a later tradition, she was first betrothed to Orestēs. He accordingly slew Neoptolemus and married Hermione, Pind. 2) a town in Argolis, with a haven and a temple of Dēmêtēr, now Castrì. It was supposed

that there was an entrance from here to the infernal world, 2, 560. Ἑρμιῶν, ὄνος, ἦ, Scyl. Polyb.

ἑρμῖς or ἑρμῖν, ἴνος, ὁ (ἔρμα), a support; esply a bed-post, foot of the bedstead, *Od. 8, 278. 23, 198.

Ἑρμος, ὁ, *Hermus*, a river in Æolis (Asia), which rises in Phrygia, flows by Smyrna, and empties itself into the gulf of Smyrna between Temnos and Leuca; now *Sarabad*, 20, 392.

ἔρνος, εὖς, τό, a young scion, a shoot, a sprout, spoken of young trees which had run up to some height, 17, 53. Od. 6, 163; as a simile of Achilles, ἀνδραμεν ἔρνεϊ ἴσος 18, 56; Spoken of Telemachus, Od. 14, 175.

ἔρνω, see ἔρδω.

*ἑρόεις, εἶσα, εν (ἔρος), lovely, amiable, h. Ven. 264. h. Merc. 31.

ΕΡΟΜΑΙ, Ep. form εἶρομαι, ἑρέομαι and ἔρεω; H. has only of the aor. ἥρομαι, subj. ἐρώμεθα, optat. ἔροιτο, and the infin. as pres. accented ἐρεσθαι (Att. ἐρέσθαι), to ask, τινά or τί, also with double accus., Od. 3, 243; and τινά περὶ τινος, any man concerning any man, Od. 1, 135. 405; ἀμφὶ τι, Od. 11, 572; ἀμφὶ τινι, Od. 19, 95.

ἔρος, ὁ, Ep. for ἔρως, q. v.

ἐρπετόν, τό (ἔρπω), in the Ep. language not merely that which creeps, but every thing which goes on feet, generally, a beast. δῶς' ἐπὶ γαίαν ἐρπετὰ γίγνονται (Voss, 'every thing that lives and moves on the earth'), Od. 4, 418;† later, a creeping thing, a snake.

ἐρπύζω (from ἔρπω), to creep, to crawl, to move with difficulty, spoken of men who from trouble or great age crawl along, Od. 1, 193. 13, 220. II. 23, 225.

ἔρπω, to creep, to crawl. ἐρπον ῥινοί, the skins crawled, spoken of a prodigy, Od. 12, 395; elsewhere, to creep about imperceptibly, Od. 17, 158. 2) Generally to go, to walk, to move, 17, 447. Od. 18, 131. h. Cer. 366.

ἐρράδαται, see ράινω.

ἐρρίγα, see ῥιγέω.

ἔρρω (kindred with ῥέω), fut. ἐρρήσω, h. Merc. 259. 1) to walk painfully, to walk unsteadily, to halt, spoken of the gait of Hēphæstus, 18, 421. 2) to go about sad or wretched, to wander around, Od. 4, 367. h. Merc. 259; esply to go or come to misfortune or injury, 8, 239. 9, 364. b) Often, to go to one's ruin, 9, 377; esply in the imperat. an expression of disgust: ἔρρε, go to ruin, away with thee, begone, 8, 164. Od. 10, 72. ἐρρете, 24, 239.

ἔρση, ἦ, Ep. always ἔερση (prob. fr. ἄρῳ), dew, 23, 598. Od. 13, 245; plur. ἔερσαι-αἵματι μυδαλαί, dew-drops, impregnated with blood, 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterflies, which after emerging from the chrysalis state emit a bloody fluid, which appears, often in consider-

able quantities, upon leaves, plants, and fences, see Wilms. Naturgesch. 2. p. 646. 2) ἔρσαι, Od. 9, 222, new-born lambs.

ἔρσηεις, εἶσα, εν, Ep. ἔερσηεις, dewy, covered with dew. ἔρσηεις λωτός, 14, 348. b) Metaph. of a corpse: fresh, i. e. uncorrupted. ἔερσηεις κεῖται, 24, 419. ἔρσηεις, v. 757.

Ἑρῦαλος, ὁ, a Trojan, slain by Patroclus, 16, 411. (Heyne from the Ogd. has Ἑρῦλαος (from ἔρνω and λαός, deliverer of the people), with whom agree Spitz. and Buttm. Lex. p. 286, since the long α in Ἑρῦαλος contravenes analogy).

ἐρύμηλος, ἦ, ον (ἐρνεῖν), loud-bellowing, epith. of an ox, 18, 580.†

ἐρνεῖν, see ἐρεῖνγομαι.

ἐρυθθαίνω, poet. for ἐρυθραίνω, to redden; only mid. to make oneself red, to blush, *10, 484. 21, 21.

Ἑρυθθαῖνοι, οἱ (ὕψηλοί), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab. XII. p. 543, two hills on the sea, which in his time, from the red colour of the soil, were called Ἑρυθθαῖνοι, 2, 855.

Ἑρῦθραι, αἱ, an old town of Boeotia, on Cithæron, in the region of Platæa, on the south bank of the Asôpus, 2, 499. According to Eustath. the Boeotian town should be written βαρυτόνως and the Ionian δυντόνως; more correctly, however, should both be written βαρυτόνως, to distinguish them from the aἰγ. ἐρυθροί; at present, we find Ἑρῦθραι in Hdt., Thuc. etc.

ἐρυθρός, ἦ, ὄν, red, prop. dark-red, οἶνος, Od.; νεκταρ, 19, 38; generally red, ruddy, χαλκός, 9, 365.

ἐρυκακείν, ἐρυκακον, see ἐρύκω.

ἐρυκανάω, poet. form for ἐρύκω, to hold back. κείνον ἐρυκανάωσι, Od. 1, 199.†

ἐρυκάνω, poet. form for ἐρύκω Od. 10, 429.†

ἐρῦκω (poet. forms ἐρυκάνω, ἐρυκανάω), fut. ἐρύξω, aor. I ἐρύξα, aor. 2 ἥρυκακον, 5, 321. 20, 458; and ἐρύκακον, infin. ἐρυκακέειν, I) Act. to hold back, 1) to hold, to restrain, ἐνὶ μεγάροισι γυναῖκας, Od. 19, 16; esply spoken of guests, τινά, 6, 217. Od. 1, 14; to hold fast, πόντος πολλοὺς ἐρύκει, 21, 59; γῆ, 21, 62. 2) to check, to hold in, to restrain, ἵππους, λαόν, 6, 80 (from fight); metaph. μένος, to check one's force, 8, 178; θυμόν, to restrain one's mind, i. e. will, Od. 11, 105. ἔτερπός με θυμὸς ἐρύκει, another thought checks me, Od. 9, 302. 3) to hold back, to keep off, to repel; without case 11, 352; τινά τινος, e. g. μάχης, from battle, 18, 126; also τινί τι, like ἀλαλκεῖν; κακόν τινι, to avert evil from any man, 15, 450; λιμόν τινι, Od. 5, 166. 4) to hold back, i. e. to hold apart, to separate. ὀλίγος δ' ἐπὶ χώρος ἐρύκει, 10, 161. II) to hold oneself back, to delay, Od. 4, 373. 17, 17. μή μοι ἐρύκεσθον, delay not, 23, 443. b) With accus. to delay any man, 12, 285.

Ἑρύλαος, ὁ, a Trojan, 16, 411. ed. Spitz.; cf. Ἑρύλαος.

ἔρμα, τό (ἐρύομαι), *protection, defence, covering*, χρῶς, spoken of the μήτηρ, 4, 137.†

Ἑρύμανθος, ὁ, a mountain in Arcadia, on the borders of Elis, where Hēracles slew the Erymanthian boar; now *Xiria*, Od. 6, 103.

Ἑρύμας, αὐτός, ὁ, 1) a Trojan, slain by Idomeneus, 16, 345. 2) a Trojan, slain by Patroclus, 16, 415 (the protector).

ἐρυσάρματος, ον (ἄρμα), *chariot-drawing*, epith. of horses, 15, 354. 16, 370; only in the metaplastic plur. ἐρυσάρματες, ἐρυσάρματος.

ἐρυσίπολις, ι (πόλις), *delivering the city, protecting the city*, as epith. of Athēnē, 6, 305.† h. 10, 1.

ἔρυσμός, ὁ (a form of ἔρμα), a *protection*, h. Cer. 230.

ἐρύω and εἰρύω, Ion. and poet. fut. act. ἐρύσω (Ep. σσ) and ἐρύω (with σ elided); whence 3 plur. ἐρύουσι, 11, 454. 15, 351; aor. 1 act. ἔρυσα (Ep. σσ) and εἰρύσα, perf. pass. εἰρύμαι, whence 3 plur. εἰρύσθαι, 14, 75; pluperf. 3 plur. εἰρύσθαι, 15, 654; mid. fut. ἐρύσομαι, Ep. ἐρύομαι, aor. 1 mid. ἐρύσάμην (Ep. σσ) and εἰρύσάμην, pluperf. εἰρύτο, he had drawn, Od. 22, 9. H. also uses 1) From the form ΕΙΡΥΜΙ the mid. εἰρύμαι, ἐρύμαι, in the signif. *to deliver, to protect*, in single forms: 3 plur. pres. εἰρύσθαι for εἰρύνται, 1, 239; εἰρύσθαι, Od. 16, 463; imperf. εἰρύντο, 12, 454. 2) The forms with ὤ in the pres. and imperf. infin. ἐρύσθαι, εἰρύσθαι, ἐρύσο, ἐρύτο, and εἰρύτο, are to be regarded as contracted forms from ἐρύομαι; εἰρύσθαι is long by the arsis, as ἐρύτο, 6, 403. In the signif. of the aor. stands ἐρύτο, 5, 23, 538; cf. Rost's Gram. p. 302. Kühner, § 235 (ἐρύω has always ὤ short; only in the contr. imperf. ὤ). (The form ῥύομαι always signifies *to deliver*.) 1) Act. 1) *to draw*, more closely defined by prepos. or adv. with accus. πάλιν ἐρύειν τινα, to draw a man back, 5, 836; οἷσδ' ἐξ ὁμοιο, 5, 110; νεύρην ἐπὶ τινι, to draw the string (of the bow) against any man, 15, 464; esp. νῆα εἰς ἄλα, 1, 141; on the other hand, ἠπερὶνδε, Od. 10, 403; ἐπ' ἠπερὶοιο, the ship upon land (to guard it against rotting), Od. 16, 359; pass. νῆες εἰρύσθαι ἐπὶ θινί, the ships are drawn up on the sea-shore, 4, 248. 14, 75. ὁδὸν εἰρύσθαι, according to the Schol. are drawn up upon the way, Od. 6, 265; cf. below, § b. 2) *to draw with violence*, hence a) *to snatch, to tear away*, ἔγχος ἃ χειρός, 13, 598; ῥινὸν ἀπ' ὀντοφίν, Od. 14, 134; κρόσσας πύργων, 12, 258; προκρόσσας, 14, 35; esp. νεκρὸν ἐρύειν, sometimes, *to snatch away the dead body*, spoken of the friends of the slain, to save it from abuse, 5, 573. 17, 581; sometimes spoken of enemies, *to tear away the dead body, to plunder or insult it*, 17, 230. 419. 18, 450. b) *to draw, to*

drag, τινα ποδός, Od. 17, 479; περὶ σῆμα, 24, 16; hence spoken of dogs: τινα πρό ἄστος, any man before the city, 11, 454. 15, 351. II) Mid. 1) *to draw, to draw off, to draw out*, always with reference to the subject, *to oneself, after or for oneself*; μάχαιραν, to draw one's knife, 3, 271; φάσανον, ξίφος; δόρυ ἐξ ὠτελῆς, 21, 200; τόξον, to stretch the bow, in order to shoot, Od. 21, 125; νῆας, 14, 79. Od. 9, 194. ἐρύσαντό τε πάντα, they drew all off (from the ships, in order to eat), 1, 466, etc. 2) *to draw to oneself, with violence*; τινα μάχης, to snatch any man out of the battle, 5, 456; νεκρὸν τινι, the dead, like the act., 17, 104. 18, 152. 14, 422. 18, 174; hence 3) *to snatch away*, viz. from danger, *to deliver, to rescue*, τινα, spoken of Apollo, who rescued Aeneas from the enemy, 5, 344. 11, 363. Od. 22, 372. χρυσὸν ἐρύσασθαι τινα, to free for gold, to ransom, 22, 351 (the signif. of the Schol. 'to weigh,' is not necessary), hence, in general, a) *to deliver, to shelter, to protect*, ἐρύτο, 4, 136. ἐρύτο Ἴλιον, 6, 403. Δυκίην ἐρύτο, 16, 542. πύλας εἰρύνο, 12, 454. b) *to ward off, to restrain, to repel, to obstruct*; Κῆρα, 2, 859. ἥ (μήτηρ) οἱ πλείστον ἐρύτο, which most effectually kept off from him (the spear), 4, 138. 5, 538. ὁδὸν εἰρύσθαι, they obstruct the way, Voss, Od. 6, 265. Metaph. Διὸς νόον, to restrain the will of Zeus, 8, 143; χόλον, to check anger, 24, 584. c) *to draw any thing to oneself for preservation, protection, etc. to guard, to keep, to protect, to watch*, θύρας, Od. 23, 229; ἀκουτιν, Od. 3, 268. ἐτι μ' αὐτ' εἰρύσθαι, they watch me still (Telemaachus, of the suitors), Od. 16, 463; metaph. φρεσὶν ἐρύεσθαι τινι, to keep any thing in the heart, Od. 16, 459; to spy out, to explore, δῆνεα θεῶν, Od. 23, 82. οἷτε θέμιστας πρὸς Διὸς εἰρύσθαι, who guard the laws from Zeus [i. e. received from Zeus, or with authority derived from Zeus], 1, 239. d) *to observe, to follow*, ἔπος, Βουλάς, 1, 216. 21, 230.

ἐρχαται, ἐρχατο, see ἐργω.

ἐρχατάω, poet. form from εἰργω, *to enclose, to hem in*; only in the pass. σῶες ἐρχατώνωτο. Od. 14, 15.†

ἐρχθείς, see ἐργω.

ἐρχομαι, depon. defect. fut. ἐλεύσομαι, aor. ἦλθον, Ep. ἦλυθον, infin. ἔλθειν, Ep. ἐλθέμεναι, perf. Ep. εἰλήλουθα, 1 plur. εἰλήλουθμεν, 9, 49; partic. εἰλήλουθώς, εἰλήλουθός, 15, 81.† 1) *to come, to go*, and according to the context and the connected prep. and adv. *to arrive, to go away, to come back*, αὐτίς, αἶψ, πάλιν ἔλθειν, 1, 425. a) Spoken of animate beings: of men and brutes; metaph. also of other motion: by ship, 13, 172. ἐπὶ πόντον ἐρχεσθαι, to go upon the sea, Od. 2, 265; to voyage, of ships, Od. 14, 334; hence, on the other hand, πεζὸς ἦλθε, he came on foot, by land, 5, 204. 17, 613; spoken of the flight of birds and bees, 2, 88. b) Spoken of inanimate

things: of the dead, 17, 161; of natural phenomena, 9, 6, 4, 276; of the change of time: ἦλθε κνέφας, φάος ἦλθε, 8, 500. 17, 615; θέρος, Od. 11, 192; of other objects: γέρας ἔρχεται ἄλλῃ, the reward goes elsewhere, 1, 120; esply of missiles, 7, 261; διὰ ἀσπίδος, 3, 357; metaph. of the state of the body and soul: κακὸν ἦλθε, θάνατος, 15, 450. Od. 13, 60; τὸν δ' αἶψα περὶ φρένας ἦλυσ' ἰωή, the voice reached his sense or intellect; made itself audible, 10, 139; ὀδύνη διὰ χροὸς ἦλθε, 11, 398; ἄχος ἀπὸ πρᾶπίδων ἦλθε, 22, 43. 2) It is construed a) With the accus. of the place whither: κλισίην, in to the tent, 1, 322; εἰς κλισίην. b) With accus. of nearer specification: ὁδὸν ἐλθεῖν, to go a way, a journey, Od. 3, 316; and spoken of those who lie in ambuscade, 1, 151; according to some, "to go on a (military) expedition" (so Näg.); αὐτὰ κέλευθα, to go the same ways, 12, 225. cf. Od. 9, 262; ἀγγελίην ἐλθεῖν, to go on an embassy, 11, 140; see ἀγγελίη. ἐξεσίην, 24, 235. c) With gen. of place: πεδίον, to go through the plain, 2, 801. d) With partecp. a) Fut. which indicates the purpose: ἔρχομαι ἔγχος οἰσόμενος, I go to bring the spear, 13, 256. β) With pres. partecp. or perf. which expresses the manner of coming: ἦλθε θέουσα, she came running, 11, 715; ἦλθε φθάμενος, 23, 779. αἱ κεν νέκυσ τραχυμένους ἔλθῃ, if the corpse come back disfigured, 18, 180. γ) The partecp. ἐλθὼν seems to be often used pleonastically, although it serves more completely to present the action: οὐ δύναμαι—μάχεσθαι ἐλθὼν δυσμενέεσσιν, I cannot go and fight with the enemy, 16, 521.

ἔρω, for ἔρωτι, see ἔρω.

ἔρω, Ep. ἔρω, see εἶρω.

ἔρωδιός, ὁ, the common heron, *ardea major*, Linn., which builds its nest in marshes and sea-rushes. Köppen incorrectly supposes it to be the bittern, *ardea stellaris*, 10, 274.† It appears on the right (δεξιός), as ominous of good, and according to the Schol. was, especially for those who desired to execute some stratagem, a fortunate sign. Odysseus (Ulysses) and Diomedes on their nocturnal visit as spies to the Trojan camp, could not see it, but only heard it, hence they concluded the enemy could not see themselves.

ἐρώω (root ῥέω), fut. ἐρώσω, aor. ἥρωσα, 1) to flow, to stream, to gush out. αἶμα περὶ δουρὶ ἐρώσει, 1, 303. Od. 16, 441; metaph. of any violent motion, hence: 2) to leap, to run, αἱ (the steeds) δ' ἥρώσαν ὀπίσσω, they ran back, 23, 433. 3) to hasten back, to cease, with gen. πολέμοιο, χάμης, to cease from battle, 13, 776. 14, 101. 17, 422, h. Cer. 302; also absol. to retire, to withdraw. νέφος οὐποτ' ἐρωεῖ, the cloud never retires, Od. 12, 75; to loiter, to tarry, 2, 179. 3) Once trans. to cause to retire, to repulse, τινὰ ἀπὸ πηγῶν, 13, 57.

ἐρωή, ἡ, 1) any vehement motion, *impulse, impetus, force, rushing*, esply spoken of missiles: βελέων ἐρωή, the invasion [the din], Cr.] of weapons, 4, 542. 17, 562; δούρατος, 11, 357; ὅσον τ' ἐπὶ δουρὸς ἐρωή γίνεται, as far as the cast of a spear extends, 15, 358. λείπερο δουρὸς ἐρωήν, a spear's cast off, 23, 529. 2) Metaph. of men: ὀφέλλει ἀνδρὸς ἐρωήν, the axe augments the power of the man, 3, 62; λικμητήρος, 13, 590. cf. 14, 488. 2) *retreat, cessation, rest, πολέμου*, *16, 302. 17, 761.

ἔρω, ὠτος, ὁ, poet. ἔρος. Of the poet. form H. has ἔρος, ἔρω (more correctly ἔρω). Od. 18, 212; accus. ἔρον. The nom. ἔρος stands only in two passages, where position occurs, 3, 442. 14, 94; gen. ἔρωτος, Batr. 78; accus. ἔρωτα, h. Merc. 449; love, θεάς, to a goddess, 14, 315. Od. 18, 212; and generally, *desire, longing, appetite, πόσις καὶ ἐδηγός*, 9, 92; γόου, 24, 227.

ἐρωτάω, Ion. and Ep. εἰρωτάω, to ask; hence imperf. ἥρώτα, Od. 15, 423.† εἰ, Ep. and Ion. for εἰς, q. v. Also for the compounds beginning with εἰ, see under εἰς.

ἐσαγείρω, see εἰσαγείρω.

ἐσάγω, ἐσαθρῶς, see εἰσάγω, etc.

ἐσάλο, see εἰσάλλομαι.

ἐσάντα, see εἰσάντα.

ἐσβη, see σβέννυμι.

ἐσθδρασκ, see εἰσδέρκομαι.

ἐσελεύσομαι, see εἰσέρχομαι.

ἐσεμάσσω, see εἰσάλλομαι.

ἐσέχυντο, see εἰσέχυν.

ἐσήλατο, see εἰσάλλομαι.

ἐσθην, see ἐννυμι.

ἐσθής, ἡ, ὅς (ἐννυμι), a garment, a robe, a dress, Od. 1, 165; mly collect. clothing. 2) cloth, carpeting, used for a bed, Od. 23, 290 (with digamma: *vestis*). ἐσθίω, Ep. ἐσθω and ἐσθω, only in the pres. and infn. ἥσθι, ἥσθε, to eat, to consume, with accus. metaph. πάντα τῶν ἐσθίει (devours them all), 23, 182. οἶκος ἐσθίεται, the house, i. e. the property is being consumed, Od. 4, 318.

ἐσθλός, ὁ, ὅς, like ἀγαθός, good, valourous, brave, noble, excellent in its kind: a) Spoken of men and of every thing which concerns them: θηρητῆρ, an excellent hunter, 5, 51; ἐν τινι, 15, 283. Esply in Il. a) Spoken of excellence in war, brave, in opposition to κακός, 2, 366. 5, 469. β) noble, of good descent, Od. 8, 553. δ) Of things: φάρμακα, healing medicines, Od. 4, 228; τεύχεα, κτήματα, etc. c) good, favorable, propitious, δρυνίθες, Od. 24, 311. 2) As subst. οἱ ἐσθλοί, the noble, the distinguished, often τὸ ἐσθλόν, good fortune, prosperity, in opposition to κακόν, 24, 530; τὰ ἐσθλά, prosperity, Od. 20, 86; possessions, valuables, Od. 10, 523.

ἐσθος, εὖς, τό (poet. for ἐσθής), a garment, cloth, 24, 94.

ἐσθω, poet form from ἐσθίω, to eat, to consume, mly of men, Od. 9, 479; of

brutes, Od. 13, 409; metaph. *κειμήλια*, Od. 2, 75.

ἐσιδεῖν, see εἰσεῖδον.

ἐσιέμεναι, see εἰσίστημι.

ἐσιζήται, see εἰσιζομαι.

ἔσκον, see εἰμι.

ἐσόμενοι, see εἰσοράω.

ἔσπερος, η, ον (ἑσπερος), 1) Spoken of the time of day: *belonging to the evening, at evening*, Od. 2, 357; ἔσπερος ἀπανεοίμην, 21, 560. 2) Of a point of the compass: *western, belonging to the west*, ἔσπεροι ἄνθρωποι, Od. 8, 29.

ἔσπερος, ὁ, plur. τὰ ἑσπερα, Od. 17, 191; the evening hours, *vesper, the evening*, μέλας, Od. 1, 423. 4, 786. 2) Adj. *belonging to evening*, h. 18, 14; espily ὁ ἔσπερος ἀστήρ, the evening star, 22, 318 (with digamma).

ἔσπετε, Ep. imperat. for εἴπατε, a poet. form with epenthetic σ, four times in the Iliad, only in the constr. ἔσπετε νῦν μοι Μοῦσαι, see εἴπον.

ἐσπόμεν, see ἔπομαι.

ἔσσα, ἔσσαι, ἐσάμενος, see ἔννυμι.

ἔσσειται, see εἰμι.

ἔσσεύοντο, see σέω.

ἔσσι, see εἰμι.

ἔσσο, see ἔννυμι.

ἔσσυμαι, see σέω.

ἔσσύμενος, prop. partcp. perf. pass. from σέω, as adj. *hasty, rapid, precipitate*, from which adv. ἔσσυμένος, *hastily, quickly, rapidly*, 3, 85; and Od. see σέω.

ἑστάμεν, ἐστάμεναι, see ἱσθμι.

ἑσταμεν, see ἱσθμι.

ἑσταν, see ἱσθμι.

ἑστασαν, 3 plur. pluperf., but ἑστασαν for ἑστησαν, see ἱσθμι.

ἑσθηκα, ἐσθήκειν, see ἱσθμι.

ἑστο, see ἔννυμι.

ἑστρωτο, see στρώννυμι.

ἑστωρ, ορος, ὁ, *the shaft-pin, the pin or nail at the end of the pole, over which a ring (κρίκος) was put*. Through this ring the yoke-straps were made fast, 24, 272.† (Prob. from ἱημι, ἀπὸ τοῦ ἑσσεως.)

ἑσχάρη, ἡ, Ep. ἑσχάρω for ἑσχάρης, ἑσχάρη, Od. 5, 59. 7, 169; 1) *the hearth, the house-hearth (a fire-place on the earth)*, primarily for affording warmth; hence Penelope worked by it with her maidens, Od. 6, 305. 2) *the place for sacrificing*, Od. 14, 420; hence suppliants sought refuge in it, hence: *καθέζετο ἐν' ἑσχάρῃ ἐν κονίῃσι παρ πυρί*. he seated himself on the hearth in the dust by the fire. Od. 7, 153; cf. v. 169. Dat. ἐν' ἑσχάρω, Od. 19, 389. 2) *any fire-place*. ὅσαι Τρώων πυρὸς ἑσχάραι, as many fire-places as are in the camp of the Trojans, 10, 418 (perhaps more correctly: as many fire-hearths as there are of Trojans, i. e. as many Trojan heads of families).

ἑσχατῶ (ἑσχατος), *to be last, to be at the end*, only partcp. pres. ἑσχατῶν, ὥσα, Ep. for ἑσχατῶν, ὥσα. δητῶν

ἑσχατῶν, last man of the enemy, i. e. one in the rear, 10, 206; also spoken of cities (a frontier town), *2, 508. 616. (According to Buttm. the correct form is ἑσχατῶ.)

ἑσχατή, ἡ, 1) *the extremity. a) the limit, the border, the end of a place, νήσον, λιμένες*, Od. 2, 391. 5, 238; Φθίης, the borders of Phthia, 9, 484. ἑσχατὴ πολέμοιο, the end of the battle, the extreme limb of the action, either the extremity of the wing or the rear. 11, 524. 20, 328. 2) Spoken of a place remote from a town, espily lying on the sea, Od. 14, 104. 2) *the most remote part*, thus ἀγροῦ, Od. 4, 517. 5, 489.

ἑσχατος, η, ον (prob. from ἔχω, ἔσχον), *the extreme, the last, the most remote*, spoken only of place: ἑσχατοὶ ἄλλων, 10, 434; and ἑσχατοὶ ἀνδρῶν, thus H. calls the Ethiopians, because they were conceived of as dwelling at the extremity of the earth's surface, Od. 1, 23. Neut. plur. as adv. ἑσχατα, at the end, 8, 225.

ἑσχατῶ, see ἑσχατῶ.

ἑσχον, ἑσχόμεν, see ἔχω.

ἔσω, see εἰσω.

*ἑταιρεῖος, η, ον, *as a friend, belonging to friendship*. 2) *intimate, φιλότης*, h. Merc. 58.

ἑταίρη, ἡ, Ep. and Ion. ἑταῖρος, only 4, 441; *a female companion, a female friend, a mistress*, metaph. spoken of flight: φόβου ἑταίρη. 9, 2; and of the lyre, δαυτὶ ἑταίρη. Od. 17, 271. h. Merc. 478.

ἑταιρίζω. Ep. ἑταιρίζω (ἑταῖρος), aor. 1 ἑταίρισα, Ep. σσ. aor. 1 mid only optat. ἑταρίσσαιτο, *to join or associate oneself with any man, to be a companion*, τινί, 24, 335. h. Ven. 46. Mid. *to make any man a companion for oneself, to take as an associate*, τινά, 13, 456.

ἑταῖρος, ὁ, Ep. and Ion. ἑταῖρος, a companion, an associate, an assistant, a helper, a comrade, spoken generally of associates in war and travel, 1, 179. Od. 1, 5; with dat., 18, 251; prop. adj. hence: ἑταῖρος ἀνὴρ, Od. 8, 584; metaph. a favorable wind is called ἐσθλὸς ἑταῖρος, a good companion, Od. 11, 7. 12, 149 (both forms used according to the necessities of the metre, prob. ἑτης, akin to ἑτερος).

ἑτάρη, ἡ and ἑταρος, ὁ, see ἑταίρη, ἑταῖρος.

ἑτεθήπεια, see ΘΑΦΩ.

*Ἑτεοκλῆς, εἰς, Ep. ἦος, son of Oedipus and Epicastê (in H not Iocastê), who agreed with his brother Polyneices, that they should reign alternately, each a year. Eteocles did not fulfil this covenant; hence arose the Theban war. For Tydeus, who came to him as an ambassador of Polyneices, he laid an ambushade, 4, 375; whence the adj. Ἑτεοκλήϊος, η, ον, *Eteoclean*, βίη Ἑτεοκλήϊη, the power of Eteocles, see βίη. 4, 386.

*Ἑτεόκρητες, οἱ (from ἑτεός and Κρής, true Cretans), the Eteocretans (naive

Cretans, Voss), one of the five tribes in Crete. They were the aboriginal inhabitants of the island, and not of Hellenian derivation. According to Strab. they lived in the south; their chief city was Prasus, Od. 19, 176.

ἑρέος, ἡ, ὄν, true, real, as adj. *νεκεῖν πόλλ' ἑρέα*, to utter many true reproaches 20, 255; elsewhere only the neut. sing. as adv. 1) true, agreeable to truth, *μαντεύεσθαι*, 2, 300; (Hesych. ἀληθές) ἀγορεύειν, 15, 53. 2) in truth, in reality, and often in the Od. *εἰ ἑρέον γε*, if indeed really, Od. 3, 122.

ἑτεραλκής, ἐς (ἀλκή), in which the strength or power is attached to one of two parties; decisive (ἐτεροκλήης). *Δαναοῖσι μάχης ἑτεραλκία νίκην δοῦναι*, to give a decisive victory in battle to the Greeks (Voss, 'an alternating victory'; Köppen, 'shifting'), 7, 26. 8, 171. Od. 22, 236. *δήμος ἑτεραλκής*, a decisive body, a superior force, i. e. which gives new courage to the others, 15, 738 (Voss, *change-full*).

ἐτερήμερος, ὃν (ἡμέρη), changing with the day. *ζῶουσ' ἐτερήμεροι*, they live on alternate days, spoken of Kastor and Polydeukēs (Castor and Pollux), Od. 11, 303.†

ἑτερος, ἡ, ὃν, ἐτέρῃφι, Ep. dat. fem. 1) the other, one of two, alter, 5, 258. 288; plur. ἑτεροί, the one part, alter-utri, 20, 210. 7, 292. 378. In correlative clauses we have ἑτερος μὲν, ἑτερος δέ, or ἄλλος, ἑτερος, 13, 731; also ὁ μὲν, ἑτερος δέ, 22, 151; sometimes the first ἑτερος is wanting, 7, 420. 24, 528. ἐτέρῃ χειρὶ, with one hand, or ἐτέρῃ or ἐτέρῃφιν alone, according to the connexion, with the right or left, 12, 452. 16, 734. b) In counting, the second, instead of δεύτερος, 16, 179; ἑτεροί δέ, 7, 420. 2) the other, alius, opposed to many, like ἄλλος; ἑτερα ἄρματα, sc. those of the enemy, 4, 306; ἑτερος, ἄλλος, 9, 313; ἑτεραι, ἄλλαι, Od. 9, 124.

ἐτέρωστρο, see *τερσαῖνω*.

ἐτέρωθεν, adv. from the other side, ἐπιάχειν, 13, 835. 2) Poet. for ἐτέραθι, on the other side, opposite, 3, 230. 6, 247. h. Merc. 366.

ἐτέρωθι, adv. on the other side, elsewhere, Od. 4, 531. Il. 5, 351; ἐνθεν—ἐτέρωθι, Od. 12, 235.

ἐτέρως, adv. in another manner, otherwise. *νῦν δ' ἐτέρως ἐβάλλοντο θεοί*, Od. 1, 234.† H. has elsewhere only ἐτέρωσσε, hence Spitz. de vers. heroic. p. 97 [and Observ. in Quint. Smyrn. p. 63], would read ἐτέρωσ', cf. βάλλω.

ἐτέρωσσε, adv. on another side, elsewhere, away; νέκυν ἐρύειν, 4, 492; cf. 23, 231. ἐτέρωσσε κάρη βάλλειν, 8, 306; φοβεῖσθαι, Od. 16, 163.

ἐτέταλτο, see ἐπιτέλλω.

ἐτετεύχαστο, see τεύχω.

ἐτετμον, see TEMΩ.

ἐτέτυκτο, see τεύχω.

Ἑρεωνεύς, ἦος, ὁ, son of Boëthous,

servant of Menelaus (θεράπων), Od. 4, 22. 15, 95. According to the Schol. he was a relative of Menelaus, his father being son of Argēus, and grandson of Pelops. (Eustath. signif. *ὃν ἀλθεύειν* χρή.)

Ἑρεωνός, ὁ, a town in Boeotia, on the Asōpus, afterwards called, according to Strab., Σκάρφη, 2, 497.

ἑτης, ὃν, ὁ, only plur. an acquaintance, a friend, a dependant, always distinguished from relatives by blood or near kindred (ἐταῖροι, συνήθεις, App.), *μῆ κασίγνητοί τε ἐταί τε*, 6, 239. Od. 15, 273. *ἐταί καὶ ἀνεψιοί*, 9, 464. *ἐταί καὶ ἐταῖροι*, 7, 295. Nitzsch, ad Od. 4, 3, understands the descendants or rather the retainers of the house (prob. from *ἐθος* or *ἐτός*, *ἐρεός*).

ἐτήνυμος, ὃν (Ep. lengthened fr. *ἐτυμος*), true, real, pure, genuine, μῦθος, νόστος, Od. 3, 241. 23, 62. Esply the neut. as adv. ἐτήνυμον, truly, really, κείνου δδ' υἱὸς ἐτήνυμον, he is really his son, Od. 4, 157.

ἔτι, adv. 1) Spoken of the present: still, even, *ἔτι καὶ νῦν*, even now still, 1, 455. 2) Spoken of the future: yet, still further, for the future, 1, 96. Od. 4, 756. Often with the negat. οὐδ' *ἔτι δὴν ἦν*, and he lived not much longer, 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. *ἔτι μᾶλλον*, still more, 14, 97. [Spoken also of past time, 2, 287. Od. 4, 736; yet, even, when]; (from *ἔω*, εἰμί, to be, cf. Thiersch, § 198, 4; ἔ in the arsis, 6, 139.)

ἐτλην, see *τλήνω*.

ἐτοιμάζω (ἐτοιμός), fut. *άσω*, Ep. σσ, to make ready, to prepare, to give at once, γέρας, 1, 118. 19, 197. Mid. = act ἔρον Ἀθῆνην, to present a victim to Athēnē, 10, 571; ταύρους, Od. 13, 184.

ἐτοιμός, ἡ, ὃν, At. ἐτοιμος, ready, prepared, hence, 1) real, accomplished, plain. *ἦ δὴ ταῦτα ἐτοῖμα τετεύχασται*, these things indeed have really happened, i. e. are accomplished, 14, 53. *ἦ δ' ἂρ' ἐτοῖμα τέτυκτο*, this was plain, was so, Od. 8, 384. b) that can be executed, suitable, salutary, μήτις, 9, 425. Mly, 2) ready, prepared, in readiness, *ὄνειατα*, 9, 91. *αὐτίκα γάρ τοι ἔπειτα μεθ' Ἑκτορα πότμος ἐτοιμός*, decided, appointed, 18, 96 (prob. from *ἐτός*).

ἐτορον, see *τορέω*.

ἔτος, εὐς, τό, a year, distinguished from *ἐνιαυτός*, Od. 1, 16; in plur., 2, 328. 11, 691.

ἐτραπον, see *τρέπω*.

ἐτράφην, ἐτραφον, see *τρέφω*.

ἐτυμος, ἡ, ὃν (ἐτός), true, pure, genuine, only neut. plur. *ἐτυμα*, truth, in opposition to ψεύδεα, Od. 19, 203. 567. The neut. sing. *ἐτυμον*, as adv. truly, agreeably to truth, 10, 534. Od. 4, 140. 157. 2) in truth, really, like *ἐρέον*, 23, 440. Od. 23, 26.

ἐτώσιος, ὃν (ἐτός, frustra), vain, ineffectual. *πάντα ἐτώσια τιθέναι*, Od. 22,

256; hence: *profitless, idle*, ἄχθος, 18, 104. Espl. neut. sing. as adv. *vainly, idly*, 3, 368, 14, 407.

εὖ and Ep. εὖ before two consonants, so that υ becomes long, adv. (prop. neut. from εὖς), *well, rightly, properly*. εὖ ἔρδειν, 5, 650; εὖ εἶπεν τινα, to speak well of, Od. 1, 302; esply with the notion: *skilfully, dealzously*, εὖ καὶ ἐπισταμένους, 10, 265; εὖ κρίνασθαι, Od. 4, 480. 2) *happily, fortunately*. εὖ οἰκαδ' ἰκέσθαι, 1, 19, Od. 3, 188. 3) *Strengthening*, as εὖ μάλα, *very, exceedingly*; with numerals: εὖ πάντες, all together, Od. 4, 294. (On the separation of the εὖ, see Thiersch, § 170, 7, 8, 9; Herm. ad h. Ap. 36.)

εὖ, Ion. and Ep. for οὖ, q. v.

εὐαγγελίον, τό (ἀγγελος), *a present for a good message, a reward for joyful news*, *Od. 14, 152, 166.

*εὐαγέως, poet. for εὐαγῶς (εὐαγής), *purely, holily*, h. Cer. 275, 370.

εὐαῖα, see ἀνδάνω.

Εὐαιμωνίδης, αὐ, ὁ, son of Εὐαῖμῶν = *Eurypius*, 5, 76.

Εὐαίμων, οὐός, ὁ, son of Ormenus, father of Eurypylus, brother of Amyntor, and great-grandson of Æolus, 2, 736.

εὐανθής, ἑς (ἀνθος), *very blooming, luxuriant*, λάχνη, Od. 11, 320; † χοροί, h. 30, 14.

Εὐάνθης, εὐός, ὁ, father of Maron, Od. 9, 197.

Εὐβοία, ἡ, *Eubœa*, an island of the Ægean sea, separated by the Euripus from Boeotia, now *Negroponte*. H. calls its inhabitants Abantes. It derived its name, according to the mythographers, from *Eubœa*, daughter of Asêpus, or rather, from its good pastures for cattle (εὖ βοῦς), 2, 535. Od. 3, 174.

εὐβοτός, ον (βόσκω), *having good pastures, good for pasturing*, Συρίη, Od. 15, 406.†

*εὐβους, ον (βοῦς), *abounding in cattle*, accus. εὐβουν, Herm. εὐβων, h. Ap. 54.

εὐγένης, ον, Ep. ἡγένης, *having a long beard, long maned* (Cp.), λῖς, λέων, only in the Ep. form, Il., Od. 4, 456.

εὐγενής, ἑς, Ep. ἡγένης and εὐγενής (γένος), *nobly born, of good extraction*, *Il., 427, 23, 81. In H. always εὐγενής with η epenthetic, see Thiersch, § 166, 4; ἡγένης, only h. Ven. 94.

εὐγμα, ατος, τό (εὐχομαι), *boast*. κενὰ εὐγματα, Od. 22, 249.†

εὐγναμπος, ον, Ep. εὐγναμπτος (γναμπός), *well, beautifully bent*, in Ep. form; κληῖδες, Od. 18, 294.†

*εὐδαιμονίη, ἡ (δαίμων), *happiness, good fortune, felicity*, h. 10, 5.†

εὐδαίελος, ον, epith. of Ithaca and of islands generally, most prob. signifying: *very plain, widely visible, conspicuous* (εὐπεριόριστος, App. Schol.), from δῆλος, resolved δέελος and δέελος, because islands, being bounded by the sea, stand out clearly to view; esply spoken of Ithaca, on account of its high shores,

*Od. 2, 167, 9, 21, 13, 212; of islands, Od. 13, 234; and Κρίση, h. Ap. 438. Thus Passow and Nitzsch ad Od. 9, 21. We have also the following derivations: 1) *situated in the west, western*, from δειλῆ, *evening*, but in the first place this word does not occur in the signif. *west*, and in the next place it is applicable, at the most, only to Ithaca, not to all islands. 2) *Exposed to the afternoon heat, sunny* (thus Voss in several places), from εὖ and εἰλη with δ inserted, cf. Eustath. ad Od. 9, 21. 3) *beautifully lighted, lying in the evening light*, according to Schol. ad Od. 9, 21, from δειεῖος is far-fetched, see Buttm. Lex. p. 224.

εὐδικίη, ἡ (δική), *uprightness, the practice of uprightness*; in the plur. εὐδικίας ἀνέχειν, *to exercise justice*, prop. acts of justice [to maintain justice. Cp.], Od. 19, 111.†

εὐδμητος, ον, Ep. εὐδμητος (δέμω), *well-built, beautifully built*, always in the Ep. form, except Od. 20, 302.

εὐδω, fut. εὐδήσω, aor. 1 εὐδήσα, 1) *to sleep, to go to sleep*, with the accus. γλυκὺν ὕπνον εὐδεῖν, *to enjoy sweet sleep*, Od. 8, 445; spoken of death, 15, 482. 2) *Metaph. to rest, to cease*, spoken of the wind, 5, 524 (kindr. with ἌΩ, ἈΥΩ).

Εὐδωρος, ὁ, son of Hermês and Polymêle, was educated by his grandfather Phylas, king of Ephra in Thesprotia; one of the five leaders of the Myrmidons, 16, 179, seq.; see Πολυμήλη.

εὐειδής, ἑς (εἶδος), *of handsome form, having a beautiful figure, beauteous*, γυνή, 3, 48.†

εὐεργεσίη, ἡ (εὐεργής), *good, noble conduct*, Od. 22, 374; in opposition to κακοεργίη. 2) *beneficence, kindness*; plur. εὐεργεσίας ἀποτίειν, *to requite benefits*, *Od. 22, 235.

εὐεργής, ἑς (ἐργον), 1) *Mly well-wrought, beautifully built*, δίδρος, νηὺς, Il.; λώπη, Od. 13, 224; χρυσός, well-wrought gold, Od. 9, 202. 2) *well-done*, hence plur. εὐεργέα, *benefits*, Od. 4, 695, 22, 319.

εὐεργός, ὄν (ἐργον), *nobly acting, excellent*. καὶ ἡ κ'. εὐεργός ἐπιν, *Od. 11, 434, 15, 422.

εὐερκής, ἑς (ἐρκος), *well-fenced, well-enclosed, well-guarded*, ἀνὰ, 9, 472; θύραι, Od. 17, 267.

εὐζυγος, ον, Ep. εὐζυγος (ζυγός), *well yoked*, in H. spoken of ships: *having beautiful rowers' seats, well-furnished with rowers* = εὐήπετος, *Od. 13, 116, 17, 288; others interpret, *well-planked; strong-built* (only in the Ep. form).

εὐζωρος, ον, Ep. εὐζωρος (ζώνη), *having a beautiful girdle, well-girded*, epith. of noble women, because the girdle about the breast gave a graceful form to the robe, 1, 429, and h. Cer.

εὐηγενής, ἑς, Ep. for εὐγενής, q. v. εὐηγεσίη, ἡ (ηγέομαι), *happy rule, good government*, Od. 19, 114.†

εὐρκής, ἐς (ἀκή), *well-pointed, very sharp, αἰχμή*, 22, 319 †

Εὐρύννη, ἡ, daughter of Evēnus = *Marpessa*, 9, 557.

Εὐηγορίδης, ον, ὁ, son of Evenor = *Leocritus*, Od. 22, 294.

Εὐηνος, ὁ (= εὐνίος, gentle), *Evenus*, 1) son of Arēs and Demonīdē. king of Aetolia, father of Marpessa. When Idas, son of Aphareus, bore off his daughter, he pursued him to the river Lycormas, and, as he could not overtake them, he plunged into it, and it received from him the name Evenus. Apollo likewise loved Marpessa, and wrested her from Idas, in the city Arenē in Messenia. Idas fought with him for her; Zeus at length separated them; and upon the free choice which he granted her, Marpessa chose Idas, 9, 557. 2) son of Selepius, king of Lyrnessus, father of Mynes and Epistrophus, 2, 693.

εὐήνωρ, ορος, ὁ, ἡ (ἀνήρ), prop. *manly*, in H. an epithet of wine and of iron; *strengthening the courage, or invigorating men*, *Od. 4, 622. 13, 19; or *bestilling a man, heart-ennobling* [Cp.] (Voss, 'the spirit-strengthening wine and the man-ennobling brass').

Εὐήνωρ, ορος, ὁ, father of Leocritus, Od. q. v.

εὐήρης, ἐς (ἄρω), *well-fitted, well-joined, easy to handle or use*, epith of an oar, *Od. 11, 121 [*smooth-shaven*. Cp.]. (The derivation from ἐρέσσω is incorrect.)

*εὐήρτος, ον (ἄρτω), *easy to draw*, ὕδωρ, h. in Cer. 106.

*εὐθαρότης, ἐς (θάρος), *of good courage, resolute, bold*, h. 7, 9.

*εὐθέμελος, ον, Ep. ἡυθέμελος, *well-founded, γαῖα*, h. 30, 1. †

*εὐθνής, *to be in a flourishing condition, vigere; to abound in, to be rich*, with dat. κτήνεσιν, h. 30, 10 (akin to τῆρήνη).

εὐθριξ, τριχος, ὁ, ἡ (θριξ), *having beautiful hair, having a beautiful mane; with flowing mane*, epith. of steeds; only in the Ep. form εὐτριχας, *23, 13, 301. 351.

εὐθρόνος, ον, Ep. εὐθρόνος (θρόνος), *having a beautiful seat, well-throned*, epith. of Eōs; always Ep. form, 8, 565. Od. 6, 48.

εὐθύμος, ον (θυμός), 1) *having good courage*. 2) In H. *benevolent, kind*, Od. 14, 63. † Adv. εὐθύμως, *courageously*, Batr.

*εὐθύς and εὐθύ, adv. of place, *straight, directly*, εὐθὺ Πύλονδα, h. Merc. 342; εὐθύς, 355. In the Il. and Od. only the older form ἰθύς, ἰθύ.

*εὐίππος, ον (ἵππος), *having good steeds*, epith. of Ischys, h. Ap. 210.

Εὐίππος, ὁ, a Trojan, slain by Patroclus, 16, 417.

εὐκαμπής, ἐς (κάμπω), *well-bent, beautifully curved, δρέπανον, κληῖς*, *Od. 18, 368. 21, 6; τόξον, h. 27, 12.

*εὐκαρπος, ον (καρπός), *fruitful, abounding in fruits, γαῖα*, h. 30, 5.

εὐκέατος, ον, poet. for εὐκάεστος (κεάζω). *easy to split, easily cleared*, κέδρος, Od. 5, 60 †

εὐκηλος, ον, Aol. lengthened from ἐκηλος, prop. ἐφέκλος (see ἐκηλος), *quiet*, 1, 554. 2) *undisturbed*, 11, 371. Od. 14, 479

εὐκλής, ἐς (κλέος), Ep. εὐκλεής, accus. plur. εὐκλείας, 10, 281. Od. 21, 331.

εὐκληίς, 12, 318; *glorious, famous*. οὐ μὲν ἦμιν εὐκλείς, it is not glorious for us, 17, 415; whence adv. εὐκλείως, Ep. εὐκλείως, *gloriously*, 22, 110.

εὐκλείη, ἡ, Ep. for εὐκλεία, *fame, glory*, Od. 14, 402. τινα εὐκλείης ἐπιβῆσαι, to elevate any man to fame, Voss [*to mount him on glory's heights*. Cp.], 11, 8, 265.

εὐκλείης, ἐς and adv. εὐκλείως, poet. for εὐκλεής and εὐκλεώς.

εὐκλήϊς, ἰδος, ἡ (κλείς), *well-locked*, θύρη, 24, 318. †

*εὐκλωστος, ον (κλώθω), *well-spun, well-woven, χιτῶν*, h. Ap. 203.

εὐκνήμις, ἰδος, ὁ, ἡ, Ep. εὐκνήμις (κνήμις), *having beautiful greaves*, in the Il. epith of the Achæans; in the Od. also of ἑταῖροι, Od. 2, 402; always in the plur. and Ep. form, 1, 17.

εὐκομος, Ep. εὐκομος, *having beautiful hair, fair-haired*, epith. of noble women, 11. Od. h. Cer. 1.

*εὐκόσμητος, ον (κοσμέω), *beautifully adorned*, h. Merc. 384.

εὐκοσμος, ον (κοσμός), *well-arranged*; only adv. εὐκόσμως, *in (fitting) order*, Od. 21, 123. †

*εὐκράπος, ον (κραῖρα), *beautifully horned*, spoken of cattle, h. Merc. 209.

εὐκτίμενος, η, ον (κτίμενος), *well-built, well-inhabited, well-situated*, mly an epith. of towns, islands, regions; spoken of houses, streets, and gardens, Od. 4, 476. 11, 6, 391. 20, 496. The common form εὐκτιμένη, h. Ap. 36, Herm. has rejected.

εὐκτιτος, ον, Ep. and Ion. for εὐκτιστος (κτίζω), *handsomely built*, Αἴπυ, 2, 592. † h. Ap. 423.

εὐκτός, ἡ, ὄν (εὐχομαι), *wished, desired*, 14, 98. †

εὐκυκλος, ον (κύκλος), *well-rounded*, in the Il. epith of the shield, 5, 797; in the Od. of the chariot, Od. 6, 58. 70; according to Eustath. to be referred to the wheels: *having beautiful wheels*, Voss [*strong-wheel'd*. Cp.]: καέον, Batr. 35.

εὐλείμων, ον, gen. ονος (λεϊμών), *having good meadows, abounding in meadows; meadowy* (convenient for pasturing, Voss), νῆσος, Od. 4, 607. †

εὐλή, ἡ (εἰλέω), *a worm, a maggot*. introduced in dead bodies, etc., plur., *19, 26. 22, 509. 24, 414.

εὐλήρα, τά, Ep. for the comm. εἰλία, *rein, check*, 23, 431; † (prob. from ἑλέω, Schol. οἶονεῖ εἰλήρα, ἀπὸ τοῦ περιελεῖσθαι τοὺς ἱμάντας χειρὶ τῶν ἡνιόχων).

Εὐμαιος, the faithful swine-herd of Odysseus (Ulysses), son of Ctesius, king of the island Syria; he was stolen by a female Phœnician slave of his father,

and by the Phœnician sailors sold to Læertes, Od. 15, 402, seq. Odysseus (Ulysses) comes to him clad like a beggar, Od. 14, 1, seq. Telemachus lodged with him when he returned from Sparta. He conducted Odysseus (Ulysses) to the town, Od. 17, 201; and aided him in slaying the suitors, Od. 22, 267, seq. (prob. from εἰδ and ΜΑΩ, the well-disposed).

*εὐμελίη, ἡ, poet. for εὐμέλεια, *good singing*, the reading preferred by Herm. for εὐμυλίη, in h. Merc. 325.

εὐμελίας, ον, ὁ, Ep. εὐμμελίας, q. v. εὐμενέτης, ον, ὁ, poet. for εὐμενής, *well-disposed, kind, affectionate* (in opposition to δυσμενής), Od. 6, 185.†

εὐμενής, ἐς (μένος), *well-disposed, benevolent, kind, ἡτορ*, h. 21, 7.†

Εὐμήδης, εὖς, ὁ (very wise), father of Dolon, the rich herald of the Trojans, 10, 314.

εὐμήκης, ἐς (μήκος), *very long*, Batr. 130.

εὐμηλος, ον (μήλος), *having good or many sheep, abounding in sheep*, Ὀρνυγίη, Od. 15, 406.† (V. 'good for sheep').

Εὐμηλος, ὁ, son of Admētus and Alceste, who in eleven ships led the Thessalians from Phœræ, Boibê, and Iolcus, 2, 711. He possessed excellent horses, and would have won the prize in the funeral games of Patroclus, had not his chariot been broken, 23, 288, seq. Iphthimê, daughter of Icarus, is mentioned as his wife, Od. 4, 798.

εὐμμελίας, ὁ, Ep. for εὐμελίας, Ep. gen. εὐμμελίου for εὐμμελίας (μελία: [by assimilation for εὐσμελίας, fm. the orig. form σμελία, cf. σμιλαξ. σμίλος, δένδρον οἱ δὲ πρίνος. He-yeh. Dōd.]), *having a good ashén spear, skilled in the use of the spear*, epith. of brave warriors, 17, 9; and spy of Priam, 4, 165. (The common form εὐμελίας does not occur in H.)

*εὐμολπέω (εὐμολπος), *to sing sweetly*, h. Merc. 478.

[Εὐμολπος, *Eumolpus*, a masc. proper name, h. Cer. 154, 475.]

*εὐμυλίη, ἡ, h. Merc. 325, an unknown word, for which Herm. would read εὐμελίη, Frank εὐελίη.

εὐνάω = εὐνάω (εὐνή), fut. ἄσω, *to cause to lie down, to lay down*, Od. 4, 498. Mid. *to lie down, to go to sleep*, Od. 20, 1; παρά τινι, and with dat. alone, Od. 5, 119. h. Ven. 191; also spoken of brutes, *Od. 5, 65.

εὐναιετῶν, ὡσα, ον, *well-inhabited, pleasant to live in, well-furnished*; always in pass. signif. with πόλις, δόμοι, and μέγαλα, 2, 648. Od. 2, 400 (used only in the partep.).

εὐναιόμενος, η, ον (ναίω), *well-inhabited, populous*; like εὐναιετῶν with πόλις, πολιεῖθρον, and Βούδειον, 16, 572; Σιδονίη, Od. 13, 285. There is no verb εὐνάω.

εὐνάω and εὐνάω (εὐνή), fut. εὐνήσω, aor. 1 pass. εὐνήθην, 1) Act. *to place in*

ambush, τινά, Od. 4, 440; mly *to put to rest, to put to sleep*; hence metaph. *to quiet, to soothe* = παύω, γόον, Od. 4, 758. 2) Mid. with aor. pass. *to go to bed, to go to sleep, to sleep, εὐνήθηναι τινι*, with any one, 2, 821. 16, 176; and ἐν φιλότῃ εὐνήθηναι, 14, 360; metaph. spoken of storms: *to be hushed, to be stilled*, Od. 5, 384.

εὐνή, ἡ, Ep. gen. εὐνήφι, 1) *a couch, a bed, ἐξ εὐνήφιν*, 15, 580. Od. 2, 2, seq.; generally *a place of rest*, of the army, 10, 408; *a lair* of a wild beast, 11, 115; of cattle, Od. 14, 15; in the plur. εὐναί, the couches of Typhœus, which some explain as the grave, 2, 783. δ) *a bed, i. e. a bedstead*, the cushion for a bed, Od. 16, 34. c) *the nuptial couch*. εὐνῆς ἐπιβήμεναι, 9, 133; hence *marriage, cohabitation*. φιλότῃ καὶ εὐνῇ μιγνῆναι, to indulge the pleasures of love, 3, 445. 2) Plur. εὐναί, *anchor-stones*, i. e. stones used for anchors, which were either let down to hold the ship, or, as Nitzsch ad Od. 2, 418, p. 120, thinks, stones or masses of matter, with which the ship was attached to the strand when the water at the shore was too deep, see 14, 77; again, 1, 436. Od. 15, 498. 9, 137 [the above view is, however, retracted by Nitzsch, tom. III p. 35].

εὐνήθεν, adv. *from the bed*, Od. 20, 124.

Εὐνῆος, ὁ, Ion. for Εὐνέως, son of Jason and Hypsipyle, in Lemnos, who sent wine to the Greeks in Troy, 7, 468; and exchanged a mixing-cup for Lycaon, 23, 747 (from νῆος, the good sailor, so named from his father).

εὐνητος, ον, Ep. ἐθνητος (νέω), *well-spun, beautifully woven, χιτῶν, πέπλος*, 18, 596. Od. 7, 97; always in the Ep. form.

εὐνήφι, εὐνήφιν, see εὐνή.

εὐνῆς, ιος, ὁ, ἡ, *deprived, with gen. νιῶν*, 22, 44; ψυχῆς, Od. 9, 524 (According to Eustath. from ἐνός, whence εὐνῆς, εὐνῆς, cf. εὐκῆλος.)

ἐθνητος, ον, Ep. for εὐνητος, q. v.

εὐνομίη, ἡ (νόμος), *good observance of law, good morals, loyalty*, Od. 17, 487; † in plur. *good laws*, h. 30, 11.

εὐξεστος, ον, Ep. ἐξξεστος, η, ον (ξέω), *well-smoothed, well-polished*; spoken especially of any thing made of wood, and smoothed with a plane or any similar tool, especially of chariots, tables, bathing-tubs, oars, etc., 7, 5. Od. 4, 48; sometimes with two, and sometimes with three endings, see Thiersch, Gram. § 201, 16. In Od. 14, 225, ἀκοντες ἐξξεστοι, it refers to the shaft, not, as Bothe supposes, to the point.

εὐξοος, ον, Ep. ἐξξοος (ξέω), *well-smoothed*; like εὐξεστος, spoken of chariots, tables, and spear-shafts, 2, 390, 10, 373; but Od. 5, 237, σκέαρνον ἐξξοον, the well-whetted axe, which is explained by some as act. 'that hews well.'

εὐορμος, ον (ὄρμος), *having good anchorage*, or, with Nitzsch, 'having

level shores,' λιμήν, 21, 23. Od. 4, 358.

*εὖχοςθος, ον (perhaps from ὄχη), *fertile, fruitful*, γῆ, Ep. 7, 2.

*εὖπαις, δος, ὁ, ἡ (παῖς), *abounding in children, blessed with offspring*, h. 30, 5.

εὐπατέρεια, ἡ (πατήρ), *the daughter of a noble father* (V., 'of noble descent'), epith. of Helen and Tyro, 6, 292. Od. 11, 235.

Εὐπειθής, εος, ὁ (adj. εὐπειθής), *father of the suitor Antinous of Ithaca; he wished to avenge the death of his son, whom Odysseus (Ulysses) had slain among the suitors, by a combat against him, but was slain by Laertes*, Od. 1, 383. 24, 469, seq.

εὐπεπλος, ον (πέπλος), *having a beautiful mantle, handsomely clad, well-dressed*, epith. of noble women, 5, 424; Ναυσικαία, Od. 6, 49.

εὐπηγής, ἐς (πήγνυμι), Ep. for εὐπαγής, prop. pressed together; spoken of the physical frame, *well-knit, strong, firm*. ξείνος μέγας ἦδ' εὐπηγής, Od. 21, 334.†

εὐπηκτος, ον (πήγνυμι), *well-joined, firmly built*, epith. of buildings and tents, 2, 661. 9, 663. Od. 23, 41.

εὐπλειος, η, ον, Ep. εὐπλειος (πλείος), *well-filled, entirely full*, πήρη, Od. 17, 467.†

εὐπλεκής, ἐς, Ep. εὐπλεκής (πλέκω), *well-interwoven, beautifully entwined*, = εὐπλεκτος; θύσανοι, δῖφοι, *2, 449. 23, 436; only in the Ep. form.

εὐπλεκτος, ον, Ep. εὐπλεκτος (πλέκω), *well, beautifully interwoven; well-twisted*, δῖφος, 23, 335, Ep. form; σειραῖ, strongly twisted cords, 23, 115, comm. form.

εὐπλοία, ἡ, Ep. for εὐπλοια (πλέω), *a praiseworthy voyage or navigation*, 9, 362.†

εὐπλοκαμῖς, ἴδος, ἡ, Ep. form from εὐπλόκαμος, *having beautiful tresses; fair-hair'd*, only εὐπλοκαμίδες Ἀχαιαί, *Od. 2, 119. 19, 542.

εὐπλόκαμος, ον, Ep. εὐπλόκαμος (πλόκαμος), *having beautiful tresses, fair-hair'd*, epith. of goddesses and of women, 6, 380. Od. 5, 125, seq.; only Ep. form.

εὐπλυνής, ἐς, Ep. εὐπλυνής (πλύνω), *well-washed, clean*, φάρος, Od. 8, 392. 425; only Ep. form.

εὐποίητος, ον and η, ον (ποιέω), *well-made, beautifully wrought*, spoken of works of every kind: *well-built*, πύλη, κλισίη; the fem. εὐποίητη, 5, 466. 16, 636; but εὐποίητος πυράγρη, Od. 3, 434; (Thiersch, § 201, 16.)

*εὐπόλεμος, ον (πόλεμος), *good in war, warlike*, h. 7, 4.

εὐπρήσσω (πρήσσω), *to make well, to arrange well*; whence εὐπρήσσεσκον, Od. 8, 259 † Eustath. reads, more correctly, ἐδ' πρήσσεσκον, see Thiersch, Gram. § 170, 7.

εὐπρηστος, ον (πρήβω), *strongly kindling, vehemently excited*, αὐτμή, from

the bellows (V. 'the glow-enkindling blast'), 18, 471.†

εὐπρυμνος, ον (πρύμνα), *having a well-built or beautifully adorned stern*, νῆες, 4, 248.†

εὐπυργος, ον (πύργος), *furnished with good towers*, epith. of fortified towns, 7, 71.†

εὐπωλος, ον (πῶλος), *having beautiful horses, abounding in horses, famed for horses*, epith. of Ilium, 5, 551. Od. 2, 18, often.

εὐράξ, adv. (εὐρος), *sidewise*, *11, 251. 15, 541.

εὐραφής, ἐς, Ep. εὐρραφής (ράπτω), *well-stitched, sowed fast*, δοροί [skins close-seamed. Cp.], *Od. 2, 354. 380; only Ep. form.

εὐρεής, ἐς, Ep. εὐρρεής, Ep. form of εὐρείτης; only in the gen. εὐρρείος, ποταμοῖο, contr. from εὐρρείος, in *6, 508. 15, 265, and elsewhere; see the following.

εὐρείτης, ον, ὁ, Ep. εὐρρείτης, αο (ρέω), *beautifully flowing, fair-flowing*, epith. of rivers, 6, 34. Od. 14, 257.

*Εὐρίπιος, ὁ, the Euripus, the strait between Eubœa, Bœotia, and Attica; now the strait of Egribo, h. Ap. 222. (Prob. from εὐ and ῥίπτω.)

εὐρίσκω, fut. εὐρήσω, h. Merc. 302; aor. act. εἶρον, and aor. mid. εὐρόμην, 1) *to find what one seeks, to invent, to discover, to devise*; with accus. μήχος, *to devise a means*, 2, 343; κακοῦ ἄκος, 9, 250 (see ἄκος); τέκμωρ Ἰλίου, *to find the end of Ilium, i. e. accomplish its destruction*, 7, 81. 9, 49; but τέκμωρ τι, *to find an expedient, a remedy*, Od. 4, 374. 2) *to find by chance, to light upon, to fall in with*, spoken of persons and things very often; with partic. αὐτὸν ἤμενον, 5, 752. Mid. *to find out for oneself, to devise, τέκμωρ*, 16, 472; ὄνομα, Od. 19, 403; θανάτου λύσιν ἐταίροισιν, *to find deliverance from death for his companions*, Od. 9, 421. 2) *to find by chance or unawares*. οἱ τ' αὐτῷ κακὸν εὐρετο, *he drew evil upon himself*, Od. 21, 304.

εὐροος, ον, Ep. εὐρροος, *beautifully flowing, rapidly flowing*, epith. of rivers, *7, 329; 21, 130; always in the Ep. form.

Εὐρος, ὁ, the Eurus, or south-east wind, one of the four main winds of H., Od. 5, 295. 232. It is stormy, 2, 145. 16, 765; and as a warm wind it melts the snow, Od. 19, 206. (According to some, from αὔρα, according to others, kindred to ἥως, cf. Buttm. Lex. p. 43, note 4.)

εὐρος, εος, τό (εὐρύς), *breadth, width*. Od. 11, 312.†

εὐρραφής, poet. for εὐραφής, q. v.

εὐρρείος, Ep. gen. see εὐρεής.

εὐρρείτης, ὁ, Ep. for εὐρείτης, q. v.

εὐρροος, Ep. for εὐροος, q. v.

εὐρύγυιος, ον, υιον (ἀγυιά), *having broad streets, with spacious streets*, epith. of large cities, 2, 329. Od. 4, 246. 22, 230; also ὁδὸν εὐρύγυια, h. Cer. 16; occurring only in the fem.

Εὐρύαδης, *ov, ô*, a suitor of Penelôpê, slain by Telemachus, Od. 22, 267.

Εὐρύαλος, *ô*, 1) son of Mecisteus; he went with his kinsman Diomêdês to Troy, 2, 565; was one of the bravest heroes, 6, 20; he was also a powerful wrestler, but was conquered by Epeus, 23, 680. 2) a Phœacian, a victor in wrestling, who presented Odysseus (Ulysses) with a sword, Od. 8, 115.

Εὐρυβάτης, *ov, ô*, 1) a herald of Agamemnon, 1, 320. 9, 170. 2) a herald of Odysseus (Ulysses), who followed him to Troy, 2, 184. Od. 19, 247.

*Εὐρυβίης, *ao, ô*, Ion. and Ep. for *εὐρυβίας* (*Bia*), *wide-ruling, having a wide sway*, Κελεός, h. Cer. 295.

Εὐρυδάμας, *avtos, ô*, 1) a Trojan, father of Abas and Polyidus, who knew how to interpret dreams, 5, 149. 2) a suitor of Penelôpê of Ithaca, slain by Odysseus (Ulysses), Od. 18, 297. 22, 283.

Εὐρυδίκη, *ἡ*, daughter of Clymenus, wife of Nestor, Od. 3, 452.

Εὐρύκλεια, *ἡ*, daughter of Ops son of Pisenor; Laertes had purchased her at the price of twenty cattle, Od. 1, 429. 430. She brought up Odysseus (Ulysses), Od. 19, 482; then with Eurynome discharged the office of house-keeper and had the charge of the female slaves, Od. 22, 396. 23, 289. Her fidelity, attachment, and activity are often praised.

Εὐρυκρείων, *ovtos, ô* (*κρείων*), *wide-ruling*, epith. of Agamemnon and of Poseidôn, *1, 102. 355.

Εὐρύλοχος, *ô*, a companion and fellow-wanderer of Odysseus (Ulysses); he conducted a part of the crew to Circe, accompanied Odysseus (Ulysses) to the under-world, occasioned the slaughter of the sacred oxen of Helius, by which he drew death upon himself and his companions, Od. 10, 205. 11, 23.

Εὐρύμαχος, *ô*, son of Polybus, according to Od. 4, 629: he and Antinous were the most respectable amongst the suitors of Penelôpê; he was crafty and subtle, Od. 1, 399. 2, 177. He was slain by Odysseus (Ulysses), Od. 22, 69.

Εὐρυμέδουσα, *ἡ*, a female slave of Alcinous, king of Phœacia, who brought up Nausicaa, Od. 7, 8.

Εὐρυμέδων, *ovtos, ô*, 1) father of Peribœa, leader of the giants in Epirus, Od. 7, 58; cf. Pind. Pyth. VIII. 15—19. 2) son of Ptolemæus, the noble charioteer of Agamemnon, 4, 228. 3) a servant of Nestor, 8, 114. 11, 620.

Εὐρυμέτωπος, *ov* (*μέτωπον*), *broad-browed*, always an epith. of cattle, 10, 292. Od. 3, 282.

Εὐρυμίδης, *ov, ô*, son of Eurymus = *Telemus*, a Cyclops, Od. 9, 509.

Εὐρυνόμη, *ἡ*, 1) daughter of Oceanus and Thetis, who received Hêphæstus when hurled from heaven into the sea, 18, 398, seq. According to Hes. Th. 98, she was the mother of the Graces; before

Kronus, she with Ophian had the dominion of Olympus, Ap. Rh. 503. 2) the trusty stewardess of Odysseus (Ulysses), Od. 17, 490, seq. 19, 96.

Εὐρύνομος, *ô*, son of Ægyptius in Ithaca, a suitor of Penelôpê, Od. 2, 22. He is also mentioned in the contest with Odysseus (Ulysses), Od. 22, 242.

Εὐρύνω (*εὐρύς*), *aor. 1 εὐρύνα, to make broad, to widen*, with *ἀγῶνα*, to enlarge the arena of combat, Od. 8, 260.†

Εὐρύοδρος, *a, ov* (*ὄδρος*), *having broad roads, with wide ways* (widely roamed over, V.), epith. of the earth, since it can be travelled over in all directions, only in fem. 16, 635. Od. 3, 453; and often.

Εὐρύοπα, *ô*, Ep. for *εὐρύνότης*, as nom. 5, 265; as voc. 16, 241; a form of *εὐρύωψ*, whence the accus. *εὐρύοπα*, 1, 498. 8, 206; either (from *ὥψ*), *wide-seeing, far-seeing*, or (from *ὥψ*), *wide-thundering*, epith. of Zeus. The last signif. seems to contravene the Hom. *usus loquendi*, since *ὥψ*, though used to indicate the voices of men and beasts, is not applied to every loud noise. Eustath. and Hesych. give both explanations; Heyne, Wolf, Thiersch, § 181. 47. Anm. 2, decide in favour of the first signif. and Voss. ad h. Cer. 3, translates it the *ruler of the world*, see 13, 732. In h. Cer. 441, connected with *βαρύκτυπος*. [See Jahrb. von Jahn und Klötz. März 1843, p. 264.]

Εὐρύπορος, *ov* (*πόρος*), prop. *having broad ways, widely navigated*, always an epith. of the sea, 15, 381. Od. 4, 432. 12, 2.

Εὐρυπυλῆς, *és* (*πυλῆ*), *having wide gates, wide-gated*, Ἄϊδος δῶ, 23, 71. Od. 11, 571.

Εὐρύπυλος, *ô*, son of Euæmon, grandson of Ormenus, ruler of Ormenion in Thessaly, who sailed to Troy with forty ships, 2, 736; a brave warrior; he slew many Trojans, was wounded by Paris, and healed by Patroclus, 11, 841. In Pindar he is represented as the son of Poseidôn, king of Cyrene, and received the Argonauts in Lybia, cf. Müller, Orchom, p. 466. 2) son of Poseidôn and Astypalæa, father of Chalciope, king of Cos, 2, 676. 3) son of Telephus and Astyoche, sister of Priam, king of Mysia. He was induced, by presents which Priam sent to his mother or wife, to go to the aid of Troy. He was slain by Neoptolemus, Od. 11, 520, seq. cf. Strab. p. 587.

Εὐρύπρεπος, *ov* (*πρέπον*), *flowing in a broad channel, wide-flowing*, epith. of the Axius, 21, 141.†

Εὐρύρων, *ovsa, ov* (*ῥέω*), *wide-flowing*, epith. of the Axius, 2, 849. 16, 288; of the Xanthus, *21, 304.

Εὐρύς, *εία, ὕ*, gen. *έος, εἰς*, *έος* (Ep. accus. *εὐρία* for *εὐρύν*, 6, 291. 18, 140); *broad, wide, spacious*, chiefly epith. of the heavens, the sea, countries, etc. [twice of cities, 2, 575. 18, 591]. *εὐρέα ῥῶτα θαλάσσης*, 2, 159. *εὐρέες ὅμοι*, 3,

227. *τείχος εὐρύ*, a thick wall, 12, 5. *κλέος εὐρύ*, a wide-spread report, Od. 23, 137. Cf. *εὐρύτερος*, 3, 194.

εὐρυσθενής, ἐς (σθένος), having a wide dominion, wide-ruling, epith. of Poseidōn, 7, 455. Od. 13, 140.

Εὐρυσθένης, ἦος, ὁ, son of Sthenelus, and grandson of Perseus, king of Mycenæ; he was prematurely born, for Hērē accelerated his birth, that he, and not Hēracles might reign, according to an oath of Zeus in relation to the descendants of Perseus, 19, 100. 123, seq. Thus Eurystheus became master of Hēracles and imposed upon him the well-known twelve labours, 15, 639. The last of these labours was to bring up the dog from hell, 8, 363. Od. 11, 617, seq.

Εὐρυτίδης, ου, ὁ, son of Eurytus = *Ιφίτις*, Od. 21, 14.

Εὐρυτίων, υἱος, ὁ, a Centaur, Od. 21, 295. cf. Apd. 2, 5, 4.

Εὐρυτος, ὁ, 1) son of Actor and Molone, brother of Cteatus, by tradition son of Poseidōn. Both marched to aid Augeas against the Pylians and Nestor, 11, 709, seq., and also against Hēracles, who slew him in ambush, 2, 621. They were called *Ἀκτορίωνες* and *Μολίωνες*, 11, 709. According to Apd. 2, 7, 2, they had together only one body, but two heads, four hands, as many feet, and possessed great strength. 2) son of Melaneus and Stratonice, king of Œchalia (in Thessaly, 2, 730; or in Messenia, Od. see *Οἰχαλίη*), father of Iole, of Iphitus, of Molion, etc., a famous archer. According to H. Apollo slew him, because he had challenged him to a contest in archery, Od. 8, 226, seq. Odysseus (Ulysses) received from his son Iphitus the bow of Eurytus, Od. 21, 32, seq. According to a late tradition Hēracles slew him because he would not give him Iole, Apd. 2, 4, 8 (the bow-drawer, from *εἰρύω*).

**Εὐρυφάεσσα, ἡ* (the far-seeing), sister and wife of Hyperion, mother of Helius, of Sélène and Eōs, h. 31, 4.

εὐρυφύης, ἐς (φύω), wide-growing, epith. of barley, Od. 4, 604.†

εὐρύχωρος, ον (χωρός), having a broad space, roomy, spacious, extensive, epith. of cities and countries, 2, 498 (according to the Schol. Ep. shortened for *εὐρύχωρος*, see Thiersch, § 168, 10, and Nitzsch ad Od. 6, 4; with Passow we may derive it more simply from *χωρός*, having broad dancing-places, hence generally, having broad plains).

εὐρύωψ, οτος, ὁ, see *εὐρύοπα*.

εὐρώεις, ἐσσα, εν (εὐρώς), mouldy, musty; and, since mould is generated only in the dark, confined places, it signif. generally, dark, gloomy, epith. of the under-world, 20, 65. Od. 10, 512. 23, 322. 24, 10 (improb. with Apoll. Hesych. poet. for *εὐρύς*).

Εὐρώπη, ἡ, Eurōpa. 1) daughter of

the Phœnician Agenor and of Telephassa, according to Apd. 3, 1, 1; H. calls her the daughter of Phœnix (if this is not an appel.), mother of Sarpedon and Minos by Zeus, who bore her off to Crete, in the form of a bull, 14, 321. Batr. 79. H. does not mention her name; it occurs first in Hdt. 1, 2. 2) the name of a division of the world, first mentioned in h. Ap. 251; in which place only northern Greece seems to be intended. (Signif. *εὐρωπός* = *εὐρύς*; hence *εὐρώπη*, ε. χώρα, the extended, the far-stretching land; cf. Herm. ad h. Ap. l. c.)

*ἔδς, ἐδ, Ep. ἦδς, ἦδ, gen. ἔδος, accus. ἔδν, 8, 303. Od. 18, 127; ἦδν, 5, 628; neut. ἦδ, 17, 456. 20, 80; the form ἔδ and ἔδ in neut. only adv. 1) good, excellent, beautiful, glorious, spoken of persons and things, 2, 653. μένος ἦδ, 17, 456. The gen. sing. ἔδος, in the signif. of φίλος stands now correctly instead of ἔπος, his, 1, 393, and 15, 138. 24, 422. 550, where it should even signify thine. 2) Generally plur. neut. ἑάων, as if from a nom. τὰ ἑά, good things, good, 24, 528; plainly neut. except *θεοὶ δωτήρες ἑάων*, Od. 8, 325. 335. h. 17, 12 (see Butt. § 35, 3. c. Thiersch. Gram. § 183, 10; on the other hand, Doederlein supplies from *δώρων* the kindred subst. *δόσεων*, cf. Kühner § 243, 3). [Cf. Jahrb. Jahn und Klotz, März 1843, pp. 264, 265.]*

εὔσα, see *εὔω*.

εὔσελμος, ον, Ep. ἐδσσελμος (σέλμα, well-furnished with oar-benches, or rowers, epith. of ships, 2, 170, and often. (It does not occur in the nom., cf. Spitz. ad Il. 16, 1.)

εὔσκαρμος, ον, Ep. ἐδσκαρμος (σκαίρω), lightly bounding, easily leaping, epith. of horses, 13, 31.†

εὔσκοπος, ον, Ep. ἐδσκοπος (σκοπός), that takes good aim, good to hit, Ἀρτεμῖς, Od. 11, 198. 2) (fr. σκοπέω,) seeing well, looking out sharply, epith. of Hermēs, 24, 24. Od. 1, 38; only in the Ep. form.

ἐδσελμος, ον, Ep. for εὔσελμος, q. v.

Ἐδσωρος, ὁ, Ep. Εὔσωρος, father of Acamas of Thrace, 6, 8.

εὔσταθς, ἐς, Ep. εὔσταθς (ιστημι), standing firm, well-founded, μέγαρον, 18, 374; θάλαμος, Od. 23, 178; always in the Ep. form.

*εὔστεφανος, ον, Ep. εὔστεφανος (στέφανος), 1) beautifully crowned, Voss; epith. of Artēmis, 21, 511; of Aphrodītē and Mycene, Od. 8, 267. 2, 120; of Démētēr, h. Cer. 224; accord. to Apoll. ad Il. 21, 511, from *στεφάνη, περικεφαλαίας εἶδος*. The back hair, to wit, was enclosed in a net, see *ἀναδέσμη*, and then fastened with a band (*στεφάνη*) before. According to others it is to be interpreted of the girdle and = *εὔζωνος*. 2) strongly fortified, strongly walled, an epith. of the city Thebe, 19, 99; see *στεφάνη* (only in the Ep. form).*

εὔστρεπτος, ον, Ep. ἐδστρεπτος (στρέφω),

well-twined, well-twisted, spoken of leathern thongs, *Od. 2, 426. 13, 291.

εὐστρεφής, ἑς, Ep. εὐστρεφής, *well-wound, well-twisted*, spoken of cords, etc., Od. 9, 425. 10, 167; of a bow-string, 15, 463; of a gut-string, Od. 21, 403; always in the Ep. form.

εὐστροφος, ον, Ep. εὐστροφος (στρέφω), *well-wound, well-twisted*; οἶδς ἄωτος, the well-twisted wool of the sheep, i. e. the string of the sling, *13, 599. 716, in the Ep. form.

*εὐστροφος, ον (στρώννυμι), *well-spread, well-made*, λέχος, h. Ven. 158. Cer. 286.

εὖτε, Ep. 1) Conj. of time, for ὅτε (which arises from this by a rejection of the digamma), *at the time, when, as*. a) With indic. 11, 735. The apodosis begins with ἔνθα τῆμος, δὴ τότε, καὶ τότε, etc., 6, 392. Od. 13, 93. b) In connexion with ἄν εὖτ' ἄν (see δτ' ἄν), *in case that, as soon as, as often as*, 1, 242. Od. 1, 192; once without ἄν, Od. 7, 202. c) With optat. h. 17, 8. 2) Adv. of comparison, for ἥτε, *as when*, only once, 3, 10; and according to Aristarch., 19, 386; where Wolf and Spitz. write αὖτε; Buttm., Lex., would read ἥτε, and Bothe has adopted the reading.

εὐτείχης, ἑς = εὐτείχεος.

εὐτείχεος, ον (τείχος), *having strong walls, well-walled*, Τροίη, Ἰλιος, 1, 129. A metaplast. accus. πόλιν εὐτείχεα, is found in 16, 57; which on account of the accent cannot be assigned to εὐτειχῆς (see however Thiersch, § 200, 20).

*εὐτείχης, ον (τείχος) = εὐτείχεος, h. Ven. 112.

εὐμητος, ον, Ep. εὐμητος (τέμνω), *beautifully cut, well-cut*, always spoken of leathern articles, *7, 304. 10, 567; always in the Ep. form.

εὐτρεφής, ἑς, Ep. εὐτρεφής (τρέφω), *well-fed, fat*, *Od. 9, 425. 14, 530.

εὐτρητος, ον, Ep. εὐτρητος, *well-bored, well-pierced*, λοβοί, 14, 182; † Ep. form.

Εὐτρησις, ιος, ἡ, a village in Thespiæ, in Boeotia, with a temple of Apollo, who had an oracle there, 2, 502. According to Steph. It received its name from the many roads which traversed it.

ἐτρηχας, see ἐθρηξε.

εὐτροχος, ον, Ep. εὐτροχος (τροχός), *having good wheels, with beautiful wheels*, ἄρμα, ἄμαξα, 8, 438. Od. 6, 72; always in the Ep. form.

εὐτυκτος, ον (τεύχω), *well-made, handsomely wrought, well-built*, κλισίη, 10, 566. Od. 4, 123; κυνήη, 3, 336; ἱμάσθη, 8, 44.

*εὐῦμος, ον (ῦμος), *abounding in hymns, much-praised*, h. Ap. 19, 207.

εὐφημέω (εὐφημος), fut. ἦσω, *to use propitious words, or words of good omen, or to refrain from all words of bad omen, especially in sacrifices and religious matters; hence generally to be still, to be silent*, like *favete linguis*. εὐφημῆσαι κέλευσθε, command to be silent, 9, 171.†

Εὐφημος, ὁ, son of Troezenus, an ally of the Trojans, leader of the Cicones, 2, 846.

*εὐφήμως, adv. (φήμη), *of good omen, propitiously; piously, religiously*, h. Ap. 171.

Εὐφήτης, ον, ὁ, king of Ephyræ, on the Selleis in Elis, 15, 532.

Εὐφορβος, ὁ, son of Panthous, one of the bravest Trojans; he wounded Patroclus, and was slain by Menelaus, 16, 806, seq. 17, 59. (Pythagoras affirmed that he was once this Euphorbus, cf. Diog. Laert. 8, 1. 4.) [Cf. also Horat. Carm. I. 28, 10.]

εὐφραδής, ἑς (φράζω), *speaking well, eloquent*. 2) *clear*, only adv. εὐφραδῶς, *distinctly, eloquently*; πεπνυμένα ἀγορεύειν, Od. 19, 352.†

εὐφραίνω, Ep. εὐφραίνω (φρῆν), fut. εὐφρανέω, aor. εὐφρενα, 1) Act. *to delight, to gladden, to please*, τινά, 5, 688; τινά ἐπέεσσιν, 24, 102; νόημα ἀνδρός, Od. 20, 82. 2) Mid. *to be delighted, to enjoy oneself*, Od. 2, 311 (both in the comm. and in the Ep. form, 7, 297).

εὐφρονέων, ουσσα, ον, Ep. εὐφρονέων (φρονέω), *well-disposed, benevolent*; it denotes at once a kind disposition and intelligence, cf. Nitzsch, Od. 2, 160; only as partic. in the often repeated verse: ὁ σφιν εὐφρονέων ἀγορήσατο, etc., 1, 73, seq.

εὐφροσύνη, ἡ, Ep. εὐφροσύνη (εὐφρων), *gladness, joy, cheerfulness*, Od. 9, 6. 20, 8; in the plur. Od. 6, 156. *Od.

εὐφρων, ον, Ep. εὐφρων (φρῆν), *joyful, gladsome, gay*, 15, 99; θυμός, Od. 17, 531. 2) Act. *gladdening, cheering*, ὄλως, 3, 246; in both forms.

εὐφνής, ἑς (φύω), *of beautiful growth, growing well*, περλέη, 15, 243; μηροί, *beautiful thighs*, *4, 147.

εὐχαλκος, ον (χαλκός), *made of beautiful brass, or beautifully wrought of brass*, as στεφάνη, ἀξίνη, 11; λῆβης, Od., handsomely adorned with brass, μελίη, κυνήη, 13, 612.

*εὐχερής, ἑς (χείρ), *managing any thing easily, dexterous*, Batr. 62.

εὐχετάομαι, poet. form for εὐχομαι, infin. εὐχετάσθαι, Ep. for εὐχετάσθαι, imperf. εὐχετόωντο, Ep. for εὐχετῶντο,

1) *to affirm any thing of oneself with confidence*, as τίνες ἐμμεναι εὐχετόωνται, Od. 1, 172; hence, 1) *to vaunt oneself, to boast*, ἐπέεσσιν, 12, 391. 17, 19; ἐπὶ τινι, *about any thing*, Od. 22, 412. 2) In reference to the gods: *to pray, to supplicate*, with dat. Κρονίῳ, to Zeus, 9, 268; θεοῖσιν, 15, 369. Od. 12, 356; and generally, *to show reverence, to thank any man*, spoken of men only in reference to a god, 11, 761. τῷ κέν τοι—, θεῷ ὧς, εὐχετοῦμην, Od. 8, 467; see εὐχομαι.

εὐχή, ἡ, *a vow, a petition, a prayer*, only Od. 10, 526.†

Εὐχῆνωρ, ὁ, son of the prophet Polyidus of Corinth, 13, 663; according

to Paus. 1. 43, grandson of Polyidus (from εὐχος and ἀντήρ).

εὐχομαι, depon. mid. fut. εὐξομαι, aor. εὐξάμην: ground meaning, *to declare aloud, to affirm confidently*; hence, 1) *boastingly to affirm of oneself, to announce oneself*, often with infin. esply in reference to family: πατὴρ ἐξ ἀγαθοῦ γένος εὐχομαι εἶναι, 14, 113. Od. 1, 180 (in this there is contained not exactly the idea of boasting, but merely the declaration with a certain degree of complacency; since in that time every one boasted of that which he believed himself to be, see Nitzsch ad Od.); it stands elliptically: ἐκ Κρητῶν γένος, εὐχομαι, viz. εἶναι. I boast descent from the Cretans, Od. 14, 199; often, *to boast, to vaunt, to brag*, 1, 91. 2, 597; αὐτῶς, 11, 388. 2) *to vow, to promise*, with infin., 18, 499; *to vow, esply to the gods*, τινί, and infin. εὐχετο. Απόλλωνι ρέξειν ἐκατόμβην, 4, 119; and because benefits in this way expected from the gods, 3) generally *to implore, to supplicate*, θεῶ, a god; and absol., 1, 87. 6, 240; also with dat. commod. αἶτε μοι εὐχόμεναι, praying for me, 7, 298. (H. never uses the augment.)

εὐχος, eos, τό, *glory, honour*, esply *military glory, victory*; often διδόναι εὐχός τινι, to give glory to any man, spoken both of the conquered, 5, 285. 654. 11, 445; and of the gods, 7, 81. 203; often in connexion with κλέος, νίκη; εὐχος ὀρέγειν, πορεῖν τινί, 13, 327. Od. 22, 7; cf. Spitz. ad Il. 15, 462; ἀρέσθαι, 11, 290. Passow explains it, *the object of supplication*, but most of the ancients *fame*, and this signif. is required in the Hom. use.

εὐχροῦς, ἐς, a rare poet. form for εὐχρός (χρόα), of a beautiful colour, Od. 14, 24.†

εὐχολή, ἡ (εὐχομαι), 1) *boasting, vaunting*, 8, 229; *exultation, the shout of victory*, in opposition to ὀμωγή, 4, 450. 864. 6) the object on account of which one vaunts himself (cf. Wolf Vorles.). εὐχολήν τινι καταλείπειν, 2, 160. 4, 173. 22, 433. 2) *a vow made to the gods*, 1, 65. 93; *prayer, supplication*, 9, 499. Od. 13, 357.

εὖω (kindred with αὔω), *to singe, to burn off*; mostly used of swine, from which the bristles were singed before roasting, Od. 2, 300. 14, 75. 426. σῖες εὖόμενοι τανύοντο διὰ φλογός, the swine were stretched for singeing over the fire, 9, 468; and spoken also of the singeing of the eyebrows of the Cyclops, Od. 9, 389 (εὖω deserves the preference over εὔω, cf. Buttm. Gram., vol. ii. p. 140).

εὐώδης, ἐς (ὄζω, ὀδωδα), *odoriferous, sweet-scented, fragrant*, βάλαμος, 3, 382; ἔλαιον, Od. 2, 339.

εὐώπης, ἔδος ἡ, *having beautiful eyes, having a lovely countenance*, κούρη, *Od. 6, 113. 142. h. Cer. 334.

ἐφαγον, see ἐσθίω, ἐδω.

ἐβάλλομαι, depon. mid. (ἄλλομαι), aor. sync. 2 ἐπάλτο, partep. ἐπάλμενος and ἐπιάλμενος, 1) *to spring upon, to leap upon*; ἵππων, the chariot, 7, 15; absol. κύσσει μιν ἐπιάλμενος, Od. 24, 320; esply 2) *to leap upon, in a hostile signif., to rush upon*, τινί, any man, 13, 643. 21, 140; and often absol. in the partep., 7, 260. (H. uses only 3 sing. aor. ἐπάλτο and the partep. aor. sync. ἐπάλμενος and ἐπιάλμενος, Passow.)

ἐβάλος, ον (ἄλς), *situated on the sea, maritime*, epith. of sea-board towns, *2, 538. 584.

ἐβαν, see φημί.

ἐβανδάνω, poet. ἐπιανδάνω (ἀνδάνω), *to please, to be agreeable*. ἡ βουλή θεοῖσιν ἐβήνδανε, 7, 45; also pres. ἐπιανδάνει, 7, 407; and imperf. ἐπήνδανε in the Od. often.

ἐβάνη, see φαίνω.

ἐβάπτω (ἄπτω), fut. ἐβάλω; only 3 sing. perf. pass. ἐβήπται, and 3 pluperf. pass. ἐβήπτο, and aor. 1 mid. ἐβήναμην. 1) Act. *to attach to, to fasten to*; hence pass. *to be attached to*; only in a metaph. signif. with dat. of pers. Τρώεσσι κήδε' ἐβήπται, woes are attached to the Trojans, threaten them, 2, 15. 69; δαέθρου πείρατα, 12, 79. Od. 22, 33 (see πείραρ); ἀθανάτοισιν ἐπὶ καὶ νεῖκος, 21, 513. II) Mid. *to touch, to lay hold of, to attain*; with gen. ἐπὴν χεῖρεσσιν ἐβάνει (i. e. ἐβάλῃ) ἡπείροιο, as soon as thou shalt touch the land with thine hands, Od. 5, 348.

ἐβαρμόζω (ἀρμόζω), fut. ὥσω, intrans. *to fit, to be suitable, to suit*, τινί, 19, 385.†

ἐβέζομαι, depon. mid. (έζομαι), *to sit upon, to seat oneself upon*, with dat. διφρῶ, δεινρέφ, 3, 152; πατὴρ γούνασι, 21, 506. 2) *to sit oneself by*, Od. 17, 334 (only pres. and imperf.).

ἐβέηκα, see ἐβήμι.

ἐβέην, see ἐβήμι.

ἐβείσα (έβσα), defect. aor. 1 infin. ἐβέσσαι, Ep. for ἐβέσαι, mid. ἐβείσαμην, imperat. ἐβέσσαι, Ep. for ἐβέσαι, partep. ἐβέσσάμενος, Ep. for ἐβέσάμενος, infin. fut. ἐβέσσεσθαι, 9, 455; 1) Act. *to put upon, to lay or place upon*. καταστήσαι καὶ ἐβέσσαι τινά, to convey to and put ashore, Od. 13, 274. II) Mid. *to place any thing for oneself upon, to lay upon*, μήποτε γούνασιν ὀσιν ἐβέσσεσθαι φίλον νιόν, 9, 455. ἐμέ—γούνασιν ὀσιν ἐβέσσάμενος, Od. 16, 443. 6) With gen. ἐβέσσαι με νηός, put me on board thy ship, Od. 15, 277. cf. 14, 295.

ἐφέλκω (έλκω), 1) Act. *to draw towards, to entice, to allure*, hence pass. *to be enticed, reïthrousin ἐφελκόμενος*, h. 18, 9. II) Mid. *to draw or drag to or after oneself*; with accus. ἐφέλκετο ἔγχος, he drew the spear along with him, 13, 597; metaph. ἐφέλκεται ἄνδρα σίδηρος, the sword attracts (excites) the hero, Od. 16, 294. 2) *to trail, to drag*. πόδες ἐφέλ. κόμενοι, dragging feet, 23, 696.

ἐφέννυμι, poet. ἐπιέννυμι, q. v.
ἐφέπω (poet. ἔπω), imperf. ἔφεπον, Ep. for ἐφείπον, fut. ἐφέψω, aor. ἐπέσπον, infin. ἐπισπεῖν, partic. ἐπισπών, I) Act. primary signif. *to be behind*, hence 1) *to follow, to pursue, to drive*, τινά, 11, 177; absol., 15, 742; to attack, to assault, 20, 357. 494. b) *to drive before one*, ἵππους, 24, 326; and ἵππους τινί, to drive or impel one's horses against any man, 16, 724. 732. c) *to wander over a place, to go through, to run through or over*, κορυφὰς ὄρων, Od. 9, 121; πεδίον, the plain, 11, 496; ὁσμίνης στόμα, to pass through the gorge of battle [*to urge the battle in the foremost ranks*, Passow], 20, 359. 2) *to follow any thing zealously, to prosecute, to pursue*, frequently: πότμον, θάνατον ἐπισπεῖν, to overtake or meet with death, i. e. to bring it on by one's own fault, 2, 359; in like manner οἶκον, ὀλέθριον ἡμαρ, Od. 3, 134. 11. 19, 294. II) Mid. ἐφέπομαι, aor. ἐφespόμεν, infin. ἐπισπείσθαι, 1) *to follow, to pursue*, τινί, any man, 13, 495; ἐπισπείσθαι ποσίν, with the feet, i. e. to follow running, 14, 521. 2) *to obey, to hearken to*, θεοῦ ὁμῆς, Od. 3, 215; ἐπισπόμενοι μένει σφῶ, yielding to their impulse, Od. 14, 262. (Of the mid. H. uses only the aor.)

ἐφέσσαι, see ἐφέσα.

ἐφέσαι, see ἐφέσα.

ἐφέστιος, ὃν (ἐστία), 1) *that is upon or at the hearth*. Esply of a suppliant who sits at the hearth. ἐμὲ ἐφέστιον ἡγάγε δαίμων, a god led me to the hearth, Od. 7, 248. 2) *at one's own hearth, at home (settled, resident)*; ἐφέστιοι δοσοῖ ἑαυτοί, as many as are at home (are settled; reside) in Troy; 2, 125. Thus the Schol., δοσοῖ ἐστίας (τοῦτέστιν, οἰκίας) αὐτόν (i. e. in the city of Troy) διανέμονται. So also Eustath. and Hesych. Others say, 'whoever sit about the fireplaces in the camp;' but cf. v. 130, and the other Hom. passages in which ἐφέστιος never refers to military life.—Od. 3, 324. ἦλθε—ἐφέστιος, Od. 23, 55.

ἐφετη, ἡ (ἐφήμι), *command, commission, order, injunction*, 1, 484; esply in the plur., 11. In οἱ δ' αἰεὶ βούλοιντο θεοὶ μεμνησθαι ἐφετημον, Od. 4, 353; supply ἡμᾶς: the gods would that we should always remember their commands; but the preterite is unsuitable, should we even with the Schol. render ἐφετμαὶ prayers. Hence Wolf, after Zenodotus, has included this verse in brackets, see Nitzsch ad loc.

ἐφευρίσκει (εὐρίσκει), aor. ἐφεύρον, 1) *to find, to meet with*, τινά, 2, 198, seq. 2) *to devise, to invent*, μήτην, Od. 19, 158 (where Wolf εὐρίσκει).

ἐφειλάομαι, depon. mid. (ἐπιλάομαι), *to insult, to deride, to mock at*, τινί, *Od. 19, 331. 370.

ἐφηγήομαι, depon. mid. (ἡγήομαι), aor. ἐφηγησάμην, *to conduct any man any where, to lead on*, ἐπὶ στίχας ἡγήσατο,

he led on the ranks, 2, 687.† In tmesis.

ἐφημαι, depon. (ἡμαι), *to sit upon, to sit by*, with dat. θρόνῳ, Od. 6, 309; κληίδεσσιν, *Od. 12, 215.

ἐφημέριος, ἡ, ὃν (ἡμέρα), *at a day, for a day, during the day*. οὐ κεν ἐφημερίως γέ βαλοι δάκρυ, he could not shed a tear all day, i. e. through the (whole) day, Od. 4, 223. Mly at or for the day. ἐφημέρια φρονεῖν, to care only for the present day, not to trouble oneself about the future, *Od. 21, 85.

ἐφημοσύνη, ἡ = ἐφετη, *commission, command*, 17, 697. Od. 16, 340.

ἐφησθα, see φημί.

ἐφθην, see φθάνω.

ἐφθιάδ' for ἐφθιάτο, see φθίω.

Ἐφιάλτης (the leaper upon; Alp), son of Aldeus and Iphimedeia, brother of Otus, and by tradition son of Poseidōn. They were giants, of enormous size and strength; they heaped the mountains Ossa and Pelion the one upon the other, and attempted to storm heaven; Apollo slew them, Od. 11, 304—319. They held, 5, 385, Arēs for thirteen months a prisoner; Hermēs, however, delivered him, their step-mother Eriboea betraying the fact.

ἐφίζανω (ιζάνω), = ἐφίζω, *to sit upon, to sit at*, δειπνῶ, 10, 578; metaph. spoken of sleep, *10, 26.

ἐφίζω (ζῶ), only imperf. *to sit at*, esply *to sit upon*, *Od. 3, 411. 19, 55.

ἐφίημι (ἡμι), fut. ἐφήσω, aor. sing. ἐφέηκα and ἐφῆκα, of the aor. 2, the subj. ἐφείω, Ep. for ἐφῶ, optat. ἐφείην, imperat. ἐφες, fut. mid. ἐφήσομαι, I) Act. 1) *to send to, to despatch to*, spoken of persons, τινά τινι, Ἴπρον Πριάμῳ, 24, 117; esply in a hostile signif. *to incite, to provoke, to instigate*, τινά, always with infin. ἐχθροδοπῆσαι, 1, 518; αἰείσα, Od. 14, 464. 2) Spoken of inanimate things: *to cast against, to let fly at, to shoot against, to hurl*, of missiles, βέλεα τινι, 1, 51; λαὰν, μελίην, 3, 12. 21, 170; hence also χεῖράς τινι, to lay hands on any man, 1, 567, seq. b) Metaph. κηδεά τινι, to send disasters upon any man, 1, 445; πότμον, 4, 396; νόστον τινί, to allot a (disastrous) return to any man, Od. 9, 38; spoken of Zeus. II) Mid. only *to commission, to command, to direct*, τινί τι, only fut., 23, 82; absol., 24, 300. Od. 13, 7 (i. is poet. long; only ἐφίει has ῖ, Od. 24, 180). ἐφικνέομαι, depon. mid. (ικνέομαι), aor. ἐφικόμην, *to attain, to arrive at, to hit or strike*, 13, 613.†

ἐφίστημι (ίστημι), perf. (ἐφέστηκα), 3 plur. ἐφέσταν, infin. ἐφέσταντες, partic. (ἐφέστηκώς) ἐφέστατος, pluperf. ἐφίστηκειν, 3 plur. ἐφίστάναν, aor. 2 ἐφέστην, I) Trans. *to put or place upon*, H. only. II) Intrans. in the perf., pluperf., aor. 2, and mid. *to stand upon or in*, with dat. πύργῳ, 6, 373; δίφῳ, 17, 60. 2) *to stand at or by*, κεφαλῇν, to stand at a man's head, 10, 496; θύρῃσιν, at the

doors, Od. 1, 120; ἐφέστασαν ἀλλήλοισι, together, 13, 133; also παρὰ and ἐπὶ τινι, 12, 199; ἐπὶ χεῖλει, 12, 52; absol., Od. 22, 203. *h*) In a hostile signif. *to press upon, instigate, ἀλλήλοισιν*, 15, 703. Batr. 284. Metaph. Κῆρες ἐφεστάνουσιν θανάτοιο μυρία, innumerable fates threaten, 12, 326. *c*) *to direct one's attention, to observe, to be busy at.* ἐπιστάντες κατέβρωξαν, Batr. 126. The pres. mid. *to place oneself at, only once:* θύρησιν ἐφίστατο, at the doors, 11, 644.

ἐφολκαιοιν, τό (ἐφέλκω), πηδάλιον, Eust. a *helm, a rudder*. Thus Voss, Od. 14, 350; according to others, a *boat* = ἐφολκιοιν.

ἐφομαρτέω (ὁμαρτέω), *to follow, to pursue*, absol., *8, 191. 12, 412. 23, 414; only imperf.

ἐφοπλίζω (ὀπλίζω), fut. ἐφοπλίσω, aor. ἐφώπλισα, partcp. ἐφοπλίσας, Ep. σσ, fut. mid. ἐφοπλίσομαι, 1) Act. *to prepare, to make ready*, with accus. δαῖτά τινι, a meal, 4, 344; ἄμαξαν καὶ ἡμιόνους, to harness the mules and carriage, Od. 6, 37; νῆα, to furnish out a ship, Od. 2, 295. 2) Mid. *to prepare any thing for oneself*, δόρυα, 8, 503. 9, 66.

ἐφοράω (ὄραω), fut. ἐπόψομαι, and Ep. ἐπόψομαι, aor. ἐπέιδον, 1) *to inspect closely, to look at, to survey*, with accus. spoken of the gods: ἀνθρώπους, to look upon men, Od. 13, 214; of Hēlios: πάντ' ἐφορᾷ καὶ ἐπακούει, 3, 277. Od. 11, 109. 12, 323; to visit, Κακοῦλιον, Od. 23, 19. 2) *to view, in order to choose, to look out, to select*, with accus. only in fut. in the Ep. form: ἐπιπόψομαι, 9, 167. τῶν (νέων) ἔγων ἐπιπόψομαι, ἥτις ἀρίστη, from these I will select that which is best, Od. 2, 294.

ἐφορμάω (ὀρμάω), aor. ἐφώρμησα, aor. I pass. ἐφωρμήθην, I) Act. *to urge against, to excite, to provoke against*, τὶ τινι, πόλεμόν τινι, war against any man, 3, 165; ἀνέμους, Od. 7, 272. II) Mid. with aor. pass. *to be urged on, to be excited or impelled*, esp. with infin. ἐμοὶ αὐτῷ θυμὸς ἐφορμάται πολεμίζειν, my mind feels impelled (desires) to fight, 13, 74. Od. 1, 275. 4, 713; and without θυμὸς, Od. 21, 399; hence, 2) *to run to, to rush forth*, Od. 11, 206; esp. in a hostile signif. *to rush upon, to attack, to assail*, ἔρχει, 17, 465; often absol., 20, 461. Od. 22, 300. *b*) *to make an attack upon, to assault*, trans. with an accus. ἔθνος ὀρνίθων, 15, 691. cf. 20, 461.

ἐφορμή, ἡ (ἐφορμάω), a place for attacking, a passage, an entrance, Od. 22, 130.† ἐφωβρίζω (ὕβριζω), *to treat with insolence, to insult about*, in the partcp., 9, 368.†

ἐφύδρος, ὃν (ὑδωρ), prop. *at or near the water*. 2) moist, bringing rain, epith. of Zephyr, Od. 14, 458.†

ἐφύπερθε and ἐφύπερθεν, adv. (ὑπερθε), upon, above, II. and Od. 2) *from above*, Od. 9, 383.

Ἐφύρη, ἡ, Att. Ἐφύρα, Ephýra, 1)

the ancient name of Corinth, accord. to Paus. so called from Ephýra the daughter of Oceanus, see Κόρινθος, 6, 152. 2) an old Pelasgic town on the river Selleis in Elis, in the land of the Epēans, the abode of Augelas where (11, 741) many poisonous herbs grew, 2, 659; cf. Strab. VIII. p. 338, who also takes 15, 531. Od. 1, 259. 2, 328, of Ephýra in Elis, cf. Otf. Müllers Geschr. Hell. Stämme I. p. 273. 3) a very ancient town in Thesprotia, i. e. on the main-land opposite the Phaeaces; later Cichyrus. Mannert, Sickler, p. 421; and Nitzsch ad Od. I. p. 45, explain Od. 1, 259. 2, 328, of the Thesprotian Ephýra, because Odysseus (Ulysses) on his return from Ephýra to Ithaca came to the Taphians who dwelt north of Ithaca. 4) a town in Thessaly, later Crannon, whence Ἐδυροι, q. v. (Ἐφύρα, prob. Æol. for Ἐφώρα = Ἐπωπή, a watch-tower.)

Ἐφύροι, οἱ, the Ephýri, according to the Ven. Schol. Steph. and Strab. IX. p. 442, the inhabitants of Crannon in Thessaly (Pelasgiotis), which at an earlier period was called Ephýra, 13, 301.

ἐχάδον, see χανδάνω.

ἐχεα, see χέω.

ἐχέθυμος, ὃν (θυμός), possessing intelligence, or checking one's desires. οὐκ ἐχέθυμος, Od. 8, 320.†

Ἐχεκλῆς, ὅς, ὁ, son of Actor, husband of Polymēlῆ, ruler of the Myrmidons, 16, 189.

Ἐχεκλος, ὁ = Ἐχεκλῆς, 1) son of Agēnor, slain by Achilles, 20, 474. 2) a Trojan slain by Patroclus, 16, 694.

Ἐχέμων, ορος, ὁ, Ep. Ἐχέμμων (Ἐχέμμων, ed. Heyne), son of Priam, slain by Diomēdēs, 5, 160, seq.

Ἐχέννος, ὁ, one of the noble Phaeaces, Od. 7, 155. 11, 342.

ἐχεπευκής, ἐς (πεύκη), sharp, sharp-pointed, painful, epith. of the arrow, 1, 51. 4, 129. (According to Buttm. Lex. p. 320, the ground signif. of πεύκη is not bitterness, but a point; the first is adopted by the ancients, see Eustath. See πεύκη.)

Ἐχέπωλος, ὁ (having steeds), 1) son of Thalyssius, a Trojan, slain by Antilochus, 4, 458. 2) son of Anchises from Sicyon, who presented to Agamemnon the mare Ἄεθε, because he would not go with him to Troy, 23, 296.

ἐχεσπον, see ἔχω.

Ἐχερος, ὁ, son of Euchēnor and Phlogaea, a cruel king of Epirus, who cut off the noses and ears of strangers and cast them to the dogs, Od. 13, 85. According to the Schol. he blinded his daughter Metope and mutilated her lover Æchmōdicius. Others make him the son of Buchetus and ruler of the Sicilians, cf. Od. 21, 308.

ἐχενα, ἐχενάμην, see χέω.

ἐχέφρων, ὃν, gen. ορος (φρήν), having understanding, intelligent, prudent, wise, 9, 341; epith. of Penelope (Voss. chaste), Od. 4, 111. 17, 390.

Ἑχέφρων, ονος, ὁ, son of Nestor and Anaxibia or Eurydice, Od. 3, 413.

ἐχρησα, Ep. for ἐχρησ, see ἔχω.
ἐχθαίρω, poet. (ἐχθος), aor. ἤχθηρα, to hate, to be hostile to, with accus. opposed to φιλεῖν, Od. 4, 692. 15, 71. Il. 9, 452. 20, 306.

ἐχθιστος, η, ον, most hated, most odious, irreg. superl. of ἐχθρός, Il.

ἐχθοδοπέω (ἐχθοδοπέος), aor. infin. ἐχθοδοπεῖν, to proceed to act or to speak in a hostile manner, τινί, against any man, 1, 518.† (The derivation of ἐχθοδοπέος is obscure; the grammarians derive it from ἐχθος and δοῦπος, to rush on with hostility, or = hostile-looking, ἐχθρός and ΟΙΠΩ; a derivation which Buttm. approves of: according to others it is only a lengthened form of ἐχθρός as ἄλλοδαπός.)

ἐχθομαι, poet. (ἐχθος), only pres. and imperf. to be odious, τινί, *Od. 4, 502. 756; ἤχθερο, Od. 14, 366. 19, 338.

ἐχθος, εος, τό, enmity, hatred, hostility, Od. 9, 277; plur. ἐχθεα λυγρά, grievous enmity, 3, 416. (Related either to ἀχθος, or ἔξω, ἐκτός.)

ἐχθρός, ῆ, ὄν (ἐχθος), hated, odious, spoken both of persons and things, τινί, 9, 312. Od. 14, 156; δῶρα, 9, 378. (Superl. ἐχθιστος.)

Ἑχίναί, αἱ, νῆσοι, Ep. for Ἑχίνάδες, the *Æchinades*, a group of little islands in the Ionian sea, near the mouth of the Achelous, on the coast of Ætolia and Acarnania. The nearest lay, according to Strab. X. p. 459, only five stadia, the most remote fifteen stadia from the coast, now *Curzolari*, 2, 625. Strabo reckons Dullichium amongst them. They acquired the name *Hedgehog-islands* (from ἐχῖνος), from their form; because they lay about the Achelous like the quills of a *hedgehog*, see Buttm. Lex. p. 364. According to Völscher Hom. Georg. p. 60, H. thought them on the coast of Elis, very near Samē and Zacynthus.

Ἑχίος, ὁ, 1) father of Mēkisteus, a Hellenian, 8, 333. 2) a Greek, slain by Polites, 15, 339. 3) a Trojan, slain by Patroclus, 16, 416. (Ἑχίος, with a different accent from ἐχίον, adder's-bane.)

ἔχμα, ατος, τό (ἔχω). 1) any thing that holds back or obstructs, an *obstruction*, a *hindrance*, ἀμάτης δ' ἐξ ἔχματα βάλλειν, to remove the rubbish from the channel, 21, 259; hence a) a *bulwark*, a *defence*, both for any thing: ἔχματα πύργων, 12, 260; and against any thing: ἔχμα ἐπηλυσίης, h. Merc. 37. b) a *prop*, a *support*, ἔχματα νηῶν, of stones, to hold firm the ships, according to the Schol. κρατήματα, 14, 410. (The transition from the sing. to the plur. is worthy of note.) 2) that which binds together, a *bond*, a *chain*, a *fetter*; ῥηγνύναι ἔχματα πέτρης, to burst the bonds of the rock, i. e. that which confined the stone to its bed of rock, 13, 139.

ἔχω, imperf. εἶχον, Ep. ἔχον, iterat. form imperf. ἔχεσκον, fut. ἔξω and

oftener σχήσω, aor. act. ἔσχον, infin. σχεῖν, Ep. σχέμεν, fut. mid. ἐξομαι and σχήσομαι, aor. mid. ἐσχόμεν, 3 sing. σχέτο, without augm. only 7, 248. 21, 345; imperat. σχοῦ, infin. σχέσθαι, particp. σχόμενος. An Ep. form of the aor. is ἔσχεθον, σχέθον, and from the aor. is formed a new pres. ἴσχω. Ground signif. *to hold and to have*. 1) Act. 1) Trans. *to hold, to grasp, to hold fast*, a) Primarily, *to hold in the hands*, χειρί or ἐν χειρί τι, 1, 14. 6, 319; μετὰ χειρῖν, 11, 184. ἔχειν τινά τινος, to hold any man by any thing, χειρός, ποδός, by the hand, the foot, 4, 154. 11, 488. 16, 763. The direction is often indicated by an adv. or prep.: πρὸ τινος, ἐπὶ τινι, ἀντία ἀλλήλων, 5, 300. 569. ἔχειν τινί τι, to hold any thing to any man, 9, 209; metaph. φυλακάς, to keep watch, 9, 1; ἀλαοσκοπῆν, 13, 10; σκοπῆν, Od. 8, 302. b) *to hold erect, to bear, to carry*, κάρη ὑψοῦ, 6, 509; κάρη ὑπὲρ πασῶν, to erect the head above all, Od. 6, 107; κίονας, Od. 1, 53; hence metaph. *to shelter, to protect, to preserve*, 22, 322. 24, 730. c) *to hold fast, to hold in*, τινά, any man (by force or kindness), ἵππους, 4, 302; cf. 227, hence: ὅχθες εἶχον πύλας, the bars held the doors fastened, 12, 456. 24, 453. metaph. ἔχει βέλος ὀξύ γυναικά, held fast, pierced, 11, 269. ἐν φρεσίν, to retain, 2, 33. d) *to hold up, to check, to restrain, to hold off* (always, except 13, 51), in the fut. σχήσειν, 20, 27. 23, 720; ὀδύνας, 11, 848; τινά τινος, to repel or restrain any man from any thing, 2, 275. 13, 687. e) *to hold out against, to withstand*, esp. an attacking enemy, 13, 51. Od. 1, 198, οὐδέ οἱ ἔσχεν ὀστέον, nor did his bone withstand, 16, 740. f) *to keep towards, to direct*, μὴ ἵππους, νῆας, 3, 263; with ἐπὶ τινι, or adv. as πρόσθε, Πύλονδε, 11, 760; and absol. *to sail any where*, Od. 3, 182. 2) *to have*. a) *to possess*, spoken of every thing which belongs to any man as property, παράκοντι, 3, 53. cf. 13, 173. Od. 4, 569; hence pass. τοῦπερ θυγάτηρ ἔχεθ' (ἔχετο) Ἑκτορι, whose daughter was had by Hector, i. e. married to Hector, 6, 398. b) Spoken of the gods, *to hold, to inhabit*, οὐρανόν, Ὀλυμπον, Od. 1, 67. 4, 756. αἰθρὰ ἔχει κορυφήν, Od. 12, 76; also with the idea *to have in power, to take care of*, πατρώϊα ἔργα, Od. 2, 22. ἵππους ἔχων ἀντάλλε, 24, 280. c) *to have, to seize, to apprehend*, spoken respecting any thing that appertains to soul or body; πόνον, ἀλγέα, μένος, 6, 525. 5, 895. 516. Often the condition stands as subject and the person as object, in the accus. Δία οὐκ ἔχεν ὕπνος, sleep held not Zeus, 2, 2. Ἀχαιοὺς ἔχε φύσα, 9, 2; hence pass. ἔχεσθαι ἀσθματι, to be seized with laborious breathing, 15, 10; in like manner: κακότητι, ἀλγεσι, Od. 8, 182. d) *to have with oneself, to carry, to lead*, spoken of things: σάκος ὦμφ, εἶμα ἄμφ' ὤμοισιν; and according to the st. bst. *to cause, to*

make, spoken of a helmet; *καναχὴν ἔχε*, it emitted a sound, 16, 105. *φόρμιγγες βοὴν εἶχον*, the harps sounded, 18, 495; *ὑβρίν*, to exhibit insolence, Od. 1, 368. The partic. *ἔχων* often stands with another verb for greater exactness: *τὸν ἔβαλε χερσὶς ἔχων*, he led him out by the hand, 11, 488; cf. 24, 280. 2) Intrans. 1) *to hold oneself*, to be in a place or condition. *εὖ ἔχει*, it is well, Od. 24, 245; *to maintain oneself, to persist*; mly limited by an adv. *ἔχον* (sc. οὕτως), *ὥστε τάλαντα γυνή* (sc. ἔχει), they held themselves, as a woman holds the balance (in equilibrium); the first time intrans., the second trans., 12, 433. (Köppen from v. 436, supplies unnecessarily *μάχην*: 'they made the fight equal'). *ἔζω, ὡς λίθος*, Od. 19, 494. *ἔχον ὡς σφιν πρῶτον ἀπήχθετο Ἴλιος*, they were disposed, as at first, when Troy was odious to them, 24, 27. *ἔχεν ἦ—ἐσάλτο*, he held himself where he leaped in, 13, 679. *οὐδ' οἱ ἔγχος ἔχ' ἀτρέμας*, the spear remained not quiet, 13, 557; in opposition to *ἐλέλυτο*. 2) *to hold oneself, to tend to, to extend*; *ὑψόσσε*, to extend upwards, Od. 19, 38. *ὀδόντες ἔχον ἔνθα καὶ ἔνθα*, projected here and there, 10, 263. *ἔγχος ἔσχε δι' ὤμων*, passed [as we say, *held right on*] through the shoulders, 14, 452. 3) *to be able, to be in a condition*, with infin. *οὕτως ἐτι εἶχεν ὑποτρέσαι*, he was no longer able to fly, 7, 217. 16, 110; without infin., 17, 354. II) Mid. *to hold oneself, to maintain oneself, κρατερῶς*, 16, 501. 17, 559; *ἄντα ὀχομένη*, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) *to hold oneself, to attach oneself, to hang on, to remain*, in a place: *ἔγχος σχέτο ἐν τῇ ρινῷ*, 7, 248. *πρὸς ἀλλήλοισι, ἔχονται*, they hang to one another, Od. 5, 329; *ἀνὰ δ' ἀλλήλῃσιν*, up upon one another, Od. 24, 8; with gen. alone: *πέτρῃς*, upon the rock, Od. 5, 429; metaph. *ἔσχετο φωνή*, the voice faltered, 17, 696. b) Esply *to depend on any man, τινός; σέο ἔξεται*, it will depend upon thee, 9, 102; with infin., h. 30, 6; and *ἐκ τῶν*, Od. 11, 346; hence c) *to be in any man's power, to be in a man's possession*. *ἔντεα μετὰ Τρώεσσιν ἔχονται*, 18, 130. 197; metaph. *πείρατα νίκης ἔχονται ἐν θεοῖσιν*, the event of victory is in the power of the gods, 7, 102. 3) *to withdraw oneself, to retire* [always aor. or fut. except 14, 129], with gen. *αὐτῆς*, 2, 98; *μάχης*, 3, 84; *βίης*, Od. 4, 422. 4) *to hold, to bear for oneself, or with reference to the subject; with accus.* *ἀσπίδα πρόσθε*, the shield before oneself. 12, 294; *κρήδεμνα ἄντα παρειάων*, Od. 1, 334. 21, 65, *μένος καὶ χεῖρας σχήσεσθαι*, like act. *σχίσαι*, 17, 638. cf. 12, 125. The following passage is differently explained; it belongs in signif. to no. 3, mid: *οὐδ' ἐτι φασὶν σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέσθαι*, they say that they can no longer hold back, but will plunge into the dark ships, 9, 235. cf. 12,

106, 107. In both passages the Trojans are the subject. Thus Eustath. (*ἦγον ἐφέξεν ἑαυτοῖς, ἀλλὰ διώκοντας, ἐμπεσεῖσθαι ταῖς νηυσὶ*), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Anm. zu II. 12, 105, gives, supplies *ἡμᾶς* to *σχήσεσθαι*, and refers it to the Greeks. They also quote Eustath. and the Schol. brev.; but the connexion does not favour the interpretation. The case is different with 12, 125. 17, 639. cf. πίπτω.

ἐψιάμαι, depon. mid. (*ἐψία*), prop. to play with small stones; but generally to *play, to jest, to be pleased*, Od. 17, 530; *to be charmed, with dat.* *μολιτῇ καὶ φόρμιγγι*, *Od. 21, 429.

ἔω, see *εἰμί*.

ἔω, ἐφ, see *ἔάω*.

ἔωθα, see *ἔθω*.

ἔωκει, see *ἔοικα*.

ἔωλπει, see *ἔλω*.

ἔωμεν, 19, 402; in *ἐπεὶ χ' ἔωμεν πολέμοιο*,† ed. Wolf; a rare form. Eustath. and the Gramm. explain it: *πληρηθῶμεν, κορεσθῶμεν*, and compare it to the formula *ἐξ ἔρον ἔντο*. They even derive it from a theme *ἔω*, i. e. *πληρῶ*, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all uss loquendi. Butt. Lex. p. 25, and Gram. under *ἄω*, justly maintain that we must write either *ἔωμεν* or *ἔωμεν*. The first is the most simple. 1) *ἔωμεν*, Ep. for *ἔωμεν*, 1 plur. aor. 2 subj. act. from *ἔημι* in the intrans. signif. *when we desist from war*, see *ἔημι*. 2) *ἔωμεν*, according to Butt. Lex. p. 26, subj. pres. from *ἄω*, *to satiate*, prop. *ἔωμεν*, and Ep. for metre's sake *ἔωμεν*; and on account of the spir. len. he reads *ἐπεὶ κ' ἔωμεν*, when we become satiated with war; have had enough of the war. Spitz. Exc. 31, ad II. defends the common deriv., and with the ancients adopts the forms *ἔω, ἔάω, ἄω, ὤμεν* and *ἔωμεν*, remarking that it is distinguished by the spir. asp. from *ἔάω, ἔώ*.

ἔών, see *εἰμί*.

ἔωνοχέω, see *οἰνοχέω*.

ἔωργει, see *ἔρδω*.

ἔως, Ep. also *ἔως*, conj. of time. 1) To express simultaneous action, *as long as, whilst*, with indic. when the affirmation respects a reality; in the apodosis prop. *τέος*, often simply *δέ* or *τότάρ*, 18, 15. 1, 193. 10, 507. Od. 12, 827. 2) In introducing a consequent, *up to, until*; a) With indicat., 11, 342. Od. 5, 123. b) With subj. and *κέ*, when a contemplated end is expressed, 3, 291. 24, 183. c) With optat. after a historical tense, Od. 5, 386. 9, 376; and with *κέ*, Od. 2, 78. 3) In order that, *that, like ὅπως*, with optat., Od. 4, 800. 6, 80. 4) As adv. for *τέως*, *for a time, some time, in the mean time*, 12, 141. 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. *ἔως* and *εἰως* change with the necessities of the metre; *ἔως* has its

natural quantity only once, Od. 2, 78; elsewhere it is either monosyllabic, as 17, 727; or to be pronounced as a trochee, like εἶος, as Thiersch, § 168, 10, would write it, 1, 193. 10, 507, and often.

ἔωστ, see εἰπύ.

ἔωστ, see ἔω.

ἑωσφόρος, ὃν (ἔως, φέρω), bringing the morning [day's harbinger, Cp.]; as a pr. n. ἑωσφόρος, the morning star, 23, 226; † according to Hes. Th. 381, son of Astræus and Eōs (in H. to be read as a trissyllable).

Z.

Z, the sixth letter of the Greek alphabet; and hence the index of the sixth rhapsody.

ζα-, an inseparable particle, a dialectic variety of δα, which in composition strengthens the notion of the simple word, as ζάθεος, ζάκοτος. It is mly derived from διά; more correctly, Hartung considers it a collateral form of ἀγα (ἀγαν).

ζαῖς, ἐς, gen. ἐός (ἄημι), blowing violently, stormy, ἀνεμος, 12, 157. Od. 5, 368. The heteroclit. accus. ζαῖν for ζαῖ (as Σωκράτην for Σωκράτη) is found in Od. 12, 313; see Thiersch, Gram. § 193, 35.

ζάθεος, ἐή, εὖν (θεός), divine, very sacred, holy, spoken of countries and places, inasmuch as they were supposed to be inhabited by the gods, Κίλλα [Cilla the divine. Cp.], Νῆσα, Κρίσα, *1, 38, 2, 520.

ζάκοτος, ὃν (κότος), very angry, furious, violently enraged, 3, 220.†

Ζάκυνθος, ἡ, an island in the Ionian sea, south of Samē, which, with Ithaca, Samē, and two small unknown islands, Ægilips and Crokyleia, constituted the Kephallenian kingdom, which was subject to Odysseus (Ulysses); now Zante, 2, 634. Because in this place the position before ζ is neglected, Payne-Knight, in Proleg. Hom. p. 79, would read Δάκυνθος, see Thiersch, § 146. 8. ὕλησσα Ζάκυνθος, Od. 9, 24; but ὕληεντι, agreeing with Ζάκυνθος, is feminine [see ὕληεις], Od. 1, 246. 16, 123. The fact is, the first syllable can stand no where in heroic verse but at the close of a dactyl; hence the Epic poets could not prolong the preceding vowel.

*ζαμενής, ἐς (μένος), very strong, very brave; only in the superl. ζαμενέστατος, h. Merc. 307, as epith. of Apollo.

ζατρεφής, ἐς (τρέφω), gen. ἐός, well-fed, fat, stout, ταῦρος, 7, 223; αἶγες, Od. 14, 106; φῶκαι, Od. 4, 451.

ζαφλεγής, ἐς (φλέγω), gen. ἐός, prop. brightly burning; only metaph. very ardent, spirited, lively, spoken of men, 21, 465; and of horses, h. 7, 8.

ζαχρηής, ἐς, gen. ἐός, pressing on ar-

dently, blowing violently, impetuous, spoken of winds, 5, 525; and of warriors, *12, 347. 13, 684. In the last passage, it is, with Heyne, Voss, and Spitzner, to be referred to the Greeks. (Undoubtedly Ion. for ζαχρηής from ζά and χράω; the reading ζαχρηής, as well as the derivation from χραία, is unsuitable, see Thiersch, Gram. § 193. 35.)

ζάω, contract. ζῶ, I live; only partecp. pres. ζῶντος, 1, 88; † see ζῶω.

ζεά, ἡ, spelt, farra, according to Voss a species of wheat, cultivated like wheat, and better suited to the south than the north. It occurs only in the plur. and is spoken of as food for horses, Od. 4, 41. 604. This same spelt seems to be called ὄλυρα, 5, 196. Still Sprengel, Hist. rei Herbar., makes a distinction between ὄλυρα, triticum Spella, and ζεά, triticum Zea, the last having grains like barley and larger ears.

ζειδωρος, ὃν (ζεά, δῶρον), grain-giving, producing nourishment, epith of the earth, 2, 548. Od. 3, 3. (The deriv. from ζάω, life-giving, according to Hesych. is contrary to analogy.)

Ζέλεια, ἡ, Zelea, a town in Troas, at the foot of Ida, later belonging to Cyzicus, 2, 824. (From the neglect of position before this word, Payne-Knight, Proleg. Hom. p. 19, would read Δέλεια.) Cf. Ζάκυνθος, extr.

ζέσσειν, see ζέω.

ζεύγλη, ἡ (ζεύγνυμι), in H. distinguished from ζυγόν; the part of the yoke into which the heads of the harnessed animals were introduced; each yoke had therefore two ζεύγλαι; the yoke-ring, the yoke-bow, *17, 440. 19, 406.

ζεύγνυμι (the infin. pres. ζευγνύμεναι, ζευγνύμεν) and ζευγνύω, whence the imperf. ζευγνυον for ζεύγν., 19, 343; aor. 1 ἐζεύξα, Ep. ζεύξα, aor. mid. ἐζευξάμεν, perf. pass. ἐζευγμαι. I) Act. 1) to yoke together, to yoke, to harness, with accus. ἵππους, βόας; sometimes with ὕψωματι, ὑπ' ἀμάεσιν, ὑπ' ἀπήνῃ or ὄχεσφιν, 23, 130. Od. 3, 478. 6, 73. 2) to join, to unite, στανίδες ἐζευγμένα, 18, 276. II) Mid. to yoke or harness for oneself, ἵππους, Od. 3, 492. 15, 145. 24, 281. (The form ζευγνύμεν, 16, 145, is worthy of note, with ὕ as infin. pres., but having every where else ὕ. Butt. m., Herm., and Becker would write ζευγνύμεν, which the analogy ἔμεν, ἔμμεναι favours. Spitz., on the other hand, after the ancients, writes ζευγνύμεν, see Thiersch, § 231. 102. Butt. m. Ausf. Gram. § 107. Anm. 30. p. 535. Rost. Gram. ζεύγνυμι.)

ζεύγος, τό (ζεύγνυμι), a yoke, a pair, spoken of draught animals, 18, 543.†

Ζεύς, ὁ, vocat. Ζεῦ; the oblique cases are sometimes formed from Διῆ, gen. Διός, dat. Διτ, accus. Δία; sometimes from ΖΗΝ, gen. Ζηνός, dat. Ζηνί, accus. Ζῆνα (Ζῆν, 14, 265); Zeus (Jupiter), son of Cronus and Rhea, 15, 187; the most powerful amongst the gods, the father of

gods and men. 1) He is the ruler of the gods, who stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolution, 8, 12, seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is throned in ether (*αἰθέρι ναίων, ὑψίζυγος*); he collects the clouds; hence, *νεφέλη-γερέτης, κελαινεφής*, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence *τερπικέραυνος, ἀστεροπητής, ἀργικέραυνος, ἐρίγδοντος, ἐριβρεμέτης*, etc.). 3) He also governs the fates of men (*ταμίας*); yet is he himself subject to the laws of Fate, 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (*ἐρκεῖος*), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence, *ξείνιος*, Od. 9, 270. 6, 207; and *ἱκετήσιος*, Od. 13, 213. 4) His sister and wife is Hērē, who often so opposes his will, that he threatens her with punishments, and even executes them, 15, 17, seq. 19, 95, seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, 14, 317, seq. 5) The form of Zeus is sublime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the ægis (*αἰγίοχος*). As the tutelary deity of the Pelasgians he is called *Πελασγικός*, and *Δωδωναῖος*, because he had an oracle at Δῶδωνα, see Δωδώνη. (In signif. Ζεύς is related to ζῆω and ζῶω, according to Herm. *Fervius*, live-giver, and Δῶς, fr. ΔΙΣ, prob. the upper air.)

Ζεφυρία, ἡ, subaud. *πνοή*, the west wind, the western breeze, prop. a fem. from *ζεφύριος*, Od. 7, 119.† (The first syllable is here long by the arsis.)

Ζεφύρος, ὁ, 1) *Zephyrus*, the evening or west wind, one of the four main winds which H. mentions. It comes from the western ocean, Od. 4, 567; is opposed to *Εὔρος*, Od. 5, 332; still it blows with Boreas from Thrace, 9, 5; and unites with Notus on the Trojan plain. These apparent contradictions are most probably to be explained by the circumstance, that H. in the four main winds includes also the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od. 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, 23, 200; and, as a deity, the wind-gods feast with him. To him the harpy Podarge bore the steeds of Achilles,

16, 150. According to Hes. Th. 379, he is the son of Astræus and Podargē.

ζέω, imperf. Ep. *ζέε* for *ἔζε*, 21, 365; aor. 1 *ἔζεσα*, Ep. *σζ*, to seethe, to boil, to bubble up, to be boiling hot, spoken of water, 18, 349. 21, 365. Od. 10, 360; and *λέβης ζεῖ*, the cauldron boils, 21, 362.

Ζῆθος, ὁ, son of Zeus and Antiope, brother of Amphion, husband of Aedon, Od. 11, 262. 19, 523.

ζηλήμων, *ον* (*ζηλέω*), gen. *ονος*, jealous, envious, unfavorable, θεός, Od. 5, 118.†

**ζηλοσύνη*, ἡ, poet. for *ζήλος*, zeal. 2) *jealousy*, envy, h. Ap. 100.†

**ζηλῶν* (*ζήλος*), fut. ὥσω, aor. 3 sing. optat. *ζηλώσαι*, 1) to emulate, to imitate, 2) to be jealous, to envy, absol. h. Cer. 168. 223.

(*Ζήν*), gen. *Ζηνός*, see Ζεύς.

**ζητεύω*, poet. for *ζητέω*, to seek, with accus. h. Ap. 215. Merc. 392.

ζητέω, fut. ἥσω, to seek, to seek out, to search for, to trace, τινά. 14, 258;† *βόας*, h. Merc. 22. 2) to inquire, to ask for any thing; with *γένος*, Batr. 25.

ζόφος, ὁ, darkness, obscurity, hence, 1) the obscurity of the lower world. **Ἐρεβόσθε ὑπὸ ζόφον*, Od. 20, 356. δ) the realm of shades itself, 15, 191. Od. 11, 57. h. Cer. 482. 2) the dark, shaded side of the earth, the evening darkness, the west, evening, in opposition to ἥως, Od. 10, 190, seq. cf. 8, 29; πρὸς ζόφον, in antithesis to πρὸς ἥω τ' ἡέλιον τε, Od. 13, 241. Il. 12, 339. It is thus correctly explained by Heyne, Uckert, Grotefend, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly *midnight* (see Völcker's Hom. Geogr. § 27, p. 42). According to Butt. Lex. p. 378, of the same family with *δνός*, *νέφος*.

ζυγόμενον, τό (*δεσμός*), the yoke-band, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw by traces, but by the pole, 24, 270.† It is called *ἐνεάπηχυν*, nine cubits long, it being bound thrice around; cf. Köpke Kriegswesen der Griech. p. 137. (In H. it is neut., later also ὁ *ζυγόμενος*.)

ζυγόν, τό (*ζεύγνυμι*), Ep. gen. sing. *ζυγόφυν*, 24, 576. 1) a yoke, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (*ζεύγλη* and sometimes *ζυγόν*), into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (*ὀμφαλός*), 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (*οἰήκεσιν ἀρήρος*), 24, 269, for the reins, to prevent them from slipping, cf. *λέπαδον, ἑστωρ, κρίκος*, esp. as *ζυγὸν ἵππειον* or *ἵππων*, mentioned 5, 799. 851. 2) the bridge or cross-bar, by which the two arms of the lyre were connected, and in which the pegs were inserted, 9, 187. h. Merc. 50. 3) Plur. the *rovers' seats* or *benches*, the transverse

beams in the middle space of vessels, which bound together the sides and formed seats for the rowers, Od. 9, 99, 13, 21. (The ground signification of *ζυγόν* is *uniting*, and especially a body which unites two others. In H. only neut.)

ζυγός, ὁ = ζυγόν, h. Cer. 217; in a metaph. signif. *a burden*.

ζωάγρια, τὰ (ζωός, ἀγρεύω), *a reward for the preservation of life*, prop. the victor for his life: ζωάγρια τίνειν, to pay this reward, 18, 407. ζωάγρια δφέλλειν τινί, to owe to any man the reward for saving life, i. e. to owe one's life to him, Od. 8, 462.

ζωγρέω (ζωός, ἀγρεύω), 1) *to take alive, to grant one's life*, with accus. (to a prisoner in war), 6, 46. 10, 378. 2) *to preserve in life, to reanimate*, θυμόν, 5, 698.

ζωή, ἡ (ζάω), *life*. 2) In H. the support of life, sustenance, property, like βίος, *Od. 14, 96. 16, 429.

ζώμα τό (ζώννυμι), prop. *a broad band or girdle*, worn about the loins. Thus, the covering of the loins worn by wrestlers, *subligaculum*, 23, 683. With the Hom. warriors this band which was under the ζωστήρ, was connected with the cuirass, and since it was, as it were, a part of the cuirass, the latter is also called ζώμα, which is otherwise called θώρηξ, 4, 187. 216. Thus Aristarchus, cf. Lehrs de Aristarch. stud. p. 125, and Voss. Others, as Heyne, understand by it, with Eustath., the under garment or doublet, of the Hom. warriors, which was confined by a girdle (ζωστήρ), Od. 14, 482 [see Heyne ad Il. 4, 132].

ζώνη, ἡ (ζώννυμι), 1) *a girdle, a zone, a waist-band*, chiefly of females, which they wore above the hips, so that the robe might fall in ample folds, 14, 181. Od. 5, 231. 10, 544; hence metaph. ζώνην λύειν, to loose the girdle, 11, 245. cf. h. Ven. 256. 2) Metaph. the part of the body where the girdle was worn, between the hips and the short ribs (ὁ περὶ τὸν γαστέρα τόπος), the smaller part of the body, the waist. Ἀπεὶ ζώνην ἱκέλος, 2, 479; opposed to στέρνον; κατὰ ζώνην νύξει, he wounded him in the side or abdomen, 11, 234. Others (Wolf) interpret it in both passages of the girdle, as ζωστήρ, but this is clearly distinguished from it, 11, 236. Thus Voss, 'he wounded him in the girdle' [he pierced the broader zone. Cp.].

ζώννυμι, aor. ἔζωσα, aor. mid. ἐζωσαμην, iterat. imperf. ζωννύσκετο, 1) Act. to gird, espily to gird for battle, to put on armour, Od. 18, 76. II) Mid. to gird oneself, ζωστήρι, 10, 78; ῥάκεσιν περὶ μήδεα. Od. 18, 67; absol. to gird oneself, to equip oneself, espily for battle, 11, 15. 23, 685. Od. 18, 30. 6) With accus. χαλκόν, to put on the girdle, to gird on a weapon, 23, 130.

ζωός, ἡ, ὄν, *living, alive*, as ζῶν ἐλεῖν τινα, 6, 50; ζῶς, Ep. rare form for ζωός (from ζαός), 5, 887; accus. ζῶν, 16, 445.

ζωρός, ὄν (akin to ζωός), prob. strong; hence spoken of wine: *unmixed, undiluted, strong*. ζωρότερον κέραε, mingle the wine stronger, i. e. mix less water with it, 9, 203.†

ζῶς = ζωός, q. v.

[ζώσμα = ζώμα, but the form is rejected by Th. Magist. p. 411.]

ζωστήρ, ἡρος, ὁ (ζώννυμι), *the girdle, the waist-belt of warriors*, which was worn around the body above the μήτηρ and ζώμα to protect the abdomen, so that it embraced the lower part of the cuirass, 4, 132, seq. 186, 215. 11, 236. It was probably made of leather and variegated (παναίολος, φοίνικι φαεινός, 7, 305), and covered with metal plates, 11, 237. It was confined by buckles or clasps, 4, 132. 2) a girdle with which the tunic (χιτών) was confined, Od. 14, 72.

ζωστήρον, τό, *a girdle, a belt*, Od. 6, 38.†

ζῶω, Ep. and Ion. for ζάω, *to live*, with accus. ζῶειν ἀγαθὸν βίον, to lead a good [i. e. happy, tranquil (Cp.)] life, Od. 15, 491; and often in connexion with ὁρᾶν φάος Ἡελίου, 18, 61. H. has always, except ζώντος, 1, 88, the form ζῶω, arising from doubling the vowel of ζῶ, only in the pres. and imperf. ζῶω, ζῶεις, etc., partic. ζῶντος, infin. ζῶειν, ζῶμεναι, ζῶμεν, imperf. ἔζωον (see Thiersch, § 220. 74; Buttm. p. 284. Rost, p. 305).

H.

H, the seventh letter of the Greek alphabet, and therefore the sign of the seventh hook.

ἥ, Ep. also ἧέ, a conjunction, indicating either exclusion or diversity. I) Exclusion: 1) In disjunctive sentences: ἥ, or; ἥ, ἥ, either, or; it not only expresses like *aut*, the necessary, but also like *vel*, an arbitrary exclusion, 1, 27. 138. Od. 14, 330. 6) To indicate an equal weight in the opposing clauses, τέ is added: ἥτε, ἥτε = εἶτε, 11, 410. 17, 42. c) ἡμὲν, ἧδέ, express not the disjunctive, but like τέ, τέ, the copulative signif. prop. *as well, as*, 2, 789. 5, 128. Often to ἧδέ is annexed καί, 5, 128. Also ἡμὲν—καί, correl. 15, 664; ἡμὲν—δέ, 12, 428; or μὲν—ἧδέ, Od. 12, 168; τὲ—ἧδέ, Od. 1, 12. Often also ἧδέ is used alone, 1, 334. 2) In disjunctive questions: or, whether. a) In direct questions, either double: ἥ, ἥ, utrum, an (in which case the first is not translated), Od. 1, 175. 6, 120; or single, Od. 1, 226. If a question has already preceded, ἥ an serves to decide or to limit it: ἥ ἵνα ὑβρίν

ἦ, peradventure to see, 1, 203. 5, 466. Od. 4, 710. δ) In indirect questions, either single: *whether*, 8, 111. Od. 16, 138; or in the double question: ἦ, ἦ, *whether, or*, 1, 190. Od. 6, 142. Also the first ἦ is sometimes wanting, or its place supplied by εἰ. II) Diversity: *than, quam*. 1) After a comparative, and after such words as express an idea of comparison, as ἄλλος, οὐδεὶς ἄλλος; after βούλομαι, 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες κ' ἀρησάιατ' ἐλαφρότεροι πόδας εἶναι, ἦ ἀφειδέτεροι χρυσοῖο, all would desire rather to be swift of foot than rich, Od. 1, 164 ['would desire to be swifter of foot than they now are, *rather* than richer,' in order either to escape or to ransom themselves, since to be richer would avail them nothing. *Päsi*]. 3) ἦ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron., 15, 509. Od. 6, 182; cf. Kühner, § 622, seq. Thiersch, § 312. 352, note; ἦ οὐ and ἦ οὐκ are commonly to be pronounced with synizesis, 5, 349.

ἦ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily*. It stands sometimes alone, 1, 229; mly however it is strengthened by other particles: ἦ δῆ, verily, of a truth, 1, 518; ἦ μάλα, certainly (very), 3, 204. Od. 16, 183; ἦ μάλα δῆ, most certainly; assuredly, 8, 102. Od. 1, 384; ἦ ποῦ, surely; ἦ γε, certainly. In like manner, ἦ νυ, ἦ ποῦ, when the affirmation at the same time contains a doubt, 3, 43. 22, 11; espily, ἦ μήν (μέν, μάν), a strengthened affirmation, most commonly used in an oath, *verily*, 2, 291; also with an infin. in dependent discourse: καὶ μοι ὁμοσπον, ἦ μὲν μοι—ἀρήξην, that thou wilt certainly (or assuredly) protect me, 1, 77. 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation, mly in the following connexions: ἦ ἄρα δῆ, ἦ ῥα, ἦ ῥά νυ, ἦ νυ, ἦ νύ ποῦ. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered *perhaps, peradventure*: τί με ταῦτα λιλαιέαι ἠπερονεύειν; ἦ πῇ με—ἄξεις, wilt thou peradventure lead me away, 3, 400. Od. 9, 405. 452.

ἦ, imperf. of εἶμι. 2) Imperf. of ἦμι. ἦ, dat. fem. of the relat. pron. ὅς, ἦ. δ, in H. mly as an adv. (subaud. ὁδῶ or μερίδι). 1) *where, whither*, with τῇ, preceding, 13, 53. 2) *as, in what way*, ἦ θέμις ἐστί, as is right, 2, 73. 9, 33. According to Buttm. Lex. p. 535, ἦ in H. has only a local signif. and in both passages must be written ἦ θέμις ἐστί, Od. 9, 268. 24, 286. With him agrees

Thiersch, § 343, 7. Spitz. Excurs. II. Nitzsch ad Od. 3, 45, approves the ἦ only when it stands with a gen., 9, 134. 276. Od. 9, 268.

ἦα, see εἶμι.

ἦβαιός, ἦ, ὄν, *little, small*, mly with negat. οὐ οἱ ἐνὶ φρήνεσιν οὐδ' ἦβαιαί, he has no understanding, not even a little, not the least, 14, 141. Od. 21, 288. Often the neut. ἦβαιόν as adv. *little*, Od. 9, 462; and with negat. οὐδ' ἦβαιόν, 2, 380.

ἦβῶν (ἦβη), aor. ἦβησα, 1) *to be arrived at the age of puberty, to be in the bloom of one's life, to possess the full power of a man*. εἰδ' ὥς ἦβῶοιμι, 7, 157. 11, 670. ἀνὴρ οὐδὲ μάλ' ἦβῶν, 12, 382. 2) Metaph. ἦμερις ἦβῶωσα, a vigorous vine, Od. 5, 69. (H. has sometimes the contr. forms, ἦβῶμι, ἦβῶν, sometimes the forms with the vowel repeated after ω: ἦβῶοντα, ἦβῶοιμι,—ἦβῶωσα, which Heyne would write ἦβῶωσα, is correct; it is not a contraction but a repetition of the vowel, see Thiersch, § 220, 70.) [See also Buttm. § 105, note 10.]

ἦβη, *puberty, the age of manhood*, which was reckoned from the eighteenth year; hence mly *youth, the age of youth, the most powerful age of men*, 24, 348. Od. 10, 279. ἦβης ἱκέσθαι μέτρον, to arrive at the measure of youth, 11, 225; ἦβης ἀνθος ἔχειν, 13, 484; and generally *youthful vigour, manly vigour*, 23, 432. Od. 8, 181. h. 7, 9.

Ἥβη, ἦ, *Hèbè*, daughter of Zeus and Hère, wife of Hèracles, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, 4, 2; and as the handmaid of Hère, 5, 722. She bathes Arès her brother, 5, 905; later the goddess of youth.

*ἦβητῆς, οὐ, ὁ (ἦβη), *a youth, a marriageable young man, κύριοι ἦβηται*, h. Merc. 56.

ἦβῶμι, see ἦβῶν.

ἦβῶοιμι, ἦβῶοντα, ἦβῶωσα, Ep. expanded forms from ἦβῶν.

ἦγάασθε, see ἀγαμαι.

ἦγαγον, ἦγαγόμεν, see ἀγω.

ἦγάθεος, ἦ, ὄν (ἀγαν, θεός), *very divine, sacred, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, 1, 252. Od. 2, 308. (Prob. fr. ἀγαν and θεός, or according to others fr. ἀγαθός; ἦ is a poet. lengthening of α, see Buttm. Lex. p. 323.)

ἦγάσαστο, see ἀγαμαι.

ἦγεμονεύω (ἦγεμών), 1) *to go before, to point out; τινι, to go before any man*, Od. 3, 386; and absol., 5, 53. h. Ap. 437. II. 15, 46; with accus. ὁδόν, to show the way, Od. 6, 261. 7, 30; and ὁδόν τινι, Od. 24, 225; metaph. ῥόνον ὕδατι, to prepare a course for the water, 21, 258. 2) *to lead, to conduct, to command*, with gen., 2, 527. 552; once with dat., 2, 816; in this signif. mly in the II.

ἦγεμών, ὄνος, 1) *a guide upon the road*, Od. 10, 505. 15, 310. 2) *a leader*,

a commander, a general, 2, 265. 11, 746; often also ἀνὴρ ἡγεμών, 2, 365. 11, 746.

ἡγέομαι, depon. mid. (ἄγω), fut. ἡγήσομαι, aor. ἡγήσαμην, 1) to go before, to lead, to guide, opposed to ἔπομαι, often absol., 9, 192. 12, 251, with dat. of pers., 22, 101; also πρόσθεν ἡγεῖσθαι, 24, 96. νῆεσσι ἡγήσατο Ἴλιον εἰςω, he conducted the ships to Ilium (spoken of the prophet Calchas), 1, 71; δδόν τινα, to lead the way for a man = to show him it, Od. 10, 263; hence, ἡγεῖσθαι τινα πόλιν, to conduct any man to the town, Od. 6, 114; δόμον, Od. 7, 22; a rare construction is ἡμῖν ἡγεῖσθω ὀρχηθμοῖο (of a minstrel), let him lead us in the dance [strike a dance, Cp.], i. e. play for us, Od. 23, 134. 2) Esplay in the Il.: to lead, to command. a) With dat. where the idea of going before prevails, 2, 864, 5, 211; ἐπὶ στίχας, 2, 687. (Others, for ἐφηγήσατό σφιν στίχας, who went before the ranks, Voss.) νῆεσσιν ἐς Τροίην, 16, 169. b) With gen. like ἄρχην, to lead on, to command, to govern, 2, 567. 620, 851.

ἡγερέομαι, Ep. lengthened from ἀγείρομαι, only in the 3 plur. pres. and imperf. ἡγερέθονται and ἡγερέθοντο and infin. ἡγερέσθαι, 10, 127; which Spitz. after Aristarch. has adopted for ἡγερέσθαι.

ἡγερέομαι, Ep. for ἀγείρομαι, only infin. pres. ἡγερέσθαι, 10, 127; see ἡγερέομαι.

ἡγερθεν, see ἀγείρω.

ἡγηλάζω (collateral Ep. form of ἡγέομαι), to lead, with accus. τινα, Od. 17, 217. κακὸν μῶρον ἡγηλάζειν, to lead a wretched fate, i. e. to suffer, to endure it, *Od. 11, 618.

ἡγήτωρ, opor, ὁ (ἡγέομαι), a conductor, δνειρων, epith. of Hermēs, h. Merc. 14; a leader, a commander, in connexion with μέδοντες, 2, 79. Od. 7, 98.

ἡγοράσθε, see ἀγοράομαι.

ἡγορώντο, see ἀγοράομαι.

ἡδέ, conj. poet. and; it connects, like καί, two words; sometimes τε precedes, 9, 99, σκήπτρόν τ' ἡδὲ θέμιστες and τέ—ἡδὲ καί, 5, 822; often ἡδὲ καί, and also, 1, 334. 2) Most commonly it follows ἡμῖν, see ἦ.

ἡδεα, pluperf. of οἶδα, see ΕΙΔΩ.

ἡδη, adv. (δή), already, now, jam, 1) Of the immediate present: νῦν ἡδη, or ἡδη νῦν, even now, now, 15, 110. With a preterite it may be translated by just, just now; and with a fut. by immediately, at once, Od. 1, 303. 2) Of past events: already: 1, 250. 260. ἡδη ποτὲ πάρος, already before, 1, 453. 2, 205. 3) Of unexpected, or long since expected events: now at length, 1, 456.

ἡδομαι, depon. mid. aor. ἡσάμην, to be pleased, to delight in; ἡσάτο πίνων, Od. 9, 353.†

ἡδος, eos, τό, pleasure, joy, enjoyment, δαιρός, the enjoyment of a feast, 1, 576. ἡμέων ἡδος, our joy, 11, 318. 2) προφί, ἀδανταγε, only Ep. τί μοι τῶν ἡδος;

what advantage have I from this? 18, 80. αὐτὰρ ἐμοὶ τί τόδ' ἡδος; [only by implication: but thence what joy to me? Cp.] Od. 24, 95.

*ἡδυγέλος, ωτος, ὁ, ἡ (γέλως), laughing sweetly, laughing amiably, epith. of Pan, h. 18, 37.

ἡδυπής, ἐς (ἔπος), sweetly speaking, sweet-tongued, epith. of Nestor, 1, 248; † sweetly singing, αἰδός, Μοῦσαι, h. 20, 4, 32, 2.

*ἡδυμος, on, poet. for ἡδύς, sweet, agreeable, epith. of sleep, h. Merc. 241. 449; see νήδυμος.

ἡδύποτος, on (πίνω), sweet to drink, pleasant, οἶνος, *Od. 2, 340. 3, 391. h. 6, 36.

ἡδύς, εἶα, ὕ (akin to ἄδω, ἀνδάνω), once an adj. of two endings: ἡδύς αὐτμῇ, Od. 12, 369; superl. ἡδίστος, Od. 13, 80. 1) agreeable, sweet, delightful; spoken of objects of sense: of taste, οἶνος, Od. 2, 350. 3, 51; of smell, δδμή, Od. 9, 210; of hearing; αἰδὴ, Od. 8, 64; again: ἥπνος, κοῖτος, 4, 131. Od. 19, 510; and generally φίλον καὶ ἡδὺ ἐστί, 4, 17. 7, 387. Od. 24, 435. 2) Metaph. of the mind, agreeable, cheerful. Often the neut. ἡδύ, as adv. esply ἡδὺν γελᾶν, to laugh pleasantly, heartily, 2, 270.

ἡέ, poet. for ἦ, or.

ἡε, see εἰμι.

ἡεῖν, ἡεῖδη, ἡεῖδης, Ep. pluperf. of οἶδα, see ΕΙΔΩ.

ἥλιος, ὁ, poet. for ἥλιος (ἔλη), always in the poet. form: the sun. Of its rising we find mly ἀνέναι, once ἀγορεύει, Od. 3, 1; and ἀναεῖσθαι, Od. 10, 192; στείχειν πρὸς οὐρανόν, Od. 11, 17; of noon, μέσον οὐρανὸν ἀμφαβαίνει, 8, 68; of afternoon, μετενίσσετο βουλντῶνδῃ, 16, 779; or ἀπ' ἐπὶ γαίαν προτρέπεται, Od. 11, 18; of sunset, δύνω, ἐπιδύω, καταδύνω, and ἐμπέπτεν Ὀκεανῷ, 8, 485. φῶς ἡελίοιο, the light of the sun: hence φῶς ἡελίοιο ὄραν = to live, 5, 120. Od. 10, 498. 2) To indicate the points of compass: the east, the west, Od. 13, 240. πρὸς Ἡῶ τ' Ἠελίον τε, in opposition to ζόφος, towards the dawn and the sun, always indicates the east, not the east and south, since the poet recognizes only two heavenly regions, the light side, and the obscure, or the east and the west, 12, 239. Od. 9, 26; cf. ζόφος, and Vöcker's Hom. Geogr. § 15—19.

ἥλιος, ὁ, poet. for ἥλιος (the last form, Od. 8, 271), Ἥλιος, god of the sun, son of Hyperion, Od. 12, 176; and Euryphaessa, h. 31; see Ὑπερίων. His wife was Persê, and his children Ἄετῆς and Κίρκῃ (Circê), Od. 10, 136, seq. He rises in the east from the ocean, and sinks into the same in the west. The nymph Neära bore him Phaethûsa and Lampetia, who watched the herds of their father in Trinacria, Od. 12, 132. Oaths were sworn by him, because he hears and sees every thing, 3, 277. He betrayed to Hêphæstus the amour of Aphrodîtê and

Arēs, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later period that Hēlios was confounded with Apollo and Phœbus.

Ἥεν, see εἰμι.

Ἥεπερ, adv. poet. for ἥπερ.

Ἥερα, see ἀήρ.

Ἥερέβομαι, Ep. collat. form of ἀείρομαι, 3 plur. pres. Ἥερέβονται, to hang, to hover, to flutter, spoken of tassels, 2, 448; of grasshoppers, 21, 12; metaph. ὀπλοτέρων φρένες Ἥερέβονται, the minds of younger men are ever unstable [Cp.], *3, 108.

Ἥερί, see ἀήρ.

Ἥερίβοια, ἡ, Ep. for Ἐρίβοια, daughter of Eurynachus a son of Hermēs, the second wife of Aldeus; step-mother of the Aloïdæ, Oïus and Ephialtes. From hatred to her step-sons she discovered to Hermēs the place where they held Arēs imprisoned, 5, 389. (Ἐρίβοια, one who brings many cattle.)

Ἥερίος, ἡ, ov, Ion. and Ep. for ἀέριος (ἀήρ), in the darkness of the morning, dusk, in the morning, early, 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapour; he translates therefore: in the misty dawn, 1, 497; and from the misty air, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Buttm., in Lex. p. 42, derives it from ἥρι, early.

Ἥεροιδής, ἐς (εἶδος), gen. εὖς, Ep. for ἀεροιδής, that which is like to the distant dusky air (ἀήρ), dusky, hazy, misty, cloudy, obscure, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 80, 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσον Ἥεροιδὲς ἀνὴρ ἰδὲν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of Ἥεροιδὲς as an adv. like Ἥεροιδῶς is incorrect; for it is not equivalent to ἐν ἀέρι.)

Ἥερός, εσσα, ev, Ion. and Ep. for ἀερός (ἀήρ), cloudy, dusky, gloomy, dark, murky, epith. of Tartarus, 8, 13; and of ζόφος, as the under world and dark side of the earth, 12, 240. 15, 191; hence Ἥερόεντα κέλευθα, the dark paths of death, Od. 20, 64.

Ἥεροφύις, ιος, ἡ (φουράω), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19, 87.

Ἥερόφωνος, ov (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, 18, 505.†

Ἥερίων, υνος, ὁ, 1) king of Hypo-lacian Thebē in Cilicia, father of Andro-

mache, 1, 386. 6, 396. Achilles slew him together with seven sons, when he sacked Thebē, 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from ἀερός.)

Ἥην, see εἰμι.

Ἥήρ, ὁ, from which Ep. the oblique cases Ἥερος, Ἥέρι, Ἥέρα of ἀήρ, are formed.

Ἥθειός, εἰη, εἰον (Ἥθος), trusty, beloved, worthy, dear, in the Il. mly in voc. as subst. Ἥθείε, 6, 518. 10, 37. 22. 229; where the young brother always addresses the elder: Ἥθείη κεφαλῇ, dear head, like our 'dear heart'; thus Achilles addresses the shade of Patroclus, 23, 94; and Eumæus calls Odysseus (Ulysses) Ἥθειός, Od. 14, 147. (The deriv. from Ἥθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine.)

Ἥθος, εος, τό (Ion. for ἔθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine, the accustomed sty, Od. 14, 411.

Ἥια, τά (εἰμι), 1) the food which one takes with him on a journey, provision for the road, pros. ἐφόδια. Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκων Ἥια, the food of wolves, 13, 103. 2) chaff, husks, pods; elsewhere ἀχυρα, as the Gramm. explain, Ἥιον θημῶν καρφαλέον. Od. 5, 368. The Gramm. derive it from εἰμι, imperf. Ἥιον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes Ἥια, perhaps also correctly, Od. 5, 368, Ἥιαων.) [Fäsi, Ἥα.]

Ἥιε, see εἰμι.

Ἥιθεός, ὁ, Ep. for Ἥθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος Ἥιθεός τε, 18, 593. 22, 127. νύμφαι τ' Ἥιθεοί τε, Od. 11, 38.

Ἥικτο, see εἰκα.

Ἥιζε, see αἰσω.

Ἥιόεις, εσσα, ev (Ἥίων), having banks, deep-embanked (Cp.), 5, 36;† epith. of the Scamander, to indicate its high banks (according to the common derivation of the Gramm. from Ἥίων, ὄνος, prop. Ἥιονόεις, and by syncope, Ἥιόεις, Etym. Mag. Buttm. Lex. p. 324, derives it from Ἥιον, akin to εἰαμένη, meadow, = 'meadowy,' skirted with meadow-land'). [Död. makes it muddy, i. e. full of earthy matter: related to αἶα, αἶος, dry.]

Ἥιον, see εἰμι.

Ἡϊόνες, αἱ, *Eiones*, a village in Argolis, in the region of the promontory Scyllæum; later a port of the Mycenians, 2, 561. Strab.

Ἡϊονεύς, ἦος, ὁ (an inhabitant of the shore), 1) a Greek, slain by Hector, 7, 11. 2) a Thracian, father of Rhesus, 10, 435.

ἦιος, ὁ, an epith. of Phœbus, of uncertain derivation, 15, 365. 20, 152. h. Ap. 120; prob. the *far-shooter*, Voss; according to the Schol. for *ἦις* from *ἦμι*, or, more correctly, from the original form *ἦω*, ἦιος, Ep. ἦιος, as ἥλιος and ἥλιος. Aristarch., on the other hand, would write it ἦιος. Others say, from *ἰάομαι*, the healer (but Phœbus never appears as the god of the healing art), or from the exclamation *ἦ, ἦ*, with which Apollo was addressed (of which traces are first found h. Ap. 500). Buttm., Lex. p. 246, regards it as a corruption of *ἔδος* or *ἦδος*.

ἦισαν, see εἶμι.

ἦιχθη, see αἰσσω.

ἦϊων, ὄνος, ἦ, Ep. for ἦόν, Batr. 13, the *sea-shore*, the *sea-coast*, the *coast*, the *strand*, 2, 92. ἦϊόνες προύχουσαι, projecting shores, or sand-dunes (*dunes*) running into the sea, Od. 6, 138.

ἦκα, adv. (ἀκή). 1) *softly, gently, low*. ἦκα ἀγορεύειν, 3, 155; spoken of a thrust or blow, *gently, softly*, 24, 508. Od. 18, 92; spoken of walking slowly, Od. 17, 254; spoken of shining: ἦκα στίαβοντες ἐλαίῳ, mildly shining with oil, 18, 596 (according to the old Gramm. to be taken as a comparison: and so Voss, 'bright as the soft lustre of oil'). 2) Generally *somewhat, a little*. ἦκ' ἐπ' ἀριστερά, 23, 336; and ἦκα παρακλίνειν κεφαλὴν, to bend the head a little sidewise, Od. 20, 301. (Buttm., Lex. p. 327, correctly taking ἀκήν as the root, gives as the primary signif. *feebly*, and recognizes it as the positive of ἥσσω, ἥκιστα; cf. Thiersch, § 198. 2.) [Död., asserting the relationship to ἀκήν, denies that to ἥσσω.]

ἦκα, see ἦμι.

ἦκαχε, see ἀκαχίζω.

ἦκέστω, see ἀκέομαι.

ἦκεστος, ἦ, ov. Ep. for ἀκεστος (κεστός), *ungoaded*, spoken of cattle that have not yet felt the goad of the driver, *unbroken, untamed*, *6, 94. 275. 309.

ἦκιστος, ἦ, ov (superl. from the adv. ἦκα), only in ἦκιστος δ' ἦν ἐλαυνόμενος, he was the *slowest* to drive the chariot, 23, 531, Wolf† Others write ἥκιστος as superl. of ἥσσω, the *worst*. Buttm., Lex. p. 327, regards ἦκιστος as correct, only because it has the signif. *the weakest, worst*, although he finds in ἦκα the true positive of ἥσσω, ἥκιστα. [Död. the *quietest*, hence *slowest*: quite unconnected with ἥκιστα.]

ἦκω, to (have) come, to arrive, always with the idea of the action perfected; *τηλόθεν*, 5, 478; *εἰς Ἰθάκην*, Od. 13, 325.

ἦλάκατα, τά (plur. from the obsol.

ἦλάκατον), the *wool on the distaff*, or the threads which are drawn from the distaff, Od. 6, 53; hence ἦλάκατα στρωφᾶν, to spin threads, Od. 6, 306. 7, 105; and *στροφαλίζειν*, to spin, 10d. 18, 315.

ἦλακάτη, ἦ, prop. a *reed*, then generally any thing made of or similar to a reed, a *spindle*, a *distaff*, 6, 491. Od. 1, 357. (Prob. from ἦλασσω, to turn around.)

ἦλάκατον, τό, see ἦλάκατα.

ἦλασα, see ἐλαύνω.

ἦλασκάζω, poet. lengthened from ἦλασσω, 1) Intrans. to wander about, 18, 281. 2) to avoid, to flee. ἐμὸν μένος ἦλασκάζει (mine anger), Od. 9, 457. It is not necessary, with Passow, to change it to ἦλυσκάζει; for ἦλασκάζει may have this different construction as well as φύγειν, ἀτύξεσθαι, cf. Herm. ad Orph. Arg. 439.

ἦλάσκω (an Ep. form of ἀλάομαι); a poet. lengthened form is ἦλασκάζω, 1) to wander around, to rove up and down; spoken of animals, καθ' ὕλην, 13, 104; of bees, to swarm about, 2, 470.

ἦλατο, see ἀλάομαι.

ἦλδαν, see ἀλδαίνω.

Ἠλεῖος, εἰν, εἰον, *Eleian*, appertaining to Elis. οἱ Ἠλεῖοι, the *Eleians*, inhabitants of Elis, 11, 671.

Ἠλέκτρῃ, ἦ, 1) daughter of Oceanus and Tethys, wife of Thaumais, mother of Iris and the Harpies, h. in Cer. 418. 2) = Δαοδίκη, daughter of Agamemnon.

ἦλεκτρον, τό, and ἦλεκτρος, ὁ, ἦ, *electron*, either amber, or a metallic mixture of gold with perhaps a fifth of silver. Especially may the latter be understood in Od. 4, 73, where it is mentioned between gold and silver as an ornament of the walls; but in Od. 15, 460. 18, 296 (*χρῦσεον ὄρμον ἔχων μετὰ δ' ἦλεκτροῖσιν ἔετρο*), we may understand a golden necklace with beads of amber, Ep. 15, 10. Eustath. ad Od. 4, 73, mentions both; he calls the first *μήγμα χρυσοῦ καὶ ἀργύρου*; Plin. IX. 65, calls it a mixture of three parts gold and one part silver. Voss ad Virg. Ec. 6, 62. Otfrr. Müller (Archäol. p. 35), Buttm. Schrift. der Berl. Akadem. der Wissenschaft. histor. Classe 1818, p. 38, decide in favour of amber; on the other hand, Passow, Nitzsch (Anmerk. zu Od. 1, 238), Wiesdasch consider it as a metallic mixture; cf. Dilthey de Electro et Eridano. 1824. (Without doubt it is derived from ἦλέκτωρ.)

ἦλέκτωρ, opos, ὁ, the *shining sun*, as subst., 6, 513; and adj. ἦλέκτωρ Ὑπερίων, the beaming Hyperion, *19, 398. h. Ap. 369 (prob. from the same root with ἥλιος).

ἦλεός, ἦ, ὄν (ἦλός), *infatuated, foolish*, φρένας ἦλεέ, infatuated in mind; senseless, Od. 2, 243. 2) Act. *causing folly*, οἶνος, *Od. 14, 464; cf. ἦλός.

ἦλήλατο, see ἐλαύνω.

ἦλίβατος, ov, *ascending precipitously*;

and generally *very high*; mly as an epith. in H. of *πέτρῃ*, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει οἱ ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἥλιος akin to ἀλτεῖν, and hence = δύσβατος, *inaccessibl., precipitous*; or from ἀλτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἡλικίῃ, ἡ (ἡλιξ), generally *an age*, the *period of life*, *ætas*, *old age*, 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; esply *youthful companions*, *16, 808.

ἡλιξ, κος, ὁ, ἡ, τό, of *ripe age, adult, full-grown, of equal age*, spoken of cattle, Od. 18, 373.†

ἥλιος, prose form of ἥέλιος, q. v.

*ἥλιος, ὁ, Ep. Ἡέλιος, q. v.

*ἥλις, ἰδος, ἡ, Elis, a country on the western side of Peloponnesus, which was bounded by Achæia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κολυγ, Πισάρις, and Τριφυλία, nor of any city of Elis. The Epeians were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achæians), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἡλιδα in the passages quoted; Ἡλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μήν), prop. missing the month, *untimely, born too soon*, 19, 118.†

ἡλκησε, see ἐλέκος.

ἥλος, ὁ, a *nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκήπτρον, χρυσεῖσις ἥλοισι πεπαρμένον, studded with golden nails, 1, 246. cf. 11, 29. 633.

ἡλός, ἡ, ὅν (ἀλή), *wandering, silly, foolish*. φρένας ἡλές, senseless, 15, 128† (whence ἡλεός. q. v.).

ἡλυθον, see ἐρχομαι.

*Ἠλύσιον πεδίον, τό, the *Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 73, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, coming).

ἡλφον, see ἀλφαίνω.

ἡλω, see ἀλίσκομαι.

ἡλώμην, see ἀλόμαι.

*Ἠλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiotis), on the Eurótas; later Δειμώνη, according to Strab., 2, 739.

ἡμα, ατος, τό (ἡμι), a *cast, a throw*, the *act of casting a missile*. ἡμασιν ἀριστος, very excellent in casting the spear, 23, 891.†

*Ἠμαθίη, ἡ, Emathia, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἡμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἀμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἀμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending *οεις* from a river is unheard of.

ἡμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἡμην. Peculiar Ion. forms are the 3 plur. pres. ἔσται and Ep. εἵσται for ἦνται, and 3 plur. imperf. ἔστο, Ep. εἵστο for ἦντο, πρόπ. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partic. δυνειδίζων, 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with συγκῆ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, a *day*, *χειμέριον*, and *ὀπωρινόν*, a *winter day*, an *autumn day*, 11; again, *αἶσιμον*, *μόρσιμον*, the *day of fate* = the *day of death*, 8, 72. 15, 613. *νηλεὲς ἡμαρ*, 11, 484; *ὀλέθριον*, 19, 409; *κακόν*, 9, 251; *ἐλεύθερον*, the *day of freedom*, 6, 455; *δούλιον*, *ἀναγκαῖον*, the *day of slavery*, the *day of force*, often *slavery itself*, 6, 463. 16, 836; *ὀρφανικόν*, the *day of orphanage*, 22, 490; and *νόστιμον*, the *day of return*, Od. 1, 9; ἐπ' ἡματι, *day by day*, *daily*, Od. 12, 105. 14, 105; upon a *day*, 10, 48. Od. 2, 284; for a *day*, 19, 229.

ἡμάτιος, η, ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω.

ἡμεῖς, we, plur. of ἐγώ. Æol. and Ep. *ἄμμες*, gen. *ἡμέων*, always dissyllabic, Ep. *ἡμεῶν*, dat. *ἡμῖν*, and according to the necessity of the metre *ἡμιν* or *ἡμίν*, as enclitic, 11 415. Od. 11, 344; Æol. *ἄμμι*, *ἄμμιν*, accus. *ἡμέας*, *ἡμας*, Od. 16, 372; Æol. and Ep. *ἄμμε*, Rost. Dial. 44. Kühner, § 301.

ἡμὲν—ἡδέ (ἦ), poet. for καί—καί, *both—and*, see ἦ.

ἡμέρη, ἡ (ἡμαρ), *a day*; used seven times, 8, 541. Od. 11, 294. Hom. divides the day into three parts, ἡώς, μέσον ἡμαρ, δειλή, 21, 111. cf. Od. 7, 288.

ἡμερίς, ἰδος, ἡ, fem. of ἡμερος, *tame*, espily used of trees; subst. *the cultivated vine [the garden-vine]*. Cp.] Od. 5, 69. †

ἡμερος, ον, *tame tamed, domestic*, χήν, Od. 15, 162.

ἡμέτερος, ἡ, ον (ἡμεῖς), *our, belonging to us*. ἐφ' ἡμέτερα, sc. δώματα, νέεσθαι, to return to our homes, 9, 619. Od. 15, 88. eis ἡμέτερον, sc. δῶμα, Od. 2, 55. 7, 301. ἡμέτερόνδε, Od. 8, 39.

ἡμί, prop. Att. for φημί, only ἡ, 3 sing. imperf. *he spake*, always after a quoted speech; once with subject, 6, 390.

ἡμι-, *half*, in composition.

ἡμιδαής, ἐς (δαίω), *half-burnt*, νηὺς, 16, 294.

ἡμιθεός, ὁ (θεός), *a demi-god*; as adj. *half-divine, heroic*. ἡμιθεῶν γένος ἀνδρῶν, 12, 23. † h. 31, 19.

ἡμιόνειος, ἡ, ον (ἡμίονος), *belonging to mules, drawn by mules*. ἀμαξα ἡμιόνειος, a carriage drawn by mules, 24, 189. Od. 6, 72. ζυγὸν ἡμιόνειον, a span of mules, 24, 268.

ἡμίονος, ἡ, rarely ὁ (ὄνος), *a mule*, 17, 742. They were difficult to tame, 23, 655; and were used particularly in mountainous regions (hence δρεῦς, οὔρεϋς), for drawing waggons, &c., and for agriculture, 10, 352. Od. 8, 124. By the wild mules in Paphlagonia (2, 852), Köppen understands the Schiggetai, *equus hemionus*, Linn. 2) As adj. βρέφος ἡμίονον, a mule-foal, 23, 266.

ἡμιπέλεκον, τό (πέλεκυς), *a half-axe*, an axe with an edge on only one side, *23, 851. 858. 883 (κ doubled for metre's sake).

*ἡμίπνοος, ον (πνέω), *half-breathing, half-dead*, Batr. 255.

ἡμίσις, σεια, ον (from μέσος), *half, the half or moiety*; sing. only in the neut. τιμῆς βασιληίδος ἡμισιν, the half of the royal dignity, 6, 193. 9, 579. 580; also in the plur. ἡμίσεις λαοί, 21, 7. Od. 3, 155.

ἡμιτάλαντον, τό (τάλαντον), *a half-talent*, χρυσοῦ, *23, 571. 796.

ἡμιτελής, ἐς (τελέω), *half-finished*. δόμος ἡμιτελής, a half-finished house, half-built, 2, 701. † The most simple explanation is: the house which Proteusilaus, just married, was building for himself and his wife, was not yet completed upon his sudden departure for Troy; for it was customary, at marriage, to build a new house. Thus Heyne (an unfinished mansion. Cp.). Another explanation is, according to Etym. M. and Poseidonius Strab. VII. p. 454, 'half-abandoned,' because now occupied only by the wife; thus Damm, Wolf, Passow; and a third: 'he left his house incomplete,' i.e. without children. Thus Schol. brev. and Runhken.

ἡμος (prop. = ἡμαρ), Ep. adv. for ὅτε,

at the time when, when, after, spoken of past time, usually only of the time of day; the apodosis begins with τῆμος. 11. 86 seq.; often with δὴ τότε, δὴ τότε ἔπειτα, καὶ τότε, 1, 475. 8, 68. Od. 9, 58. It stands always with the indic., only with the aor., rarely with the imperf. and pluperf., 1, 475. 8, 68; cf. Thiersch, § 316, 18.

ἡμύω (μύω), aor. ἡμύσα, to nod, to incline or bend, usually only of the time of day; the apodosis begins with τῆμος. 11. 86 seq.; often with δὴ τότε, δὴ τότε ἔπειτα, καὶ τότε, 1, 475. 8, 68. Od. 9, 58. It stands always with the indic., only with the aor., rarely with the imperf. and pluperf., 1, 475. 8, 68; cf. Thiersch, § 316, 18.

ἡμῶν, ονος, ὁ (ἡμῶν), one who hurls spears, a spearman, a lancer, ἡμῶν ἀνδρες, 23, 886. †

ἡν, conj. contract. from εἴαν, if, when, whether. On the construction see εἰ with ἄν. It stands with the subjunc. 9, 692. Od. 5, 120; with the optat. in the orat. obliq. Od. 13, 415.

ἡναίετο, see ἀναίωμα.

ἡνεκα, ἡνεκάντο, see φέρω.

ἡνεμέυς, εσσα, εν (ἀνεμος), *windy, gusty*, exposed to the wind, epith. of places situated in lofty positions (espily of Troy), of mountains and trees, 2, 606. 8, 499, and Od. 3, 172. 19, 432.

ἡνία, τά (ἡμι), *the reins or lines* of chariot-horses, which were often adorned with gold or ivory, 5, 226. 583. Od. 6, 81. Only in the plur. (the sing. ἡνίον is later, and means, *a curb*).

ἡνίκα, adv. *when, at the time when*, with indic. pres. Od. 22, 198. † (Voss, ad Arat. Phenom. 561, would read ἡν κεν ἀγνῆς.)

ἡνιοπεύς, ἡτος, ὁ (rein-maker), son of Thebaeus, charioteer of Hector, 8, 120.

ἡνιοχεύς, ἡτος, ὁ, poet. for ἡνίοχος, *5, 505. 8, 312.

ἡνιοχεύω (ἡνίοχος), to hold the reins, to guide the horses, to drive, absol., 11, 103. Od. 6, 319.

ἡνίοχος, ὁ (ἔχω), prop. the reins-holder, then the charioteer, the driver. In the Hom. war-chariots (see ἄρμα) were always two warriors; prob. on the left the charioteer, and on the right the παραβάτης, i.e. the hero who fought from the chariot. The charioteer is also called ἡνίοχος θεράπων, 5, 580. 8, 119. He was a warrior, as well as his companion, of noble family, as was Patroclus, the charioteer of Achilles, 16, 244. Also the bravest heroes are often called ἡνίοχοι, as Hector, 8, 89. 15, 352; cf. θεράπων.

ἡνίπαπε, see ἐνίπατο.

ἡνις, ιος, ἡ (ἔνος), accus. plur. ἡνις for ἡνις, 6, 94; a year old, a yearling, βοῦς, 10, 2. 2. Od. 3, 382. (In the accus. sing. ἡνιν, long i is used.)

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃ (ἀνῆρ), *manhood, strength, manly courage*, 4, 303. Od. 23, 509.

ἡνοψ, οπος, ε, ἡ (poet. for ἀνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ, 16, 408. Od. 10, 360. [Ddδ. gives it the strange meaning of *bent*. ναν-, γναπ-, γναμπ-.]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestôr, 14, 445. 16, 401. 2) father of Clytomêdês, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἦν.

ἦντο, see ἦμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἦξε, see ἀννυμι.

ἡοιός, η, ου (ἡώς), 1) Of time: *early in the morning, matutinus*; hence ἡ ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπερίος. ἡοιοὶ ἄνθρωποι, eastern men, *Od. 8, 29.

ἦπαρ, ατος, τό, *the liver*, 11, 579; δτι φέρεται ἦπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἦπατα, as a dish, Batr. 37.

ἦραφε, see ἀπαφίσκω.

ἦρεδανός, ἡ, ὄν, *feeble, tottering, weak*, spoken of Hêphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον, *not standing firmly*: according to Schneider it is an amplification of ἦρος.)

ἦρειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἦρειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas, or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἀπειρος, sc. γῆ.) Cf. Völkner, Hom. Geogr. p. 61.

ἦπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἦπερ, see ὅπερ.

ἦπεροπεύς, ἦος, ὁ, Od. 11, 364; † and ἦπεροπεντής, οὐ, ὁ (ἦπεροπένω), a *deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἦπεροπένω, fut. σω, *to cheat, to deceive, to seduce*, to lead away by crafty discourse, with accus. espily γυναικας and φρένας γυναιξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπύνω. Passow.) [= ἀπροπένειν (ἀπενπής), *to deal unhand-somely by*.]

*ἦπηγής, οὐ, ὁ, a *cobbler, a butcher*, a tailor, Batr. 184.

ἡπίδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251.†

ἦπιος, ἐη, ιον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἦπια εἰδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) *Act. calming, soothing, alleviating, φάρμακα*, 4, 218. 11, 515. (Prob. from ἦπος.)

ἦπου, now ἡ που, or, and *than perhaps*, see ἦ.

ἦπου, now, according to Wolf, ἡ που, *surely, indeed*, see ἦ.

ἦπυτα, ὁ, Ep. for ἡπύτης (ἡπύω), the *loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384.†

Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἦπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to τινά*, Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἦρ, poet. for ἔαρ, *spring*, in gen. ἦρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἦρα, once in Hom. ἦρα φέρεται τινί, 14, 132; and thrice: ἦρα ἐπιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἦρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 132. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπίηρα separately: cf. ἐπίηρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἦρα as an accus. sing. from an obsol. word ἦρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἦρος. (Root ἔραμαι, or more prob. ἄρω.)

Ἡρακλείδης, αο, ὁ, son of Hêracles = *Tlepolemus*, 2, 653. 5, 628. (2) = *Thes-salus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλῆος, *Hêracles*, son of Zeus and Alcmenê, 14, 324. 18, 118. His birth was retarded by Hêrê, and that of Enrystheus accelerated, 19, 98—125. Of the twelve famous labours which Enrystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hêrê to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is beller among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

sons Thessalus, 2, 679; and Tlepolemus, 2, 657. (Damm derives the name from ἥρα and κλέος, *love of glory*. Herm. *Popliculus*.)

Ἡρακλῆϊος, εἴη, εἰον, Ep. for Ἡράκλειος, pertaining to *Hēracles, Herculean*, only in the fem. βίη Ἡρακλεΐη, 2, 658.

ἥραρε, see ἀραρίσκω.

ἥρατο, see αἶρω.

ἥρατο, see ἀράομαι.

Ἥρα, ἡ, Ion. and Ep. for Ἡρα, *Hērē*, daughter of Kronus and Rhea; sister and wife of Zeus, 16, 432; the queen of heaven and the first of goddesses. She was nurtured in the house of Oceanus, when Zeus cast Kronus into Tartarus, 14, 202 seq. In character she is proud, ambitious of power, and deceitful; she often deceives her husband, cf. 14, 153; yet she often experiences on this account his anger, 15, 13–21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, 4, 26, seq. because she considered herself neglected by the Trojans. United with Poseidōn and Athēnē she aids the Greeks, 5, 768 seq. 20, 33; and then commands Hēphæstus to drive back the river-god Xanthus within his banks when pursuing Achilles, 21, 377 seq. From earlier traditions, it is mentioned that she accelerated the birth of Euristheus and retarded that of Hēracles, 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, 14, 250; and was wounded by him in Pylos, 5, 392. To Zeus she bore Hebē, Ilithyia, Arēs, and Hēphæstus. Argos, Mycenæ, and Sparta are her favorite cities, 4, 51, 52. (Prob. according to Herm. from Ἄρῳ, who translates the name *Populonia*, and understands by it the union of social life; Heffter, on the other hand, nuptial union.)

ἥρῃπει, see ἀραρίσκω.

ἥρῃπειστο, see ἐπειδω.

ἥρι, adv. *early in the morning*, μάλ' ἥρι or ἥρι μάλα, very early, 9, 360. Od. 19, 320. 20, 156. (Prob. dat. from ἥρ, contr. of ἔαρ, the spring-time, or from ἥρ, ἥρ.)

ἥριγενεια, ἡ (γίγνομαι), *early-born*, rising early in the morning, or with reference to ἥρ, born of the morning mist, epith. of Ἡώς, Aurora (some explain it as act. *producing the morning*, which contravenes the etymol. cf. αἰθρηγενής), 1, 477. 2) As pr. n. the goddess of the morning, Od. 22, 197, 23, 347.

Ἡριδάνος, ὁ, *Eridanus*, a fabulous stream of the ancient geogr. which rose in the north-west, coming from the Rhæan mountains, and flowed into the ocean; first, Hesiod. Th. 338. Batr. 20. Most of the ancients referred it to the Padus, some to the Rhodanus or Rhenus.

ἥρικε, see ἐρείκω.

ἥριον, τό (prob. from ἔρα), *a hill, a mound, a sepulchral mound*, 23, 126.†

ἥριπε, see ἐρείπω.

ἥρυγε, see ἐρεύγομαι.

ἥρῳ, see ἀράομαι.

ἥρώσαν, see ἐρώω.

ἥρως, ὁ, gen. ἥρωος, dat. ἥρωϊ, Ep. ἥρῳ, accus. ἥρωα, Ep. ἥρῳ. Instead of the gen. ἥρωος with the mid. syllable short, Od. 6, 303, some read ἥρως; instead of ἥρῳ as accus. we should write ἥρῳ without apostroph. 6, 63. 13, 428. Od. 11, 520; with which, however, Spitzner does not agree. 1) *a hero, a noble*, esp. are kings and princes, the commanders and their companions, so called in Hom.; but also all warriors, especially when addressed: ἥρῳες Δαναοί, ἥρῳες Ἀχαιοί, ἄνδρες ἥρῳες, 2, 110. 15, 220. Od. 1, 101; and generally, all who distinguished themselves by their strength, courage, prudence, and skill as artists; also every freeman, an honorable man, 7, 44. Od. 8, 483. 2) *a demi-god*, a middle class between gods and men, who sprung from a god on the paternal or maternal side; of which we find the first trace 12, 25.

ἥσατο, see ἥδομαι.

ἥσειν, see ἔημι.

ἥσθα, see εἰμί.

ἥσκειν, see ἀσκέω.

ἥσο, see ἥμαι.

ἥσσων, ἥσσον, gen. ὄνος, *inferior, worse*, especially in strength, *weaker, feebler*, 16, 722. 23, 858. The neut. as adv. ἥσσον, *worse*, Od. 15, 365. (In the gram. an irreg. compar. to κακός; according to the root it belongs to ἥκα.)

ἥσται, see ἥμαι.

ἥστην, see εἰμί.

ἡσυχίη, ἡ, *rest, peace, tranquillity, enjoyment*, Od. 18, 22;† h. Merc. 356.

ἡσύχιος, ον, poet. for ἡσυχος, *quiet, still, gentle, unobsterved*, 21, 598;† whence adv. ἡσυχίως, *quietly*. h. Merc. 438.

ἡσχυμένος, see αἰσχύνομαι.

ἦτε, by the τέ added the relation of equivalence is indicated; therefore it nearly = εἶτε; doubled, ἦτε, ἦτε, *either, or*, 17, 42; or single, 19, 148. cf. ἦ.

ἦτε, or according to Wolf, ἦ τε, see ἦ.

ἡτιάσθε, see αἰτιόμαι.

ἡτιώοντο, see αἰτιόμαι.

ἦτοι, Ep. (prob. fr. ἦ and τοί), conj. *surely, certainly, verily*; it denotes 1) *an assurance*, and hence often stands with μέν and with the following correlative δέ, ἀλλά: *assuredly, verily, certainly, truly*, 7, 451. 17, 514; esp. after a vocat. 7, 191. 21, 446. Od. 4, 78. 16, 309. 2) It introduces alone a sentence, like μέν, to an antithetic clause with δέ, when it may be sometimes translated *now*, 1, 68. Od. 15, 6. 24, 154; or it begins, like μήν, the antithesis to a preceding clause, *indeed, surely*, esp. ἀλλ' ἦτοι, *but yet*, 1, 211. Od. 15, 488. 16, 278. 3) It stands also to convey the idea of assurance, after conj. which introduce adjunct clauses: ὥς ἦτοι, ὅφρ' ἦτοι, 23, 52. Od. 3, 419. 5, 24. 4) ἦτοι for ἦ, or, after a preceding ἦ, occurs once, Od. 19, 599.

Often in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦ τοι (Bothe: ἦτοι), Il. 6, 56.)

ἦτροπ, opos, τό, the heart, as a part of the human body, 22, 452; on 15, 252, see αἰω, and in a wider signif. = στήθος, 2, 490. 2) Metaph. a) the powers of life, life, of which the beating of the heart is the index, 5, 250. 11, 115. b) heart, spirit, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also soul, spirit, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like animus.)

ἦγέγειος, ov, Ion. and Ep. for εὐγέγειος.

ἦγενής, és, Ion. and Ep. for εὐγενής.

ἦδα, see αὐδα.

*ἦδζωνος, ov, Ep. for εὐζωνος, Fr. 54.

*ἦδμέμελος, ov, Ep. for εὐδμέμελος.

ἦδκομος, ov, Ion. for εὐκομος.

ἦς, ἦθ, Ep. for ἐς, q. v.

ἦσε, see αἰω.

ἦτε, Ep. partic. 1) as, like, with single words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦτε stands in its ordinary sense and the comparison is elliptical: 'blackier than it really is.' So also Damm: *nubes magis atra veluti piz.* 2) In the signif. of ὡς ὅτε, as when, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦτε sprung from ἦ εἶτε; once we find εἶτε for ἦτε, 3, 10.)

*Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (*ἡτεδανός, χωλός, ἀμφιγυής*;) for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101 15 309. Hom. often calls fire φλόξ

*Ἠφαίστιο, 9, 468 [and also simply *Ἠφαίστος, 2, 426]. 11) As an appellat. for fire, 2, 426. (According to Herm. fr. ἀπτεν and αἰστος, *qui ignem ex oculis excitat*; according to Hefster more prob. fr. φαῖω, φαῖστος, with a prosthesis of η, the light-producer.)

ἦφι, Ep. for ἦ, 22, 107.

*ἦχέω (ἦχή), aor. 1 ἦχσα, intrans. to sound, to resound, to echo, h. Cer. 38.

ἦχή, ἦ, sound, echo, noise, roaring, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἦχέις, εσσα, εν (ἦχή), sounding, resounding, roaring, spoken of the sea, 1, 157; δάματα, Od. 4, 72. h. 13, 5.

ἦχθετο, see ἐχθομαι.

ἦχι, Ep. for ἦ, adv. where, 1, 607 (not ἦχι as in the Od.).

*ἦχώ, ὅς, ἦ, sound, noise, but esply echo, reverberation, h. 18, 21.

ἦωθεν, adv. (ἦως), from the morning, from the dawn; in the morning, 7, 372, and often. 2) at the dawn, at day-break, 18, 136. Od. 1, 372. 15, 308.

ἦωθι, adv. (ἦως), in the morning, at the dawn; always ἦωθι πρό, before day-light, 11, 50. Od. 6, 86.

*ἦφος, η, ov (ἦως), in the morning, early, h. Merc. 17.

ἦως, gen. οὖς, dat. οἶ, accus. ἦω, 1) the dawn of day, the early dawn, 9, 618 seq. Od. 6, 48. 2) the time of the morning dawn, morning; accus. ἦω, during the morning, Od. 2, 434; the gen. ἦους, on the morning (of the following day), 8, 470. 525. 3) the rising day-light, 8, 1 (accord. to Eustath., Voss, and others, day-light itself, and the whole day, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμαρ εὐπλόκαμος τέλει' Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völk. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: morning, east, in πρὸς ἦω τ' ἡλιόν τε, see ἡέλιος (from αἰω, ἀημι, prop. the morning-air).

Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaessa; according to Hesiod. Th. 372, of Theia wife of Tithōnus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Od. 23, 246, she performs her journey with two horses. She is called χρυσόθρονος, εὐθρονος, κροκόπεπλος, ῥοδοδάκτυλος, ἡριγένεια, etc.

Θ.

Θ, the eighth letter in the Greek alphabet; and therefore the sign of the eighth book.

θάσσω, Ep. for θάσω, *to sit*, 9, 194. 15, 124. Od. 3, 336. h. Merc. 172; only in the pres. and imperf. (According to Buttm. Lexil. p. 350, from the root θέ- or θά- (in the sense of *sit*), cf. τίθημι.)

θαῦρος, ὁ, the hinge of a door; the hinges were attached to the door, and not, as with us, to the door-post [the doors were so constructed as to have pivots above and below, which turned in sockets; the pivot is called στροφεύς, the sockets στροβίγγες, cf. Bothe in loc.], 12, 459. † θαλάμη, ἡ, the lurking-place, lair, or den of a wild-beast, Od. 5, 432. †

θαλαμηπόλος, ὁ (πολέομαι), attending in the sleeping-chamber or apartment of the women; the fem. the chamber-maid, lady's-maid, *Od. 7, 8, 23, 293.

θάλαμος, ὁ, any apartment or chamber in the interior of a house, and 1) the sleeping-apartment of married persons, the nuptial chamber, 3, 423. 6, 243—250; the bridal-chamber, 18, 492. 2) the common apartment of the mistress of a family, 3, 127. Od. 4, 121; also any other room or chamber in the inner part of the house, 23, 317. 3) Also the store-room, in which clothes, arms, and provisions were kept, 4, 143. 6, 288; and according to Od. 2, 337, it would seem to be a vault below, cf. Nitzsch ad loc. cf. Od. 8, 439. 15, 99. [Prob. from θάλλω.]

θάλασσα, ἡ (prob. from ἄλς), the sea, sea-water, the interior or Mediterranean sea, in distinction from the ocean, 1, 34. Od. 12, 1. 2.

θαλάσσιος, ον (θάλασσα), belonging to the sea; hence, nautical. θαλάσσια ἔργα (maritime affairs; mar. employs, Cp.), navigation, 2, 614: fishing, Od. 5, 67.

θάλας, τὰ (θάλς), blooming fortune, happiness, a superfluity of all delights, res floridæ. θαλέων ἐμπλησάμενος κῆρ, having filled his heart with contentment or joy [not, with delicacies, Cp.], 22, 504; † cf. θάλευα.

θαλέω, poet. form for θάλλω, *to bloom*, Od. 23, 191; metaph. spoken of men: *to be in the bloom of life*, Od. 6, 63. 2) *to flourish, to abound in any thing*, with ἀλοιφή, 9, 467. 23, 32.

θάλεια, ἡ, as adj. used only in the fem. as an epith. of δαίς, 7, 475. Od. 3, 420. 8, 76. 99; a flourishing, i. e. rich, sumptu-

ous feast. The old Gramm. derive it incorrectly from θάλειος; it is rather the fem. of an obsol. adj. θάλυς, an Ep. form of θῆλυς, to which also τὰ θάλεια belongs, Buttm.

Θάλεια, ἡ, Θαΐα, daughter of Nêreus and Dôris, 18, 39.

θαλερός, ἡ, ὄν (θάλλω), blooming, flourishing; hence, fresh, vigorous, active; only in the metaph. signif. as αἰζροί, πόσις; γάμος, blooming marriage, i. e. marriage in the bloom of youth, Od. 6, 66; μηρῷ, strong, vigorous thighs, 15, 113; χαίτη, a full mane, 17, 439. 2) gushing, strong, rich, abundant; φωνή, the gushing, rich voice, 17, 696. Od. 4, 705: δάκρυ, abundant tears; the copious tear, 2, 266; γόος, unceasing lamentation, Od. 10, 457. (According to others, θαλερός signifies in connexion with φωνή, loud, strong.)

θαλίη, ἡ (θάλλω), prob. bloom; metaph. blooming fortune, abundance, joy. ἐν πολλῇ θαλίῃ, in full bliss, 9, 143; plur. Od. 11, 603.

θαλλός, ὁ (θάλλω), a sprout, a sprig, a branch, Od. 17, 224. †

θάλλω, only in h. Cer. 402; Ep. θηλέω, Od. 5, 73; aor. 2 ἔθαλον, Ep. θάλον, h. 18, 33; perf. 2 τεθῆλα, partec. τεθῆλως, fem. τεθαλνία (Ep. for τεθῆλνία, for metre's sake), pluperf. τεθήλει, 1) *to bloom, to flourish, to be verdant*; spoken of the earth, ἀνθεσι, h. Cer. 402. 2) *to have an abundance, to abound in*, with dat. σταφυλῆσιν (spoken of a vine), Od. 5, 69; φυλλοῖσι. Od. 12, 103; metaph. ἀλοιφῇ, 9, 208. The partec. mly absol. blooming, luxuriant, abundant, ἄλωη, εἰλαπίνη, ἀλοιφή, Od.

θάλος, εὖς, τό, a sprout, a sprig, a sucker, metaph. spoken of men, 22, 87. λευσσόντων τοιοῦνδε θάλος χορὸν εἰσοιχνεύσαν, when they behold such a sprout (one so blooming in youthful beauty) entering the dance, Od. 6, 157. the partec. agrees in gender with the object understood (κατὰ σύνεσιν), h. Ven. 279.

θαλπιάω (θάλλω), *to become warm, to be warm*; only partec. θαλπιῶν for θαλπιῶν, Od. 19, 319. †

Θάλπιος, ὁ, son of Eurýtus, grandson of Actor, commander of the Epéans before Troy, 2, 620 (from θάλπος, that warm).

θάλλω, only pres. *to make warm, to warm*, with accus. στέατος, τροχόν, Od. 21, 179; τόξον, i. e. to make the bow flexible by rubbing it with fat over the fire, *Od. 21, 246.

θαλπωρή, ἡ (θάλλω), prop. warming; always metaph. the act of refreshing, recreation, resting, 10, 233. Od. 1, 167; comfort, joy, opp. ἄχσα, 6, 412.

θαύσια, τὰ, subaud. ιερά (θάλλω), the offerings of the first-fruits which were made to the gods, 9, 534. In this place it is represented as offered to all the gods; later, this offering was made only to Dēmêtêr, Theocrit. 7, 3.

Θαλυσιάδης, ον, δ, son of Thalysius = *Echerbius*, 4, 458.

θαμά, adv. (ἄμα), always of time: *often, frequently, continually*, 16, 207. Od. 1, 143. θαμά θρώσκοντες δίστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, *to be amazed at, to regard with astonishment*, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα, Ep. θάμβησα, 1) *to be amazed, to be astonished*, absol. 1, 199. Od. 1, 323. 2) Trans. with accus. *to be astonished at, to behold with astonishment*, Od. 2, 155. 16, 178. 17, 367.

θάμβος, eos, τό (θάομαι), Ep. gen. θάμβευς, Od. 24, 394; *astonishment, amazement, admiration, terror*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμεύς, *frequent, thick, in great numbers, in quick succession*. As a sing. θαμής or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 493. 5. Butt. Ausf. Gram. § 64. Anm. 2.

θαμεύς, ή, όν (θαμά), *frequent, close together, in great numbers*; only in the fem. plur. nom. and accus., *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), *to come or go frequently*, 18, 386. 425. Od. 5, 88. 8, 161. 2) *to be common or frequent*; with partec. οὔτι κομιζόμενος γε θαμίζεν, he was not often attended, Od. 8, 451.

θάμνος, ό (θαμνός), *a shrub, a bush, shrubbery, a thicket*, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμνρις, ιος, ό, accus. Θάμνριν, ό Θρήξή, a bard of the fabulous ages, of Thrace, son of Philammon and Argiope. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 8. 3.

θάνατόνδε, *to death*, 16, 693.

θάνατος, ό (θαεύν), *death*, both natural and violent, *slaughter*, 3, 309; in the plur. *kinds of death*, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κῆρες θανάτοι); sudden death in the bloom of life by Apollo and Artemis, cf. μόρος and κήρ.

Θάνατος, ό, pr. n. *the god of death*, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Nyx (Night), and dwells in Tartarus.

θαεύν, contr. θαεύν, see θνήσκω.

θάομαι, prop. Dor. for θηέομαι, q. v.; depon. mid. fut. θήσομαι, *to regard with astonishment, to admire, to wonder at*;

only optat. aor. θησαίαι' for θήσαντο. Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plupf. pass. ἐτέθαπτο, *to perform the last offices to a corpse*, i. e. 1) *to burn it*, Od. 12, 12. 11. 21, 323. 2) *to bury, to inter* the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, ή, έον, Att. θαρράλεος (θάρος), *bold, courageous, confident*, in a good sense. πολεμιστής, 5, 602; also in a bad, rash, audacious, Od. 17, 449. 19, 91; compar. θαρσαλέωτερος, 10, 223. Adv. θαρσαλέως, *boldly, audaciously*, Od. 1, 382.

θαρσέω, Att. θαρρέω (θάρος), aor. ἐθάρσησα, Ep. θάρσησα, perf. τεθάρσηκα, *to be bold, courageous, of good courage, resolute*; mly absol., often imperat. θάρσει. τεθάρσηκαςί λαοί, the people are full of courage, 9, 420. 687. 2) Trans. with accus. θάρσει τόνγ' αἶθλον, *be of good courage in this contest*, Od. 8, 197.

θάρος, eos, τό, Att. θάρρος, 1) *resolution, good courage, confidence, boldness*. 2) In a bad sense: *rashness, imprudence*, 17, 570. 21, 395.

θάρσυνος, ον (θάρος), *courageous, confident, bold, pōlis*, 16, 70; *confiding in*, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρσύν, poet. for θρασύν), iterat. imperf. θαρσύνεσκε, *to make courageous, spirited, confident, to encourage, to inspire*, τινά, 18, 325; ἥτορ τινι ἐνὶ φρεσίν, 16, 242; and dat. instrum. ἐπέσσει, μύθῳ, 4, 233. Od. 9, 377.

θάσσων, ον, *faster, swifter*, compar. of ταχύς, q. v.

θαῦμα, atos, τό (θάομαι), 1) *an object of wonder, a miracle*, any thing which is beheld with admiration and astonishment; often with θαῦμα ἰδέσθαι and ἰδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphēmus: θαῦμα πελώριον, Od. 9, 190. 2) *astonishment, amazement*, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σο, aor. ἐθαύμασα, 1) Intrans. *to wonder, to be astonished*, often with partec., 24, 692; with infin. οἶον δὴ θαυμάζομεν Ἑκτορα—αἰχμητήν τ' εἶναι καὶ θαρσαλέον πολεμιστήν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. *to wonder at any thing, to regard with astonishment*, 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἶον ἐτύχθη, at what happened, 2, 320.

θαυμαῖνω, Ep. form of θαυμάζω, fut. ανῶ, *to wonder at*, Od. 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thesaly), under the dominion of Philoctetes; according to Eustath. the later Θαυμακαί, 2, 716.

*θαυμασίος, ή, ιον (θαῦμα), *wonderful, astonishing*, h. Merc. 443.

*θαυμαστός, ή, όν, *wonderful, astonishing*, h. Cer. 10.

*θαυματός, ή, όν, poet. for θαυμαστός, h. Merc. 80. Bacch. 34.

ΘΑΦΩ, poet. obsol. root of the perf. *τέθηκα*, pluperf. Ep. *ἐτεθήπεια* for *ἐτεθήπην*, and aor. 2 *ἐταφον* (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the partic., 4, 243. 21, 29. 64. *θυμός μοι ἐν στήθεσσι τέθηπεν*, my mind in my breast is amazed (*my soul is stunn'd within me*, Cp.), Od. 23, 105; also *ἐτεθήπεια θυμῷ*, Od. 6, 166. Of the aor. 2 only the partic. *ταφών*, 9, 193. 11, 545 (see Buttm. Gram. p. 285).

ΘΑΩ, Ep. defect. of which only the infin. pres. mid. *θήσθαι* for *θάσθαι*, and 3 sing. aor. mid. *θήσατο*, partic. *θησάμενος*, occur. 1) *to suck, to milk*. *γυναικά τε θήσατο μασόν*, he sucked at a woman's breast, see *γυνή*, 24, 58. h. Cer. 236; spoken of sheep: *αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θήσθαι*, they always give milk the whole year (lit., milk to milk [infin.]; for a man to milk it), Od. 4, 89. 2) *to suckle*. *Ἀπόλλωνα θήσατο μήτηρ*, the mother suckled Apollo, h. Ap. 123.

θεά, ἡ, fem. of *θεός*, a goddess; in connexion with another subst. *θεά μήτηρ*, 1. 280, and *θεαὶ Νύμφαι*, 24, 615 (*θεά* retains the alpha through all the cases); hence *θεάς*, *θεάν*, the dat. plur. *θεαῖς*, but *θεῖς*, 3, 158; *θήσιν*, 8, 305. Herm. ad h. Ven. 191, would always read *θεαῖς*; *θεά* must be pronounced as a monosyllable after *πότνια*, Od. 5, 215. 13, 391. 20, 61. Buttm., Ausf. Sprachl. I. p. 261, reads *πότνια*, and then *θεά* is dissyllabic.

**θεᾶ*, ἡ (*θεάομαι*), *sight, view*. *αἰδεσσαί με θεάς ὑπερ*, reverence me by thy countenance [by thy sweet face], h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write *θεῖς*; Ilgen takes it as a p.r.n. *Θέη* for *Θεᾶ*, as *Πεᾶ*, *Πέν* [see Bothe in loc.].

θεάνα, ἡ, poet. for *θεά*, goddess, 8, 5. Od. 8, 341.

Θεανώ, οὗς, ἡ, daughter of Cisseus, wife of Antenor, priestess of Athênê in Troy, 5, 70. 6, 298. According to later poets, sister of Hecabê (Hecuba).

θείων, τό, Ep. for *θεῖον*, q. v.

θειώω, Ep. for *θειώ*.

θεῖεν, see *τίθημι*.

θειλόπεδον, τό (*εἶλη*, *πέδον*), a place exposed to the sun for drying any thing, a *drying-place*, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the *vinum passum*, cf. 18, 566. *τῆς* (subaud. *ἀλῆς*) *ἔτερον* (sc. *πέδον*) *θειλόπεδον* *λευρῷ ἐνὶ χώρῳ τέρεται ἡλιῷ ἐτέρας δ' ἀρα τε τρυγῶσιν*, ἄλλας δὲ τραπέουσιν, in this, a drying-place, on the level ground, is warmed by the sun [the arid level glows, Cp.], and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the

plucked grapes are dried), see Nitzsch ad loc.

θεῖμεν, see *τίθημι*.

θεῖναι, see *τίθημι*.

θεῖνω (akin to *κτεῖνω* and *θάνω*), aor. 1 *ἔθεινα*, partic. *θείνας*, 20, 481; *to strike, to cut down, to goad*, with accus. 1, 588. 16, 339; and with dat. instrum. *ἀορι*, with the sword, *βουπλῆγι*, *μάστιγι*, 10, 484. 6, 135. On *θεινομένων* in Od. 9, 459, see *ραίοιτο*.

θειόμεν, poet. for *θῶμεν*, see *τίθημι*.

θεῖον, τό, Ep. *θείειον* and once *θῆϊον*, Od. 22, 493; *εὐίρην*, spoken of lightning, 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, 16, 228. Od. 22, 493; see *θειώω*.

θεῖος, ἡ, ον (*θεός*), *divine*, sprung from a deity, *γένος*, 6, 180; or sent by a deity, *ομφή*, 2, 41. 2) *consecrated to a deity, holy, sacred, ἀγών, χορός*, 7, 298. Od. 8, 264. 3) *divine, glorious*, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; *ἄλς*, 9, 214 [sacred salt, prob. because derived from the sea, *ἐξ ἁλὸς δίας*]; *ποτόν*, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

θειώω, Ep. *θειώω* (*θεῖον*), fut. *ώσω*, *to fumigate with sulphur, and purify*, *δῶμα*, Od. 22, 482. Mid. Od. 23, 50 (both times the Ep. form).

θεῖω, Ep. for *θεώ*, θῶ, see *τίθημι*.

θέλγω, aor. *ἔθελα*, *ἐθέλχην*, *to stroke with the hand, to caress, mulcere*, and to overcome any one by such charms addressed to the sense, hence: 1) *to charm, to benumb*, spoken of bodies with the accus. of the wand of Hermês: *ἄνδρων ὄμματα θέλγει*, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. *θέλξας ὅσσε φαιινά*, sealing the bright eyes, 13, 435. (It is not to be taken of the obscurity of death.) 2) *to charm, i. e. to transform by enchantment*, *τινά*, Od. 10, 291. 318, 326. Others explain it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) *to charm, to infatuate*, metaph. of the mind: mly in a bad signif. to deprive a man utterly of his mental powers, *to overreach, to deceive, to blind, to seduce, to infatuate*, spoken of the Sirens, Od. 12, 40: *νόον*, to deprive of reason, 12, 255. h. Cer. 36; *θυμόν*, to enfeeble the mind, 15, 594; and dat. instrum. *λόγοισιν*, *ἐπέεσσιν*, by words, Od. 1, 57. 3, 267; *ψεύδεσσι*, *δόλω*, 21, 276. 604; spoken of the suitors: *ἔρω δὲ θυμόν ἐθέλχθεν*, they were infatuated by love, Od. 18, 212. 2) Rarely in a good signif.: *to charm, to chain* (by a narration), Od. 17, 521; pass. Od. 17, 514.

**θελκτήρ*, ἦπος, ὁ (*θέλγω*), a soother, an assuager, *δυνάων*, h. 15, 4.

θελκτήριον, τό (*θέλγω*), any thing which has an enchanting power over the mind; *an instrument of enchantment, a charm, delight, rapture*, spoken of the girdle of

Aphroditē, 14, 215. Songs are called *θελητήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελητήριον*, the joy of the gods, Od. 8, 509. Others make *θελητήριον* here an adj., and connect it with *ἀγαλλμα*, a propitiatory offering.

θέλω, Ep. *ἐθέλω*, to will, to wish, whence *θέλοι*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. ὀφθαλμοῖο θέμεθλα, the bottom, i. e. the cavities of the eye, 14, 493. στομάχοιο θέμεθλα, the bottom of the throat, *17, 47.

θεμελίον, τό = θεμεθλίον, the foundation, τιθέναι, to lay the foundation; διατιθέναι, h. Ap. 254. II. 12, 28; προβαλέσθαι, 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι.

θέμις, ἰστος, Ep. for *θέμιδος*, ἡ (from *θεῶν*, τίθημι), in general, any thing which is introduced and sanctioned by use, that which is proper, becoming; hence 1) order, custom, right, 5, 761; often *θέμις ἐστὶ*, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. II. 14, 386. ἡ or ἡ *θέμις ἐστὶ*, as is the custom, as is fitting, 2, 78. 9, 33; cf. ἡ, and with gen. ἡ *θέμις ἀνθρώπων πέλει*, 9, 184. 19, 177. ἡτε *ζέινων θέμις ἐστίν*, Od. 9, 168; in connexion with *ἀγορῇ*, the assembly of judges, 11, 807. 2) In the plur. οἱ *θέμιστες*, ordinances, decrees; of the gods: Διὸς *θέμιστες*, the oracles of Zeus, Od. 16, 403. δ) Spoken of men: *laws, statutes, institutions*, Od. 9, 112, 115; chiefly spoken of rulers and judges: οὔτε *θέμιστας* πρὸς Διὸς εἰρύνατα, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. *ἐρῶν*], judicial sentences, κρίνειν *θέμιστας* *σκοτίας*, to give unjust decisions (to pervert justice), 16, 387; and of subjects: λιπαρὰς τελεῖν *θέμιστας*, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, ἰστος, ἡ, *Themis*, daughter of Uranus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikē (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί, Od. 11, 569; spoken of the gods, βουλεύειν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, *Od. 9, 114.

*θεμιστοπόλος, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

*θεμιτός, ἡ, ὄν, poet. for *θεμιστός* (θε-

μίζω), according to law, just, right, h. Cer. 302.

θεμῶν (τίθημι), to set, i. e. to force. νῆα *θέμωσθε* χέρσον ἰκέσθαι, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, αρος, τό (θαίνω), the palm of the hand, with which a man strikes, 5, 339. † *θέο*, Ep. for *θεοῦ*, see τίθημι.

θεόδομητος, ον (δέμω), built by a god, god-built, πύργοι, 8, 519. †

θεοειδής, ἐς (εἶδος), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see *θεουδής*, cf. Buttm. Lex. p. 352.

θεοείκελος, ον (εἵκελος), similar to a god, like *θεοειδής*, 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), from god, Od. 16, 147. †

Θεοκλύμενος, ὁ, son of Polypheides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπῶ (θεοπρόπος), to prophesy, to communicate the will of the gods, to explain divine signs, only partic. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. the explanation of signs given by the deity, prophecy = μάντις, 1, 87; cf. Eustath. Od. 1, 415. 2) = *θεοπρόπιον*, an oracle, a revelation, 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (My derived from *θεός* and *προειπεῖν* or *τὰ θεοῖς πρόποντα λέγων*; accord. to Buttm., Lex. p. 350, from *πρέπω*, in the signif. to break forth, to sound out, hence *θεός* *πρέπει*, a god sends a sign. (*θεοπρόπιον* is the sign, and the expounder is called *θεοπρόπος*.)

θεός, ὁ, ἡ, Ep. *θεόφιν*, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. *θεοί* as a monosyllable, 1, 18. 1) Masc. god; indefinite = *δαίμων*, a god, 17, 99. Od. 3, 131. *σὺν θεῷ*, with god, with god's help, 9, 49. *ἐκ θεόφιν*, through the gods, 17, 101. *ὑπὲρ θεόν*, against god, against god's will, 17, 327. 2) As fem. ἡ = *θεά*, often in H. *Θήλεια θεός*, 8, 7. 3) As adj. in the compar. *θεώτερος*, diviner. *θύραι θεώτεραι*, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 883. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

men; they have desires and passions, failings and weaknesses. They govern the world, and especially the affairs of men; allot happiness and misfortune. Men, however, often draw evils upon themselves, by their own perverseness, and then it is the allotment of fate, see *μοῖρα*, Od. 1, 33, 34. They commonly appear to men in assumed forms or enveloped in a cloud, 5, 127, 14, 343, 20, 131, 150. Their dwelling is Olympus and heaven, see *Ὀλύμπος*.

θεουδής, *és*, *fearing god, reverencing the gods*; hence, *pious, upright, νόος, θυμός*, Od. 6, 121, 19, 364; *βασιλεύς*, *Od. 19, 109. (Buttm., Lex. p. 352, justly distinguishes this word from *θεοειδής*, the contraction of which rather would be *θεωδής*, and derives *θεουδής* from *δεῖδω* and *θεός*. Hesych. *θεοσεβής*, Schol. Palat. *θεοδεής* or *δευσιδαίμων*. So Pass. and Nitzsch. Lobeck hesitates.)

θεόφιν, see *θεός*.

θεραπέυω (*θεράπων*), *to be a servant, to serve*, in opposition to *ἀρχω*, Od. 13, 265.† 2) Mid. = act. h. in Ap. 380.

**θεράπινη*, *ή*, poet. contr. fr. *θεράπινα*, *a female servant*, h. Ap. 157.

θεράπων, *οντος*, *δ*, *a servant, an attendant, a companion, a helper*. It is distinct from *δοῦλος*, and signif. a voluntary servant, not merely of free birth but often of noble descent, 15, 431, seq.; thus Patroclus is *θεράπων*, the comrade of Achilles, 16, 244; Merionēs of Idomeneus, 23, 113; all heroes are called *θεράπωντες* **Ἄργος*, 2, 110, 7, 382; and especially those attendants of heroes who guide the horses, charioteers, *ἡνίοχοι θεράπωντες*, 5, 580. So (a private) *herald* was often a *θεράπ.* in the service of an individual, Od. 18, 424. In the Od. the *θεράπωντες* perform duties of various kinds in the house, Od. 1, 109; they are, however, always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22; (from *θερώ*, *sovere*, prop. devoted to a man's service.)

θερέω, Ep. for *θερῶ*, see *θέρομαι*.

θερμαίνω (*θερμός*), aor. 1 *ἐθέρμηνα*, *to warm, to make warm, to heat*, with accus. *λοετρά*, 14, 7. Pass. *to become warm, to be heated*, Od. 9, 376.

θερμός, *ή*, *όν* (*θέρω*), *warm, hot*, in different degrees; *warm*, 14, 6, 11, 266; but also seething hot, Od. 19, 388; metaph. *δάκρυα θερμά*, hot tears, 7, 426. Od. 4, 523.

θέρω (*θέρω*), *to warm, to heat*, ὕδωρ, Od. 8, 426; pass. *to become warm or hot, to be warmed*, Od. 8, 437. *πνοῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὤμω θέρωτο*, by the breath (of the steeds close behind him) were the back and broad shoulders of Eumēlus warmed, 23, 381.

θερός, *eos*, τό (*θέρω*), gen. *Ἄολ. θέρεως*, Od. 7, 118; dat. *θέρει*, 22, 151; prop. *warmth*; esp. the warm season, *summer*, opposed to *δύωρη*, Od. 12, 76; opposed to *χειμα*, Od. 7, 118.

θέρομαι, a defect. mid. fut. *θέρσομαι*,

aor. 2 pass. *ἐθέρην*, subj. *θερέω*, Ep. for *θερῶ*, *to become warm, to warm oneself, to become hot*, Od. 19, 64, 507; *πυρός*, by the fire, Od. 17, 23. 2) *to glow, to be burned*, *πυρός*, 6, 331, 11, 667. (The act. *θερώ* is rare.)

Θερσίλοχος, *δ*, a Pæonian, an ally of the Trojans, slain by Achilles, 17, 216, 21, 209.

Θερσίτης, *αο*, *δ*, the ugliest of the Greeks before Troy in body and mind. He was squint-eyed, lame of one foot, and hump-backed. His slanderous tongue found fault with every one, and in his impudent harangues he did not spare even the most dignified characters. Odysseus (Ulysses) compelled him to hold his tongue by a blow of his sceptre, 2, 211—271. (From *θέρσος* = *θερός*, the *hot, over-loud* speaker.) According to Apd. 1, 8, 1, son of Agrius.

θές, see *τίθημι*.

θέσκελος, *ον* (*θεός* and *ἴσχω*, *ἴσχω*, origin. = *θεοείκελος*), *god-like: similar to the gods; divine, supernatural, wonderful*, spoken only of things, in a metaph. signif. (*θεοείκελος* on the other hand in a proper signif.), *ἔργα*, 3, 130. Od. 11, 374, 610; as adv. *ἐῖκο θέσκελον αὐτῷ*, he was wonderfully like him, 23, 107 (see Buttm. Lex. p. 357).

θεσμός, *δ* (*τίθημι*), *an ordinance, law, decree, custom*. *Λέκτροιο παλαιού θεσμόν ἱκόντο*, they went to the custom of their ancient couch [i. e. to the couch they habitually shared in years long past], Od. 23, 295.† *θεσμοὶ εἰρήνης*, the laws of peace, h. 7, 16.

θεσπέσιος, *ἰν*, *ιον* (*θεός*, *εἰπεῖν*), prop. *spoken or inspired by a god*; the signif. from *εἰπεῖν* is, however, obscure in *δοῖδι θεσπεσίη*, 2, 600. *θεσπέσιαι Ζευήρες*, Od. 12, 158; generally, 1) *divine*, *βηλός*, 1, 591; *ἄντρον*, Od. 13, 363; and dat. *θεσπεσίη*, subaud. *βουλή*, as adv., by the counsel of the gods, by the divine decree, 2, 367. 2) Most commonly as an epith. of any thing great and glorious, whether proceeding from nature or men: *divine, grand, sublime, glorious, wonderful, powerful, violent, χάρις, ὀδυμή, χαλκός, φόβος, φύζα*, powerful flight, 9, 2; so also *νέφος, λαίλαψ*, 15, 669. Od. 9, 68. (As an epith. of *φόβος, φύζα*, etc. it has also been interpreted *supernatural, divinely sent*, but without necessity, see Buttm. Lex. p. 358 [a great and general flight. B.]

Θέσπια, *ή*, or *Θέσπεια*, Ep. for *αἱ Θεσπιαί, Thespiæ*, an ancient town, at the foot of Helicon in Boeotia, according to Strabo a colony of Thracians, or, according to a native tradition, named from Thespius, son of Erechtheus, famed for a temple of Erōs (Cupid) and the Muses, now *Rimocastri*, 2, 498. Wolf, after Herodian and Venet. has *ι*; Heyne, on the other hand, *Θέσπεια*, which Spitzner has adopted.

θεσπιδαής, *és* (*δαίω*), gen. *έος*, prop.

god-kindled; generally, violent, terrible, always an epith. of fire, 12, 441. Od. 4, 418 (see Buttm. Lex. p. 358). In 12, 177, some take *ῥῆν* in a metaph. signif., the heat of contest, cf. *λαῖνον*.

θέσις, ιος, ὅ, ἡ (θεός, ἐπιών), inspired by god, divinely inspired, epith. of αἰοδὴ and αἰοδός, *Od. 1, 328. 8, 498. 17, 385. 2) divine, glorious, violent, ἀελλὰ, h. Ven. 209.

Θεσπρωτοί, οἱ, the Thesprotians, inhabitants of Thesprotia, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the proper Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14, 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for Θετταλός, son of Hēracles and Chalciope daughter of Euryπylus king of Cos, father of Pheidippus and Antiphus, 2, 679. (As a national name the word does not occur.)

Θεσπορίδης, οὐ, ὁ, son of Thestor = Calchas, 1, 69; = Alcmaeon, 12, 394; [also a name found in Epigr. 5, 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippē and Theonoe, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, 16, 401.

θέσφατος, ον (θεός, φημί), 1) spoken or communicated by God [never in the transferred sense of great, vast. Buttm. Lex. p. 358], θέσφατόν ἐστι, it is appointed by God, 8, 477; τινί, Od. 4, 561. 10, 473. As subst. not an oracle, a divine response, as Buttm. explains it, but the predetermination of the gods; divinely predestined fate; hence with adj. παλαιάτα θέσφατα (= decrees of the gods declared of old =) ancient oracles, 5, 64. Od. 9, 507. 11, 151. 13, 172. See Nitzsch ad Od. 9, 507. 2) Generally, procured or sent by god. ἀήρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, 8, 370; dat. Θέτι for Θέτι, 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Zeus, 18, 431. 24, 62. She tenderly loves her son, and on his account supplicates Zeus to avenge the insult offered him, 1, 502, seq. Zeus is greatly moved, for once, when the gods had conspired to bind him, she had delivered him from this disgrace, 1, 397, seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλοσύνῃ, 20, 207. According to 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

θεῶν, and θεῶν, fut. θεύσομαι, 1) to run, to fly, to hasten, spoken of men and animals with the adjunct: πόδεςσι, ποσὶ, 23, 623. Od. 8, 247; μετὰ τινα, 10, 63; πόλεος πεδίοιο, through the wide plain, 4, 244; spoken of horses: περὶ τρίποδος θεῶν, to run for a tripod (in a race), 11, 701; metaph. περὶ ψυχῆς Ἑκτορος θεῶν, to run for Hector's life, 22, 161. (Both

Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, to run, to fly, spoken of a ship, 1, 483; often in Od. of a fragment of rock, 13, 141; of a potter's wheel, 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὰ νῶτα θεύουσα, a vein running along the back, 13, 547; ἀντιπὲς πυμάτη θεῶν ἀσπίδος, 6, 118. 4) It is often connected as partic. with other verbs: as ἦλθε θεῶν, he came running, or he came quickly, hastily, 6, 54; and παρέστη, 15, 649; (the extended Ep. form θεῶν is found in the infin., partic., and pres. subj.: see Thiersch, § 221. 82.)

ΘΕΩ, obsol. root of τίθημι, q. v.

θεώτερος, α, ον, see θεός.

Θῆβαι, ὧν, αἱ, poet. Θῆβη, ἡ, Thēbae, Thebes. 1) the oldest city in Boeotia, on the Ismēnus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphioff; now Thiva. H. uses the sing. 4, 378. 406. Od. 11, 265; plur. 5, 804. 6, 223. It had epith. ἐννῆ-πυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6; cf. Ὑποθήβαι. 2) the ancient capital of upper Egypt, Thēbaïs, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἐκατόμυλοι, only plur. 9, 381. Od. 4, 124, 126.

Θῆβασδε, poet. for Θῆβαζε, to Thebes, 23, 279. [3] a city in Troas, 22, 479; see Θῆβη.]

Θηβαῖος, αἶψ, αἶον, Theban, as subst. a Theban, an inhabitant of Thebes in Boeotia, Od. 10, 492.

Θῆβαιος, ὁ, a Trojan, father of Eniopeus, 8, 120.

Θῆβη, ἡ, 1) Poet. for Θῆβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus (hence Ὑποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later Adramyttium, 1, 366. 6, 397; plur. Θῆβησιν, 23, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θῆβης πεδῖον, a fruitful region, south of Ida, near Pergamus, is mentioned.

θῆγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1) Act to whet, to sharpen, spoken of the wild boar, δόδοντας, 11, 416. 13, 475. 2) Mid. to sharpen any thing for oneself, δόρν, *2, 382.

θήεομαι, Ion. for θεόμαι, pres. optat. θηοίτο, contr. imperf. 3 plur. θηέντο, Ep. for ἐθηόντο, aor. 1 ἐθηξάμην, optat. 3 plur. θησαίωτο, fr. θάομαι, to see, to behold, to look upon, with the additional notion of wonder, hence to regard with astonishment, to wonder, to wonder at, with accus. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θαμβεῖν, 23, 728. 881; and often with the partic. Od. 5, 75. 8, 17.

θῆψ, Ep. for θῆς, see τίθημι.
θηρητήρ, ἦρος, ὁ, Ion. for θεατής (θηέομαι),
a deholder, a judge or connoisseur, one
acquainted with, τόσων, Od. 21, 397.†
θήϊον, τό, Ep. for θείον, q. v.
θήλεας, accus. plur. θήλυσ.
θηλέω, Ep. (θηλή) = θάλλω, to bloom,
to be verdant, with gen. Od. 5 73;† see
θάλλω.

θήλυσ, θήλεια, θῆλυ (Ep. also θῆλυσ,
gen. commun., 19, 97. 5, 269. 10, 216.
Od. 5, 467), 1) female, of the female sex,
opposed to ἀρῆν, θήλεια θεός, a female
deity, 8, 7; θήλειας ἵππους, 5, 269; αὐτή,
female voice, Od. 6, 122. Since with the
female sex the ideas of fruitfulness,
softness, and tenderness are connected,
it signif. 2) fruitful, fructifying, fresh,
tender. ἐέρση θήλυσ, the fresh dew, Od.
5, 467. (Others, 'the fructifying dew',
incorrectly, on account of its connexion
with the cutting morning frost.) The
compar. θηλύτερος, η, ον, poet. positive;
only, however, θηλύτεραι θεαί and γυναι-
κες, 8, 520. Od. 8, 324, and that with the
idea of the fruitful or tender sex, as
Passow remarks ('the tender woman',
V.).

θημών, ὠνος, ὁ (τίθημι), a heap, ἥων,
Od. 5, 368.†

θήν, Ep. enclit. particle (primarily a
dialect. form of δῆ); it expresses a sub-
jective conviction; surely, certainly, 9,
394. Od. 3, 352; in H. always in an ironi-
cal signif., as δῆπου (opinor), assuredly,
certainly, 13, 620. 17, 29; and strength-
ened, ἡ θην, certainly, indeed; often οὐ
θην, assuredly—not; not—I take it, 2,
276. 8, 448. οὐ μὲν θήν γε, not—I pre-
sume (or hope), Od. 5, 211.

θηοίο, see θηέομαι.

ΘΗΠΩ, obsol. root of τέθηπα, see
ΘΑΦΩ.

θήρ, θηρός, ὁ, a wild animal, espily a
beast of prey, a wild beast, 10, 184. h. 18,
13; see φήρ.

θηρευτής, οὐ, ὁ (θηρεύω), only as an
adj. κύνεσσι καὶ ἀνδράσι θηρευτήσιν, dogs
and hunters, *12, 41. cf. 11, 325.

θήρη, ἡ (θήρ), the chase, the hunting of
animals, 5, 49. 10, 360; prey, Od. 9,
158.

θηρεύω (θήρη), to hunt, Od. 19, 365; in
the partep.†

θηρητήρ, ἦρος, ὁ, Ion. and poet. (θηράω),
a hunter, 11., and ἄνδρες θηρητήρες, 12, 170.
αἰετός θηρητήρ, *21, 252.

θηρήτωρ, ὀρος, ὁ, poet. for θηρητήρ, 9,
544.†

θηρίον, τό (prop. dimin. of θήρ); a wild
animal; a (wild) beast, without the di-
minutive force, spoken of a stag, μέγα
θηρίον *Od. 10, 171. 180.

*θηροσκοπός, ον (σκοπέω), lying in wait
for wild animals, h. 27, 11.

θῆς, θητός, ὁ, a hireling, a hired la-
bourer, Od. 4, 644,† where θῆτες are men-
tioned with δμῶες; they were free, but
poor householders, who had, it is true,
family establishments of their own, but

derived their support from the wealthy
land-holders, by performing menial of-
fices, see θητεύω. The interpret. 'serfs'
is incapable of proof. (According to
Buttm. Lex. p. 350, from ΘΕΩ, τίθημι
θα- [θάακος, seat], like the Germ. Sasse,
Insasse.)

θησαϊατο, see θηέομαι.

θησατο, see ΘΑΩ.

Θησεύς, ἦος and ἑως, accus. Θησέα,
Theseus, son of Argeus and Aethra, or,
by tradition, of Poseidōn, king of Athens.
Among the many exploits ascribed to
him, the most remarkable are: the
slaughter of the Minotaur, in Crete,
by the help of Ariadne, Od. 11, 322; his
contest with the Centaurs at the mar-
riage of Peirithous, etc. He also, by
uniting the inhabitants of Attica in one
place, laid the foundation of the later
city of Athens, 1, 265. Od. 11, 631. This
verse is, however, as borrowed from He-
siod, Sc. 182, marked as not genuine.

θητεύω (θῆς), aor. ἐθήτευσα, to labour for
hire, to work as a hireling, as a day-
labourer. Cf. θῆς, 21, 444. Od. 18, 357;
τινί, Od. 11, 389.

θῆς, θινός, ὁ, later θιν (from τίθημι),
prop. any heap. πολλὸς δ' ἀμφ' ὀστεόφιν
θῆς ἀνδρῶν πυθόμενων, around is a heap
of bones of putrefying men, Od. 12, 45. 2)
Chiefly sand-heaps on the sea-coast, dunes;
and gener. the coast, the strand, θαλάσ-
σης or ἁλός, in the dat. or accus. Od. 7,
290. 9, 46. The gender is to be recognized
only in 23, 693; according to which it is
masc. Later, it is masc. and fem. In-
correctly, the Gramm. distinguish ὁ θῆς,
a heap, and ἡ θῆς, a shore.

Θίσβη, ἡ, poet. for Θίσβαι, αἱ, Thisbe,
an ancient town in Boeotia at the foot of
Helicon, between Ereusa and Theopiea,
with a port, now Gianiki; accord. to
Mannert = Ξίφαι, sing. 2, 502; cf. Strab.
p. 411.

θλάω, aor. ἐθλασα, Ep. σσ, to bruise in
pieces, to dash in pieces, to grind to pieces,
to crush, with accus. κοτύλην, 5, 307;
κυνέην, 12, 384; δοτέα, Od. 18, 97.

θλίβω, fut. θλίψω, to press; to crush;
mid. θλίψεται ὦμους, he will chafe his
shoulders, Od. 17, 221.†

θηήσκω (for θαηήσκω, from θάνω), fut.
θανούμαι, infin. θανέσθαι, aor. 2 ἐθανον,
perf. τέθηκα; also the syncop. forms:
plur. τέθναμεν, τέθνασσι, optat. τεθναίην,
imperat. τεθναθι, infin. Ep. τεθνάμεν and
τεθνάμεναι, partep. τεθνώας; only dat. τε-
θνεώτι, Od. 19, 331; Comm. Ep. τεθνήως,
ῶτος; sometimes in the gen. τεθνήωτος,
Od. 24, 56. 11, 13, 659; as fem. once
τεθνηκῖνα, Od. 4, 734. (The reading τε-
θνεώως, Wolf, after Aristarchus, has ban-
ished from H. Spitzner agrees with
Wolf, ad Il. 6, 70. Buttm. regards it
as established, at least for the gen. τεθνε-
ῶτος, see Rem. Ausf. Gram. § 110. 10,
6.) 1) to die, to find a man's death,
spoken both of natural and violent death;
ὑπὸ χειρὶν τιῶς, by the hands of any one,

15, 289. οἰκτίρῃ θανάτῳ θανεῖν, to die a most pitiable death, Od. 11, 412. 2) In the perf. to be dead, opposed to ζᾶω, Od. 2, 131; partec. τεθνηκώς, one dead, a corpse, and even τεθνηώς νεκρός, 6, 71; in like manner θανών, a dead person, 8, 476.

Θνητός, ἡ, ὄν (θνήσκω), mortal, an epith. of men; subst. οἱ θνητοί, mortals, in opposition to ἀθάνατοι, 12, 242. Od. 19, 593.

θονάομαι, in H. depon. pass. (θούνη), to feast, aor. 1 infin. θουνηθήναι, Od. 4, 36.†

*θούνη, ἡ, a feast, a repast, food, Batr. 40.

Θοαί, αἱ νῆσοι, see Θοός.

Θάας, αὐτός, ὁ, *Thuas*, 1) son of Andraemon and Gorgo, king of Pleuron and Calydon in Aetolia, 2, 638. 4, 275. Od. 14, 499. 2) son of Dionysus and Ariadne, king of Lemnos, father of Hypsipylē. He alone, in the slaughter of the men in Lemnos, was saved by his daughter, she sending him in a ship to Cenoë, 14, 230. 3) a Trojan, slain by Menelaus, 16, 311.

Θήη, ἡ (adj. θοή), *Thod*, daughter of Nereus and Doris, 18, 40.

Θῆλος, ἡ, a dome, particularly a circular building with a dome; in the Od. an adjoining building between the house and the court, in which were kept furniture and provisions, *kitchen-vault*, Voss, Od. 22, 442. 459. That it rested upon pillars is evident from the fact, that Odysseus (Ulysses) attached the cord to a column in hanging the maids. Od. 22, 466.

Θοός, ἡ, ὄν (prob. from θέω), *swift, rapid*. a) Spoken of warriors, *active, prompt, vigorous*, in battle; often in the Il. Ἀρης, 5, 430; also with infin. Θοός ἔσκε μάχεσθαι, 5, 536. νῦν θοοὶ ἐστέ, 16, 422, 'now be active,' i. e. alert in battle, as an exhortation to bravery, with which also the following passage agrees. Thus Heyne and Spitzner. Others, with Eustathius, think they find here a reproach for cowardice, and translate it in a sarcastic signification, 'now ye are swift!' ἄγγελος, h. 18. 29. b) Spoken of inanimate things which are moveable: βέλος, ἄρμα, μαστιγὲ. Θοή δαίς, a hasty, quickly-prepared meal (take care that the meal be quickly prepared), Od. 8, 38; see αἰψός. Θοαὶ νῆες, a constant epith. of ships, since they are swift and easily managed; the other interpretation, 'running to a point,' is less suitable, 1, 12. νύξ θοή, swift night, either because it comes suddenly on, or, more correctly, because to men loving repose it seems to pass swiftly away (hence Voss, 'swift-flying night'). Buttm., Lex. p. 365, explains it, 'the swift night, as incessantly following the sun, and seizing on what he leaves;' with the implied notion of unfriendliness, 10, 394. 468. In Od. 12, 284, seq. Nitzsch, 'the sharp night-air.' c) Spoken of objects without motion: *running to a point*,

pointed; only Θοαὶ νῆσοι, the pointed islands, Od. 15, 299; the little precipitous islands at the mouth of Achelous, which formed the extreme points of the Echinades, and form their cliffs or promontories projecting into the sea, were called Θοαὶ or ὀξείαι, Strab. VIII. 350; now *Cursolari*. (The primary signif. is from θέω, running rapidly to an object; and therefore spoken of material objects running to a point, pointed; according to others, akin to θήγειν.)

Θόω (θοός, c.), aor. 1 ἐθόωσα, to point, to make pointed, to sharpen, ὁμαλόν, Od. 9, 327.†

Θόρε, Ep. for ἔθορε, see Θρώσκω.

*Θορικός, ὁ (Θόρικος, Thuc.), *Thoricus*, one of the twelve ancient cities in Attica, upon the east coast, founded by Cecrops; later, a place and borough (δήμος) belonging to the Acamantian tribe; now, *Porto Mandri*; whence the adv. Θορικόνδε, h. in Cer. 126.

*θορυβέω (θόρυβος), to make a noise, to cry, Batr. 191.

ΘΟΡΩ, obsol. root of θρώσκω, q. v.

θοῦρις, ἰδος, ἡ, fem. of θούριος, q. v.

θούριος, ὁ, fem. θούρις, ἰδος, ἡ (θόρω), prop. springing upon, attacking, *impetuous, violent*, the masc. always an epith. of Arēs, 5, 30; the fem. spoken of arms with which one presses upon an enemy, ἄσπίς, 11, 32. 20, 162; αἰγίς, 15, 308; often θούρις ἀλκή, impetuous strength, in attacking and defence, often in the Il.; once in Od. 4, 527.

θώκος, ὁ, see θάκος.

Θῶων, υἱος, ὁ, 1) son of Phœnops, brother of Xanthus, a Trojan, slain by Diomedēs, 5, 152. 2) a Trojan, slain by Odysseus (Ulysses), 11, 422. 3) a Trojan, who attacked the camp with Asius, 12, 140. 4) a Trojan, slain by Antilochus, 13, 545. 5) a noble Phœacian, Od. 8, 113. 6) = Θῶν.

Θῶος, adv. from Θοός, *swiftly, instantly*, 5, 533. Od. 5, 243. h. 7, 7.

Θῶωσα, ἡ, a nymph, daughter of Phorcys, mother of Polyphēmus, Od. 1, 71, 72.

Θωῶτης, οὐ, ὁ, voc. Θωῶτα, the herald of Mnestheus, 12, 342, 343.

Θράσιος, ὁ, a Pæonian, slain by Achilles, 21, 210.

θράσος, τό, prop. only θάρσος with metath. *fearlessness, courage*, 14, 416.†

θρασκάρδιος, οὐ (καρδία,) *bold-hearted, spirited, decided*, *10, 41. 13, 343.

θρασυμένειον, οὐ, gen. υἱος (μένος), *boldly-enduring, ever-courageous*, epith. of Hēracles, 5, 639. Od. 11, 267.

Θρασυμήδης, οὐς, ὁ, son of Nestor, who went with his father to Troy; leader of the watch, 9, 81, seq. He returned prosperously with his father, Od. 3, 39. 442.

Θρασύμηλος, ὁ, the charioteer of Sarpedon, slain by Patroclus, 16, 463 (otherwise Θρασυμήδης).

θρασύς, εἰς, ὁ (θράσος), *bold, brave, spirited*, epith. of heroes, 8, 89. 12, 60;

oftener χείρες, 11, 553; and πόλεμος, 6, 254. Od. 4, 146; later in a bad signif. (also Voss, arrogant.)

θρέξασκον, see τρέφω.

*Θρεπτήριος, ον, skilled in nourishing, in bringing up. τὰ θρεπτήρια, wages for nursing or bringing up (see θρέπτρα), h. Cer. 168, 223.

θρέπτρα, τὰ (τρέφω), prop. the present, received by the person who nurses or brings up a child when the nursing is grown, wages for nursing or bringing up; then, the gratitude and requital which a child gives to his parents in age, for the care he has received. οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, he requited not his dear parents' care [Hid' not to requite their love, Cp.] 4, 478. 17, 302.

θρέψα, Ἐρ. for ἐθρέψα, see τρέφω.

Θρηάκιος, ἰν, ἰον (Θρηάκη), Thracian; πόντος, the Thracian sea, the northern part of the Ægean sea, 23, 230; φάσγαγον and ξίφος, see these words. Σάμος Θρηάκην Samothracia, see Σάμος, 13, 12.

Θρηῖξ, ἰκος, ὁ, contr. Θρηῖ, Ion. for Θρηῖς, a Thracian. The inhabitants of Thrace were auxiliaries of the Trojans, 2, 844. Sometimes in the full form, Θρηῖκα, Θρηῖκες, Θρηῖκας, 2, 595. 4, 533; sometimes contract. Θρηῖκες, 24, 234; Θρηκῶν, 4, 519 (Thiersch, Gram. § 170, 4, would write Θρηκῶν, as coming from Θρηῖκων); ι is short in H.

Θρηῖκη, ἡ, Ion. for Θράκη, Thracia, Thrace, a region north of Greece, by which it was bounded (through the Peneus and the sea) on the south, 23, 230. Towards the north, east, and west, Thrace in H. has no definite boundaries, and embraces all countries lying above Thessaly (8, 845). As a portion of them, he mentions Pieria, Emathia, Pæonia; as nations or tribes, the Pæonians and Ciconians; as mountains, Olympus, Athos, and the Thracian mountains (Θρηκῶν ὄρη, 14, 227; prob. accord. to Eustath. the Scomius and Hæmus); and the river Axius. It produces cattle, 11, 222; and wine, 9, 72; it is the habitation of the winds, v. 4; and, on account of the rudeness and savage valour of its inhabitants, the residence of Arès, 13, 301. Od. 8, 360. From this comes the adv. Θρηῖκηθεν, from Thrace, 9, 5; and Θρηῖκνδε, to Thrace, Od. 8, 361.

θρηνέω (θρήνος), to lament, to groan, to wail, absol. Od. 24, 61; with accus. ἀοιδὴν, to sing a dirge, 24, 722. [See note.] θρήνος, ὁ (θρέω), lamentation, wailing, espily the wailing for the dead, which the singers commenced and women repeated, 24, 721; and gener. any plaintive song, spoken of the song of the birds, h. 18, 18.

θρήνυς, vos ὁ (θράνυς), a foot-stool, which commonly stood by the θρόνος and κλισιάς, 14, 240. Od. 1, 131. 2) a bench for rowers, the seat of the rowers, 15, 729; cf. ζυγόν.

Θρηῖξ, ηῖκος, ὁ, Ion. for Θωῖξ, see Θρηῖξ.

*Θριαί, αἱ, the Thriai, nymphs of Parnassus, who brought up Apollo, and invented the art of prophesying by little stones thrown into an urn, h. Merc. 552; cf. Herm. ad loc. and Apd. 3, 10. 2.

θριγκός, ὁ, the projecting edge (coping, or cornice) on the upper part of an (inner or outer) wall, the projecting part of a house-wall, which served to throw off the rain, a battlement, a cornice, Od. 17, 267. In the passage περὶ δὲ θριγκὸς κυάνειο, Od. 7, 87, round about was a cornice of dark brass, it is commonly understood of the interior of the house, but Nitzsch ad loc. takes it as the coping of the exterior wall, for the description of the interior of the house commences v. 97.

θριγκῶς (θριγκός), aor. ἐθρίγκωσα, to furnish the upper part of a wall with a coping, to finish off, and gener. to enclose or fence, ἀχέρδω, Od. 14, 10.†

Θρινάκη, ἡ, νῆσος, Ἐρ. for Θρινακρία (θρίναξ), Thrinacia, i. e. the triangular island, or having three promontories, Od. 11, 107. The old and several modern critics understand by it the island of Sicily, and place in it the giants, Cyclopes, Læstrygones, Siculi, and Sicani, see Strab. VI. p. 251. So Voss and Mannert. In H. it is a desolate island, and he gives it no occupants except the herds of Hælios, Od. 11, 108. 109. G. F. Grotefend therefore justly remarks: "Italy was but obscurely known; it was confounded with several islands, Sicania, Od. 24, 306; and the land of the Siculi, Od. 20, 383: cf. 24, 366, if Sicania does not signify Sicily. The Sicani and Siculi are also later mentioned as inhabitants of lower Italy, Thuc. 6, 2. Also the giants, Cyclopes, and Læstrygones seem not to dwell in Thrinacia, according to H. According to Völcker's Hom. Geog. p. 110, Thrinacia is not indeed the country of the giants, Cyclopes, Læstrygones, etc., but a little island, distinct from Sicily, sacred to Hælios.

θρίξ, τρήχος, ἡ, dat. plur. θρίξι, the hair, both of men and brutes, Od. 13, 399. 431. II. 8, 83; ἀρνῶν, the wool of lambs, 3, 273; κάπρου, the bristles of the wild boar, 19, 254.

Θρόνιον, τό, Thronium, the chief town in Locris, on the Boagrius, later the capital of the Epicnemidian Locrians; now Paleocastro in Marmara, 2, 533.

θρόνον, τό, only in the plur. τὰ θρόνα, flowers, as ornaments in weaving and embroidery, 22, 442. In Theoc. II. 59, it is used of flowers and herbs.

θρόνος, ὁ, a seat, a chair, espily an elevated arm-chair, before which a foot-stool (θρήνυς) was always placed. It was commonly wrought elaborately, and of costly materials, 14, 238. 8, 442. 18, 390. To make the seat soft, λίτρα, τάντρες, χλαῖναι, ῥήγεια were spread over it, II. 1, 130. 10, 352. 20, 150 (from θράνυς).

θρός, ὁ (θρέω), a noise, a roar; a cry, a loud call, 4, 337.†

*θρυλλίζω (θρύλλος), to strike a discordant note on the lyre, h. Merc. 488.

θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, θρυλλίσθην μέτωπον, 23, 396.†

*θρύλλος, ὁ, and θρύλος (akin to θρός), noise, uproar, outcry, Batr. 135. (Several ancient Gramm. prefer the reading with one λ.)

Θρυόεσσα, ἡ, poet. for Θρύον.

*θρύον, τό, a rush, junceus, a marsh-plant, 21, 351.†

Θρύον, τό, poet. Θρυόεσσα, ἡ, 11, 711, Thryon, a town in Elis, the boundary of the Pylians and Eleans, on the Alpheus, through which there was here a ford; it was situated upon a hill; according to Strab. the later Epitalium, 2, 592. It belonged to the dominion of Nestor; the passage 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with 11, 711, where Thryon is named as a frontier town; for, although the river flowed by Thryon, it might still in other places flow through the interior of the realm, see Heyne ad loc.

θρώσκω, aor. 2 ἔθρον, Ep. ὄθρον, 1) to spring, to leap, ἐκ ἑτέρου, 8, 320; χαμάς, 10, 528. 15, 684; metaph. spoken of inanimate things: to spring, to fly, spoken of the arrow, 15, 814. 16, 774: spoken of beans and vetches, 13, 589. 2) to leap upon, to make an attack, ἐπὶ τινι, upon any one, 8, 252. Od. 22, 203; ἐν τινι, 5, 161.

θρωσμός, ὁ (θρώσκω), a place springing up, as it were, above another, an elevation, a height. θρωσμός πεδίου, the heights of the plain, 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain;' still less is it the hill of Callicolônê, as Köppen, ad Il. 10, 160, has it.

θυγάτηρ, ἡ, gen. θυγατέρος and θυγατρός, dat. θυγατέρι and θυγατρί, accus. θυγάτρα, 1, 13; nom. plur. θυγατέρες and θυγάτρεις, dat. θυγατέρεσσιν, 15, 197; H. uses both forms; a daughter. (ν is prop. short; but, in all cases which are more than trisyllabic, for metre's sake long.)

θυέσσω, dat. plur. from θύος.

θύελλα, ἡ (θύω), a tempest, a whirlwind. a storm, a hurricane, often ἀνέμοιο, ἀνέμων θύελλα, 6, 346. πυρός τ' ἄλοιο θύελλα (V. a consuming fire-tempest), Od. 12, 68: mly spoken of a violent tempest, or of a storm-cloud rising with wind, 23, 366.

Θυέστης, ου, ὁ, Ep. and Æol. Θυέστα, 2, 107; (from θύω, Furios, Herm.) Thyestes, son of Pelops, grandson of Tantalus, brother of Atreus; he begot Agisthus from his own daughter Pelopia. According to 2, 107, he succeeded Atreus in the government of Mycenæ. In Od. 4,

517, the abode of Thyestes is mentioned, prob. in Midia, on the Argolic gulf; for here Thyestes dwelt, according to Apd. 2, 4, 6; see Nitzsch ad Od. l. c.

Θεστιάδης, ου, ὁ, son of Thyestes = Agisthus.

θυΐεις, εσσα, εν (θύος), smoking with offerings, exhaling incense, sending forth vapour, epith. of βωμός, 8, 48. 23, 148. Od. 8, 363.

θυλή, ἡ (θύω), the portion of victim burnt in honour of the gods (Schol. ὡς ἀπαρχαί), the offering of the first portion, [the consecrated morsel, Cp.], 9, 220; † see ἄργμα.

*θύω=θύω, to rave, to be in a state of inspiration, of prophetic frenzy, h. Merc. 560.

θυμάλγης, ἐς, gen. ἑός (ἄλγος), heart-paining, distressing, χόλος, λῶβη, μῦθος, ἔπος, 4, 513. 9, 387. Od. 8, 272.

θυμάρης, ἐς, also θυμήρης (ἄρω), pleasing the mind, agreeable, delightful, pleasant, ἄλοχος, 9, 836. Od. 23, 232; σκηπτρον, Od. 17, 199. (According to the Schol. ad Od. 23, 232, the accent of one form should be θυμαρής, of the other θυμήρης.)

Θυμβραῖος, ὁ, a Trojan slain by Diomedes, 11, 322.

Θύμβρη, ἡ, Thymbra, a plain (τόπος) in Troas, on the river Thymbrius, from which the camp of the Trojan allies extended to the sea. Later, this place was called Θυμβραῖον πεδῖον, and there was the temple of the Thymbrian Apollo, 10, 430.

θυμμηγερῶ (ἀγείρω), only partec. pres. gathering courage, recovering one's spirits, Od. 7, 283.†

θυμηδής, ἐς (ῥδος), gen. ἑός, delighting the heart, grateful, Od. 16, 389.†

θυμήρης, neut. from θυμήρης, as an adv. agreeably, see θυμαρής.

θυμοβόρος, ου (βορά), heart-gnawing, soul-consuming, ἔρις, *7, 210. 16, 476. 20, 253.

θυμοδακής, ἐς (δάκνω), heart-biting, soul-stinging, μῦθος, Od. 8, 185.†

Θυμοίτης, ου, ὁ, Thymætes, a distinguished Trojan, 3, 146.

θυμολών, οντος (λέων), lion-hearted, epith. of heroes, 5, 639. Od. 4, 724. 814.

θυμορᾱστής, ου, ὁ (ράω), life-destroying, deadly, θάνατος, 13, 544. 16, 414; ὄητοι, 16, 591.

θυμός, ὁ (θύω), prop. that which moves and animates in men, cf. 7, 216; the heart, the soul, as the seat of feeling, will, and thought, but always regarded as in motion; chiefly the passions and desires; hence 1) the soul, as life, the vital powers, θυμὸν ἐξαινεῖν, ἀφελῆσθαι, ὀλέσαι, Il. ἐξελέσθαι μελέων θυμὸν, Od. 11, 201; on the other hand, θυμὸν ἀγείρειν, to collect the vital powers, to recover, see ἀγείρειν; spoken also of the vital powers of beasts, 3, 294. 12, 150, etc. 2) the soul, as the seat of feeling, especially of the stronger passions, anger, courage, wrath, displeasure. ὀρίειν θυ-

μόν, to excite the soul, especially to pity, to fear, 4, 208. 5, 29; on the other hand, πᾶσιν κάππεσε θυμός, the spirit of all fell, 15, 280; anger, displeasure, 2, 156. Od. 4, 694. b) Sometimes also spoken of the gentler emotions: ἐκ θυμοῦ φιλέειν, to love from the heart, 9, 486. ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσται, thou wilt be farther removed from my heart, 1, 561. 3) the soul, as the seat of willing or wishing. a) desire, inclination, esply for food and drink, appetite, 1, 468. 4, 263. πλῆσασθαι θυμόν, to satisfy the appetite. Od. 19, 198; again, θυμός ἀνώγει, ἐποτρύνει, κελεύει, κέλεται, with infin., my heart prompts, commands me. δ) will, resolution, thought, ἰθαίετο θυμός, 9, 8. ἕτερος δέ με θυμός ἐρκεν, another thought restrained me, Od. 9, 302. 3) Generally, mind, disposition, spirit. ἔνα or ἴσον θυμόν ἔχειν, to have a like mind, 13, 487. 704. δόκησε δ' ἄρα σφίσι θυμός ὡς ἔμεν, so seemed their heart to be (i. e. they seem to be affected, just as they would have been if, &c.), Od. 10, 415. 5) In many phrases we find the dat. θυμῷ, 1, 24. Od. 19, 304; also κατὰ θυμόν, ἐν θυμῷ; and often κατὰ φρένα καὶ κατὰ θυμόν, a construction like *mente animoque*, in the inmost heart.

θυμοφθόρος, ον (φθείρω), prop. soul-wasting; hence, life-destroying, fatal; θυμοφθόρα πολλά, sc. σήματα, signs which commanded to put the bearer to death, 6, 169; φάρμακα, fatal poisons, or, with others, poisons destroying the understanding, infatuating, Od. 2, 329; ἄχος, κάματος, Od. 4, 716. 10, 363. 2) Generally, soul-harassing, Od. 19, 823.

*θυμῶ (θυμός), to make angry, to engage, in the aor. pass. Batr. 242.

θύω (θύω), intrans. to move oneself violently, to rush, to dash on, to run impetuously, ἀμ πεδιόν, διὰ προμάχων, Il. κατὰ μέγαρον, Od., spoken esply of warriors in battle; ἀμνδς, to rush on in crowds, 10, 524; with partecp. 2, 446. (θύω bears the same relation to θύω as δύω to δύω.)

θυόεις, εσσα, εν (θύος), odoriferous, fragrant, νέφος, 15, 153; † and epith. of Eleusis, h. Cer. 97.

θύον, τό (θύω), a tree whose fragrant wood was used for incense. Plin. H. N. XIII. 16, understands by it citrus, the lemon-tree, or the pyramidal cypress. Theophrastus describes θύον as a shrub which Sprengel considers the *thyia articulata*. Billerbeck (Flor. Classic p. 234) thinks it the *thyia cypressoides*, Od. 5, 60. †

θύος, εος, τό, incense, and generally oblation, sacrifice, 6, 270. 9, 499. Od. 15, 261; only in the plur. (H. was not acquainted with incense see Nitzsch ad Od. 5, 60.)

θυοσκός, δ (from θύος and κῶ, καίω), prop. the sacrifice-burner, the sacrificial priest, the inspector of the sacrifice, who from the flame, and especially from the vapour of the victim prophesied, Od.

21, 145. According to 24, 221, distinguished from μάντις and ἱερεὺς. (Eustath. ad Od. 21, 145, would rather derive it from κοῶ, Ion. for νοῶ.)

θύω (θύος), fut. ὤσω, to perfume by fumigation, to make fragrant; only partecp. of the perf. pass. τεθυωμένον ἔλαιον, fragrant, perfumed oil, 14, 172; † εἶματα, h. Ap. 184.

θύραζε, adv. out of the door, out of doors, 18, 29. 2) Generally, out, without. ἔκβασις ἄλδς θύραζε, an egress out of the sea, a landing-place Od. 5, 410.

θυρεός, δ (θύρα), a door-stone, a stone placed before the entrance, *Od. 9, 240. 313. 340.

θύρπερον, τό (θύρα), a door, a gate, used only in the plur., 2, 415. Od. 18, 385.

θύρη, ἡ, Ion. for θύρα, a door, prop. an opening in the wall, whether of a single room or of the whole house, a gate, mly in the plur. folding-doors (i. q. στανίδες, θύραι δικλίδες, Od. 7, 267; ἐπὶ or παρὰ Πριάμοιο θύρῃσιν, at the doors of Priam, i. e. before the dwelling, 2, 788. 2) Generally, access, entrance, Od. 9, 243. 13, 109.

θύρηθε, adv. poet. for θύραθεν, out of the door, out, out of [the water, Bothe], Od. 14, 352. †

θύρηφι, Ep. dat. from θύρη, as adv. without, Od. 9, 238.

θυσανόεις, εσσα, εν, Ep. θυσσανόεις, fringed, furnished with tassels or fringes, epith. of the ægis, *5, 739. 15, 229; only in the Ep. form.

θύσανος, δ (θύω), a tuft, a tassel, a fringe, as an ornament on the shield of Agamemnon, the ægis, and the girdle of Hērē, *2, 448. 14, 181.

θύσθλα, τά (θύω), the sacred things used in the festivals of Bacchus, accord. to the Gramm. esply the thyrsi, torches, etc., 6, 134. †

*θυσίη, ἡ (θύω), the act of sacrifice; the victim itself, h. Cer. 313. 369.

θύω, fut. θύσω, aor. ἔθυσα, I) Trans. to sacrifice, to slay or burn a victim, ἀργαματα θεοῖς, Od. 14, 446; without accus. 9, 219. Od. 15, 222. 260; ἀλφίτα, h. Ap. 491; absol. τινί, to sacrifice to a god, Od. 9, 231. II) Intrans. to move violently, to rush on, to roar, to flow. a) Spoken of wind, Od. 12, 400. 408; of rivers and floods, 21, 324. 23, 230. δάπεδον αἵματι θύεν, the floor swam with blood, Od. 11, 420. 22, 309. b) Spoken of men, generally, to rage, to storm, to rush boisterously on, φρεσί, 1, 342; ἔγχεϊ, dat. instrum. 11, 180. 16, 669 (cf. θύω). In the second signif. θύω has always ū, and in the first likewise, except in the trisyllabic cases of the partecp. pres. θύων, see Spitzner, § 52. 4).

θυώδης, es (εἶδος), fragrant, perfumed, odoriferous, θάλαμος, Od. 4, 121; εἶματα, Od. 5, 264. 21, 52.

*Θυνώνη, ἡ, an appellation of Semele, after she was received amongst the gods, h. 5, 21; (from θύω, accord. to Diod. 2.

62; ἀπὸ τῶν θυομένων αὐτῇ θυσιῶν καὶ θυλῶν.)

Θωή, ἡ (τίθῃμι), an imposed punishment, a fine, Od. 2, 192; ἀργαλήν θωήν ἀλέειν Ἀχαιῶν (he avoided the ignominious punishment of the Greeks, Voss), 13, 669. According to the Gramm. it here means *blame, insult, reproach*, and Nitzsch, ad Od. 2, 92, approves this; accord. to Od. 14, 239, χαλεπὴ δῆμου φῆμις, the reproachful remarks of the people which compel one to go to war.

Θώκος, ὁ, Ep. for θώκος, Od. 2, 26, 12, 318 (Att. θάκος), a seat, Od. 2, 14; θεῶν θάκοι, 8, 439. 2) a sitting in council, an assembly, Od. 2, 26; θωκόνδε, to the council, at the council, Od. 5, 3.

Θών, ὄνος, ὁ, Thōn, husband of Polyanna, a noble Egyptian, at the Canopic mouth of the Nile, who received Menelaus, Od. 4, 228. Strab. XVII. p. 801, mentions a tradition, that not far from Canopus there was a city Thonis, which received its name from the king Thon. This town is distinctly mentioned by Diodor. 1, 19. Heeren, however (Ideen II. 2. Absch. 3, p. 706), supposes that Diod. may have indicated the city Thonis, as the oldest port of Egypt, perhaps from the Thonis, which Herod. (II. 113) from the account of the Egyptian priests, calls a guard (φύλακος) of the Canopic mouth. Canopus itself, it is said, received its name from the pilot of Menelaus, who was buried there, Strab. (Θώνος, according to Eustath. in the Od. stands for Θώνος, or, rather by syncope, for Θώνιος.)

Θωρηκτής, οὗ, ὁ (θωρήσσω), one who is armed with a cuirass, a cuirass-bearer; always in the plur. as adj. πύκα θωρηκταί, with closely fitted cuirasses, *12, 317; and often.

Θωρηξ, ἦκος, ὁ, Ion. for θώραξ, the coat of mail, the cuirass, a covering of metal for the upper part of the body from the neck to the abdomen, 3, 332; where the girdle (ζωστήρ) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (γύαλα), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called διπλός, 4, 133, cf. 15, 530. It was not only carefully polished but ornamented; hence, ποικίλος, πολυδαίδαλος, παναίολος, cf. particularly the cuirass of Agamemnon, 11, 20—27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the chain-cuirass, στροπεπτός χιτών, q. v., and the linen corselet, 2, 529. 880. See Köpke, Kriegswes. der Griech., p. 95.

Θωρήσσω (θωρήξ), aor. 1 ἐθώρηξα, Ep. θώρηξα, aor. 1 pass. ἐθωρήχθην, I) Act. to put on a cuirass, to arm, τινά, 2, 11; τινά σὺν τεύχεσιν, 16, 155. II) Mid. and

aor. pass. to put on one's cuirass, to arm oneself, often absol. in the II.: once χαλκῷ, Od. 23, 368; μὲν τεύχεσιν, also σὺν τεύχεσιν, 11, 808 δέ μοι ὤμοισιν τὰ σά τεύχεα θωρηχθῆναι, permit me to put thine armour about my shoulders, 16, 40; praegn. θωρήσσεσθαι Ἐφύρους μετὰ, to march armed, 13, 301.

θώς, θωός, ὁ, a ravenous beast of prey, which, 11, 474, is named in connexion with the lion; in 13, 103, with panthers and wolves; in colour it is δαφνοῖός. Most critics understand by it the jackal, canis aureus, Linn., which in the shape of its body bears a great resemblance to the fox.

I.

I, *Iota*, the ninth letter of the Greek alphabet, and hence the index of the ninth rhapsody.

ια, ιῆς, Ep. for μία, see ἴος.

ιά, τὰ, heterog. plur. of ἴος.

ιαίνω, aor. 1 ἴνα, aor. 1 pass. ἰάνθην, 1) to warm, to make warm, to heat, ἀμφὶ πυρὶ χαλκόν, the kettle, Od. 8, 426; ὕδωρ, Od. 10, 359; hence, to make soft or liquid, κηρὼν, Od. 12, 175. 2) Metaph. to warm, to enliven, θυμόν τινα, Od. 15, 379. h. Cer. 435; often pres. θυμὸς εὐφροσύνησιν ἰαίνεται, the heart is warmed with joy, Od. 6, 156; and generally, to rejoice, to gladden, 23, 598. Od. 4, 549. 840; μέτωπον ἰάνθην, the brow is cleared up, 15, 103; also θυμὸν ἰαίνομαι, I am become cheerful in heart, φρένας, Od. 23, 47. 24, 382; τινί, to delight in any one, Od. 19, 537. b) to soften, to mollify, θυμόν, 24, 119. 147. (Prop. ἰ, on account of aug., and for metre's sake also ἰ.)

*Ιαιρα; ἡ (ἰ), daughter of Nereus, 18, 42. (From ἰαίνω, gladdening.)

ιάλλω, aor. ἴηλα, infin. ἰῆλαι (ἴημι), 1) to send, to send away, to shoot, διστόν ἀπὸ νευρήφιν, 8, 300. 309; χεῖρας ἐπ' οὐειάτα, to extend the hands to the food, 9, 91; περὶ χερσὶ δεσμών, to put chains on the hands, 15, 19; ἐτάρους ἐπὶ χεῖρας ἰάλλειν, to lay hands upon the companions, Od. 9, 288; uncommon is: ἰάλλειν τινά ἀτιμίῃσιν, to wound any one with insults, like βάλλειν τινά τινα, Od. 13, 142.

*Ιάλμενος, ὁ (ἰ, fr. ἰάπτω, the female scoffer), an handmaid of Celeus and Metaneira, with whom Dēmostēr tarried, when she was seeking her stolen daughter. Iambē forced the sad goddess

*Ιάμβη, ἡ, (ἰ, fr. ἰάπτω, the female scoffer), an handmaid of Celeus and Metaneira, with whom Dēmostēr tarried, when she was seeking her stolen daughter. Iambē forced the sad goddess

to laugh by her jests, h. in Cer. 195. 203. Apd. 1, 5. 1. According to the Schol. ad Orest. Eur. 662, daughter of Echo and Pan.

*Ἰαμενός, ὁ (i, partep. ἰάμενος), a Trojan hero, slain by Leonteus, 12, 139. 193.

*Ἰάνασσα, ἡ, (i, the warmer, fr. ἰαίνω), daughter of Nereus and Doris, 18, 47.

*Ἰάνειρα (i), *Ianeira*, 1) daughter of Nereus and Doris, 18, 47. 2) daughter of Oceanus and Tethys, h. in Cer. 421.

*Ἰάνθη, ἡ (i = Ἰάνειρα), daughter of Oceanus and Tethys, h. in Cer. 418.

ἰάνθην, see ἰαίνω.

ἰάσμαι, depon. mid. fut. ἰήσμαι, Ion. for ἰάσμαι, aor. 1 ἰησάμην, to heal, spoken only of external wounds. with accus. τινά, 5, 904; ὀφθαλμόν, Od. 9, 525; absol. 5, 899 (i).

*Ἰάονες, οἱ (i), Ep. for Ἰώνες, the Ionians, in 13, 685.† h. Ap. 147; the inhabitants of Attica. In this appellation of the Athenians both ancient and modern critics have found difficulty, because the Ionians, almost 200 years before the Trojan war, emigrated from Attica to Ægiolus, and not till eighty years after it in part returned. The name, however, with Heyne, Köppen, Bothe, may be very well defended, because the inhabitants of Attica still retained the name of Ionians, when Ion had taken possession of Ægiolus, Hdt. 8, 44. The inhabitants of Ægiolus, in distinction from the Attic Ionians, were called Αἰγιαλαῖς Ἰώνες, Paus. 7, 1. 2. Also the region of country from Sunium to the Isthmus was called Ionia, cf. Plut. Thes. 24.

*Ἰασερός (i), a Titan, son of Uranus and Gæa (Tellus), husband of Clymenê, father of Atlas, Promêtheus, and Epimêtheus, see Τυτῆρες, 8, 479. (According to Heffier, motion upon the earth personified, in oppos. to Ὑπερίων.)

ἰάπτω (akin to ἰημι), 1) to send, to cast, to hurt, cf. προῖάπτω. 2) to touch, to hit, to wound, to injure, τί (Schol. διαφθεῖρειν, βλάπτειν), prop. καταῖάπτω, with tmesis; only, ὥς ἂν μὴ κλαίονσα κατὰ χροά καλὸν ἰάπτῃ, that she should not injure [impair, Cp.] her beautiful person by weeping, Od. 2, 876. 4, 749. (Some think it a separate verb, akin to ἵπτω, ἄπτω in the signif. to injure, Passow in Lex. supplies χεῖρας, and explains it, to lay hands upon, etc.)

*Ἰάρδανος ὁ (i), *Iardanus*, 1) A river in Elis near Phela, 7, 135; according to Strab. VIII. p. 348, a tributary of the Aëdon, which derived its name from the monument of the ancient hero Iardanus, near Chaa in Elis on the Arcadian borders; Paus. 5, 5. 5, says it is the Acidas or Acidon itself. but incorrectly, cf. Mannert, 8. p. 394. Ouf. Müll. Gesch. d. Hell. St. I. p. 272. 2) a river in Crete, Od. 3. 292.

ἰασί, see εἶμι.

*Ἰασίδης, οὐ, ὁ (---), son of Iasus, 1) = *Amphion*, Od. 11, 283. [2) = *Dmetor*, Od. 17, 443.]

*Ἰασίων, ὠνος, ὁ (---), son of Zeus and Electra, according to Apd. 3, 12 1, brother of Dardanus, a beautiful youth. He was killed by lightning, Od. 5, 125. Accord. to Hesiod. Th. 962, where he is called Ἰάσιος, he was the father of Plutus by Dêmêtêr.

*Ἰασον Ἄργος, τό, for Ἰάσιον, the *Iasian Argos*. The city Argos received its name from king Iasus, q. v. Od. 18, 246. Accord. to the Schol. Peloponnesus is here to be understood.

*Ἰασος, ὁ (i from εἶμι, *Egredus*, Herm.)

1) king of Orchomenus, father of Amphion, Od. 11, 283. 2) son of Argos I. and Evadne, father of Agênor, ruler of Peloponnesus. From him Argos derived the epith. Ἰασον, Apd. 2, 1. 2. 3) son of Sphehus, leader of the Athenians, slain by Æneas, 15, 332. 337. 4) Father of Dmetor in Cyprus, Od. 17, 443.

ἰάω (αῖω), aor. 1 ἱάωσα, to sleep, and generally, to lie, to rest, νύκτας, 9, 325; and ἐν ἀγκούρησιν τυῶς, 14, 213. Od. 10, 261; also of beasts, Od. 9, 184.

*ἰάχω = ἰάχω, aor. ἰάχησα, h. Cer. 20; in the pres. obsol.

ἰάχῃ, ἡ (i), 1) a cry, both the shout of warriors in making an attack, and the cry of suppliants and of the shades, 4, 456. Od. 11, 43. 2) Spoken of inanimate things, noise, uproar, h. 13, 3.

*Ἰάχη, ἡ, a nymph, the playmate of Persephônê, h. in Cer. 419.

ἰάχω (a word formed to imitate the sound, akin to ἄχω), aor. 1 ἰάχησα, h. Cer. 20; 1) to cry aloud, to cry out, spoken of the cry of applause, 2, 333. 394; paric. spoken of the battle-cry of warriors, 11, also of the lamentation of the wounded, 5, 343; and of mourners, 18, 29. 2) Spoken of inanimate things: to make a loud noise, to sound, to roar, spoken of waves and of flames, 11, to twang, spoken of the bow-string, 4, 125; to clang, spoken of the trumpet, 18, 219; to hiss, spoken of glowing iron immersed in water, Od. 9, 392.

*Ἰάων, ὠνος, ὁ, see Ἰάονες.

*Ἰαωλκός, ἡ, Ep. for Ἰωλκός (i), *Iolcus*, a town in Magnesia (Thessaly), on the Pelasgic gulf, not far from the port Aphêta, the rendezvous of the Argonauts; later only a port of the new city Demetrias, now *Volo*, 2, 712. Od. 11, 255.

ἰγνύη, ἡ, the ham, poples, 13, 212.† (akin to γόνυ.)

*ἰγνύς, ὄος, ἡ = ἰγνύη, h. Merc. 152; παρ' ἰγνύσι, but Herm. corrects παροῖγνός λαίφος.

*Ἰδαῖος, αἶψ, αἶον (i), *Idæan*, relating to Ida, in Phrygia. τὰ Ἰδαία ὄρεα, the Idæan mountains, on account of the different peaks = Ἰδη, 8, 170. 410. 12, 19. ὁ Ἰδαῖος, epith. of Zeus, because on the promontory Gargarus he had an altar and a grove, 16, 605. 24, 291.

*Ἰδαῖος, ὁ (i), 1) a herald of the Trojans, charioteer of Priam, 3, 248. 24, 325.

2) son of Dares, the priest of Hēphæstus, a Trojan, 5, 11; delivered from Diomēdēs by Hēphæstus, v. 23.

ιδέ, conj. Ep. for ἦδέ, *and*. (The deriv. from ιδέ, *see*, according to Thiersch, § 312. 12, cannot be proved.)

ιδέω, ιδέω, ιδέσκον, see ΕΙΔΩ, A.

ιδέω, Ep. see ΕΙΔΩ, B.

Ἰδη, ἦ, Dor. Ἰδα, *Ida*, (ἶ), a lofty and steep mountain-range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promontories of Gargarus, Lectum, and Phalacra. On the highest point, Gargarus, stood an altar of Zeus, now *Ida*, or *Kas Daghi*, 2, 821. From this, an adv. Ἰδηθεν, down from *Ida*, 3, 276. (Ἰδη, fr. εἰδέν, according to Herm. *Gnarius*, from which one can see far.)

Ἰδηται, see ΕΙΔΩ, A.

Ἰδης, εἰ, ὅ, Ep. and Ion. for Ἰδας, son of Aphareus, and brother of Lynceus from Messenē, father of Cleopatra. He was an excellent archer, see Εὐννος, 9, 558. (Ἰδης, according to Etym. M. *the seer*.)

ἰδιος, ἰή, ἰων, *own, proper, peculiar, private*, πρῆξις ἰδῆ, the private business of an individual, in opposition to δῆμιος, *Od. 3, 82. 4, 314.

ιδῶ (ἶ long, from ἰδος), Ep. for ιδρώ, *to sweat, to perspire, only imperat. ιδῶν*, Od. 20, 204 †

ιδμεν, ιδμεναι, see ΕΙΔΩ, B.

ιδνώω, fut. ὠσω, only aor. 1 pass. ιδνώθην, *to bend, to curve*; plur. *to bend oneself, to cringe*, 2, 266. 12, 205. Od. 8, 375.

ἰδοῖατο, Ep. for ἰδοντο, see ΕΙΔΩ, A.

ἰδομενός, ἦος and ἑος, accus. ἦα, and ἑα (ἶ), son of Deucalion, grandson of Minos, king of Crete, 13, 449—454. Before Troy he distinguished himself by his bravery, 2, 615. 4, 252, seq. According to Od. 3, 191, he returned prosperously home. A later tradition says that, having been banished from Crete, he sailed to Italy.

ἰδρεῖη, ἦ (ἰδρις), *knowledge, experience*, 7, 198. 16, 359.

ἰδρις, ἰ, gen. ἰος (ἰδμεν), *intelligent, skilful, wise*, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ἰδρός, ὅ, Ep. for ιδρώς, q. v.

ιδρώω (ιδρός), fut. ιδρώσω, aor. ιδρώσα, *to sweat, to perspire, espily from effort*, 18, 372; from fear, 11, 119; with accus. ιδρῶν ιδρώσαι, 4, 27. (On the forms ιδρώοντα, ιδρώονσα; see Thiersch, § 222, 85. 11. Rost, Dial. 71. 6.)

ιδρύνω, an assumed form of ιδρύνω for the derivation of the aor. pass. ιδρύνθην.

ιδρύνω, aor. 1 ιδρύσα, aor. 1 pass. ιδρύνθην, 1) Act. *to cause to sit, to seat or bid to sit*, with accus. λαούς, 2, 191; ἐν θρόνῳ, Od. 5, 86. Pass. *to sit, to be seated, to seat oneself*, 3, 78 [ιδρύνθησαν. *placed themselves*, Buttm. Lex. p. 101]. 7, 56.

ιδρώς, ὠτος, ὅ (ἰδος), *sweat*, often in the 11. On the accus. ιδρῶ for ιδρώτα, and dat. ιδρῶ for ιδρώτι, 4, 27. 17, 385, see Thiersch, § 188, 13. 1. Buttm. § 56, 5. 6. Rost, Dial. 31. Rem. Kühner, § 266.

ιδυῖα, ἦ. Ep. see ΕΙΔΩ, B.

ιδω, ιδωμι, see ΕΙΔΩ, A.

ιέ, ἱεν, Ep., see εἰμι.

ιει, see ἱμι.

ιείη, Ep. for ἱοι, 3 sing. optat. of εἰμι, 19, 209. πρὶν δ' οὕτως ἂν ἐμοίγε φίλον κατὰ λαμῶν ιείη Οὐ πόσις, οὐδὲ βρώσις, before there shall pass into my throat neither food nor drink. Thus Wolf correctly from MS. Townl. for ιείη, see εἰμι.

ιέμαι, pres. pass. and mid. from ἱμι.

ιέμαι, pres. and ἱέμην, imperf. mid., poet. form of εἰμι, q. v., *to go*, also with the idea of haste, 12, 274. Od. 22, 304. In other places now ἱέμαι.

ιέμεναι, Ep. for ἱέναι, see ἱμι.

ιεν, see ἱμι.

ιέρεια, ἦ, fem. of ἱερός, *a priestess*, 6, 300. †

ιερεῖον, τό, Ep. and Ion. ἱερῆϊον, *a victim, rare*, spoken of sacrificing for the dead; elsewhere τόμιον or ἐντομιον, Od. 11, 23. 2) Generally, *cattle for killing*, as an adage. οὐχ ἱερῆϊον, οὐδὲ βοεῖην ἀνύσθην, they did not strive for a fat ox or a bull's hide (as was the case in combats), 22, 159. Od. 14, 250. H. always the Ion. form.

ιερεύς, ἦος, ὅ, Ep. ἱρεὺς, 5, 10 (ἱερός), *a priest, one who sacrifices victims*, the priest of a particular deity, who had the charge of the temple service in the presentation of victims, 1, 23. 370. Od. 9, 198. Besides, they explained the divine will from an examination of the entrails, 1, 62. 24, 221.

ιερεύω (ἱερός), Ep. ἱρεύω, with ἱ, Od. 19, 198. 20, 3; fut. ὠω, prop. *to make holy, to consecrate and lay a victim, to sacrifice*, βοὺς, ταύρους, αἰγας θεῶ. 11. 2) Generally, *to slay*, because, of every thing prepared to eat, some portion was presented to the gods, Od. 1; *φέρω*, in honour of a guest, Od. 14, 414.

ιερῆϊον, τό, Ion. for ἱερεῖον.

ἱερόν, τό, Ep. ἱρόν (prop. neut. of ἱερός, but used entirely as a subst.), that which is consecrated; hence, *a votive offering*. ὅφρ' ἱρόν ἐτομασσαιῖατ' Ἀθήνη, 10, 571; *espily a victim for sacrifice*; chiefly plur. τὰ ἱερά, 1, 147. Od. 1, 66; and ἱερά, 2, 420.

ἱερός, ἦ, ὄν, Ep. ἱρός, ἦ, ὄν, 1) *consecrated to a deity, sacred, holy, divine*, spoken of things which are above human power, and are the ordinances of higher beings, cf. Nitzsch ad Od. 3, 278; ἡμαρ, κνέφας, 8, 66. 11, 194; again, ῥός Ἀλφειοῖο, 11, 726; ἀφικτον, 11, 631; and also ἱχθύς, as a present from the gods, 16, 407; see no. 3. 2) *holy*, spoken of every thing which men consecrate to the gods; βαμμός, δόμος, 11., espily often ἐκατόμβη. ἄλως, ἐλαίη, Od. 13, 372; ἀλώη, the

sacred threshing-floor (upon which the fruits of Demêter were cleansed), 5, 499; again, countries, cities, islands, etc. were called sacred, as being under the protection of some tutelary deity, as Troy, Thebes, etc. 3) *glorious, excellent, admirable*, spoken of men, like *divine*: *is Telemachos*, Od. 2, 409; *τέλος φυλάκων*, 10, 56; *δῖππος*, 17, 464. (i is sometimes long in *ἰερός*; in *ἰπός* always.)

ἰζάνω (ἰζώ), 1) Intrans. *to seat oneself, to sit*, Od. 24, 209; metaph. *to sink*, spoken of sleep, 10, 92. 2) Trans. *to cause to be seated*, with accus. *ἀγῶνα*, 23, 258.

ἰζω, imperf. *ἰζον*, I) Act. 1) Intrans. *to seat oneself, to sit down, to sit, to rest*; *ἐπὶ θρόνον*, 18, 422; *ἐς θρόνον*, Od. 8, 469. *ἐπ' ἀμφοτέροισι πόδας ἰζει*, he sits upon both feet, 13, 281; *εἰν ἀγορῇ*, 9, 13. *βουλῇ ἰζε*, 2, 53; spoken of warriors, to take their place, 2, 96. 2) Trans. *to cause to sit, to be seated*, once *τινὰ ἐς θρόνον*, 24, 553. II) Mid. like act. *to seat oneself, to place oneself in ambush*, 18, 522. Od. 22, 335 (only pres. and imperf.).

ἰζλα, infin. *ἰζλαί*, see *ἰζάλλω*.

Ἰηλυσός, ἡ, Ion. for *Ἰαλυσός*, a town on the island of Rhodes, in Strabo's time a village; now *Jaliso*. 2, 656; Strab. XIV. p. 653. (ν long in H.; hence in some editions *Ἰηλυσός*, as Hdt. 1, 144; ὅ, Dion Per. 505.)

ἰημι (root ΕΩ), pres. 3 plur. *ἰεῖσι*, infin. *ἰέναι*, Ep. *ἰέμεναι*, 22, 206; partic. *ἰείς*, imperat. *ἰε*, impf. *ἰην* (whence *ἰεν*, *Ἄοι* for *ἰεαν*, 12, 331) and *ἰον* (as if from *ἰένω*), often 3 sing. *ἰε*, fut. *ἦσω*, aor. 1 *ἦκα*, Ep. *ἦκα*, except sing. only 3 plur. *ἦκαν*, Od. 15, 458. Of the 2 aor. 3 sing. subj. *ῆσιν*, 15, 359. On *ἔωμεν*, see that word. Mid. only pres. and imperf. *ἰέμαι*, *ἰέμην*, and aor. 2 in tmesis, in *ἐξ ἔρον ἔντο*, see *ἐξίημι*. (i is in H. mly short.)

I) Act. 1) Trans. *to put in motion*, hence a) *to send, to send away, to let go*, *τινὰ ἐξ αὐτοῖο*, 5, 513; *ἀγγελὸν τιμ*, (18, 182). *ἐν δὲ παρηγορίῳ Πήδασον ἰεῖ* (for *ἐνιέ*), he attached Pēdasos with the side-rein, 16, 152; cf. *παρηγορή*; espily spoken of what is sent by a god: *δράκοντα φώσσε*, 2, 309; of inanimate things: *σέλας, ἀστέρα*; *ἰκμενον οὐρὸν τιμ*, to send to any one a favorable wind, 1, 479; and metaph. *ἄρα*, to send out the voice, to utter, 3, 152. 221; *ἔπεα*. 3, 222. b) *to cast, to throw, to hurl, to shoot, to let fly*, spoken of lying bodies, *πέτρων, λααν*; espily of missiles: *βέλος, δόρυ, διστόν τιμ*, to shoot an arrow at one, 13, 650; sometimes without accus. 2, 774. 15, 359. Od. 9, 499. c) Spoken of water: *to pour out, to let flow, ῥόον ἐς τεῖχος*, 12, 25; of a river: *ῥέω*, 21, 158. d) *to let down, to let fall*. *ἐκ δὲ ποδοῦν ἄκμονας ἦκα δύνω*, from thy feet I made two anvils hang down (since Zeus, after attaching them, let them fall), 15, 19; *ἐκ χειρὸς δάσσανον*, Od. 22, 84; *δάκρυον*, Od. 16, 191. 23, 33; metaph. spoken of

hair: *to let fall or roll down, ἔθειρας*, 18' 383. 22, 316; *κόμας*, Od. 6, 231. 2) Intrans. a) *to flow along*, spoken of a river; *ἐπὶ γαίαν*, Od. 11, 239; from the fountain: *to gush forth*, Od. 7, 130. b) *to cease from*, with gen. *ἐρεῖ χ' ἔωμεν πολέμοιο*, when we have retired from the war, 19, 402; see *ἔωμεν*. II) Mid. *to put oneself in motion, to move to*, often partic. with gen. of the body only: *ποταμοὶο ῥοάνω*, to turn oneself towards the current of the river, Od. 10, 529; absol. *ἀκόντισαν ἰέμενοι*, striving, they hurled their javelins, Od. 22, 256 (cf. Nitzsch ad Od. 1, 58); mly spoken of the mere direction of the mind: *to aspire to, to strive for, to desire, to wish*, with infin. 2, 589. 5, 434, seq. The partic. *ἰέμενος, striving for*, also with gen. *πόλιος*, 11, 168; *νόστοιο*, Od. 15, 69; elsewhere with adv. *οἰκάδε, πόλεμόνδε*. *ἰεμένω κατὰ ὄλκα*, struggling along the furrows, 13, 707 (another reading is *ἰεμένω*).

ἰηνα, see *ἰαίνω*.

* *Ἰηπαιήων*, ονος, ὁ, an appellation of Apollo, from the exclamation *ἦ παιάν*, h. Ap. 272. 2) a hymn.

ἰησασθαι, see *ἰάομαι*.

ἰησι, Ep. for *ἦ*, see *εἴμι*.

Ἰησονίδης, ου, ὁ, son of Jason = *Euneus*, 7, 468, 469.

Ἰήσων, ονος, ὁ, Ep. and Ion. for *Ἰάσων* (the healer, from *ἰαίω*), son of Aeson and Polymêdê, leader of the Argonauts. He was sent by Pelias to Colchis, to bring the golden fleece. On the voyage thither he landed at Lemnos, and by Hypsipylê begat Euneus and Nebrophonus, 7, 468, 469. With the aid of Medêa, daughter of Aëtês, in Colchis, he obtained the golden fleece. He took her for his wife. Subsequently, however, he cast her off and married Creûsa, Od. 12, 69 seq.; see *Πηλεΐης*.

ἰητήρ, ἦρος, ὁ (ῖ), poet. for *ἰητρός*, 2, 732; *κακίων*, Od. 17, 384; *νόστων*, h. 15, 1.

ἰητρός, ὁ, Ion. for *ἰατρός* (*ἰάομαι*), a physician, a surgeon; also with *ἀνῆρ*, 11, 514, and Od.

ἰθαγενής, ἐς, poet. for *ἰθαγενής* (*ἰθύς, γένος*), *straight-born*, i. e. legitimately born, born in lawful wedlock, Od. 14, 203.†

Ἰθαμένης, εος, ὁ, a Lycian, 16, 586.

Ἰθάκη, ἡ (ῖ), *Ithaca*, a little island of the Ionian sea, between the coast of Epîrus and the island Samos, the country of Odysseus (Ulysses); now *Theaki*, 2, 632. It extends from south-east to north-west, and is composed of two parts, which are connected by a small isthmus. It is called, Od. 9, 25, the most western island, and thus appears not to agree with the situation of the present Theaki, cf. Völcker, Hom. Geogr. § 32. (The poet may here be mistaken; still, in an age destitute of all the means for chart-drawing, it cannot be a matter of reproach.) It was very mountainous;

H. mentions the Nêritus, Neion, and the promontory Corax. It was therefore not adapted to horses, Od. 4, 605, seq.; but well suited for pasturing goats and cattle, Od. 13, 244; and fruitful in corn and wine. Besides the port Reithrum, he mentions only one town, Ithaca. 2) The town was situated at the foot of Neion, Od. 2, 154. The citadel of Odysseus (Ulysses) was connected with the town. According to most critics, as Voss, Kruse, the town was in the middle of the island, on the west side, under the northern mountain, Neion. By this mountain also was the port Reithrum formed, Od. 1, 185. At the town itself was also a port, Od. 16, 322. Völcker, Hom. Geogr. p. 70, strives to prove that the town must be placed on the eastern coast. From this, adv. Ἰθάκηδε, to Ithaca, Od. 16, 322; and subst. Ἰθακήσιος, ὁ, an inhabitant of Ithaca.

Ἰθακος, ὁ (ἴ), an ancient hero, according to Eustath., son of Ptereläus, from whom the island of Ithaca had its name, Od. 17, 207.

ἴθι, prop. imperat. from εἴμι, go! come! often used as a particle, like *aye, up!* on! come on! 4, 362. 10, 53.

ἴμα, ατος, τό (εἴμι), a step, gait; and generally motion, 5, 778.† h. Ap. 114.

ἰδύντα, see ἰδύς.

ἰδύνω (ἰδύς, Ion. and Ep. for εὐδύνω), I) Act. 1) to make straight, to regulate; τί ἐπὶ σταθμῇν, to regulate or measure any thing by the carpenter's line, Od. 5, 245. 17, 341. Hence pass. ἰπῶ δ' ἰδυνθήην, the steeds were made straight again, i. e. placed in a line by the pole, 16, 475. 2) to guide directly towards, to direct, to regulate, with accus. 4, 132; and with double accus. 5, 290. Ζεὺς πάντ' ἰδύνει, sc. βέλεα, 17, 632; in like manner, ἰππους, ἄρμα, νῆα, with the prep. ἐπὶ, παρά. II) Mid. to direct, with reference to the subject, with accus. Od. 22, 8. ἀλλήλων ἰδυνομένων δούρα, they directing the spears at each other, 6, 3; πηδάλιον νῆα, Od. 5, 270 (cf. ἰδύνω).

ἰδυνπών, ωνος, ὁ, ἡ (ἴ), epith. of the spear, 21, 169.† μελιν ἰδυνπώνα ἐφήκε. Most probably it is derived, according to Apoll., from ἰδύς and πέτομαι, as it were ἰδυνπείωνα, flying straight forward, straight to the mark, cf. 20, 99. Zenodotus read ἰδυκτίωνα, and derived it from κτεῖς, straight-grained, straight-fibred.

ἰδύς, ἰδεῖα, ἰδύ (ἴ), Ion. and Ep. for εὐδύς. 1) Aa adj. straight, direct; only the neut. τέτραπτο πρὸς ἰδύ οἱ, he was turned directly to him (others refer it to ἔγχος), 14, 403; with gen. ἰδύ τινος, directly to or at any one, 20, 99; metaph. straight, upright, just. ἰδεῖα ἔσται, sub. and. δίκη or ὁδός, the sentence will be just, 23, 580. ἰδύντα ἐπείν δίκην, 18, 508. 2) ἰδύς as an adv. like ἰδύ, directly towards, straight at, for the most part with the gen. Δαρυῶν, 12, 106; προθύρω, Od. 1, 119; with prep. ἰδύς πρὸς

τείχος; straight to the wall, 12, 137. ἰδύς μεμαῶς, rushing straight upon, 11, 95. τῇ δ' ἰδύς φρονεῖν, to think right onward, with direct purpose, 13, 135 [ἰδύς φρονεῖν, like ἰδύς μεμαῶς, to stretch straight on, Passow]. τῇ δ' ἰδύς φρονεῖν ἱππους ἔχε, 12, 124. In this passage, Spitzner after the Schol. connects ἰδύς with ἔχειν, and translates φρονεῖν, of set purpose, with design, as 23, 343. ἰδύς μάχεσθαι, to contend directly against, 17, 168. μένος χειρῶν ἰδύς φέρειν, to bring straight on the strength of hands [i. e. to come into direct conflict], 5, 506. 16, 602.

ἰδύς, ὅς, ἡ (ἰδύνω) (ἴ), a straight direction in motion, hence ἀν' ἰδύν, directly up, 21, 303. Od. 8, 377; hence attack, an onset, an undertaking, a project, 6, 79. Od. 4, 434; and, in reference to the mind, a strong impulse, a desire, a longing, Od. 16, 304. h. Ap. 539.

ἰδύνω (ἰδύς), aor. ἰδύσα, 1) to rush directly upon, to attack, to run impulsively upon, to rage; limited by an adv. or prep. ἐπὶ τείχος, διὰ προμάχων, 12, 443. 16, 582; with gen. νέος, to rush against the ship, 15, 693. 2) to stretch after, to strive, to desire ardently, with infin. 17, 353. Od. 11, 591. 22, 408 (v is short, but before σ long).

Ἰθώμη, ἡ, a fortress in Thessaly (Hestiaeotis), near the later Metropolis; subsequently also called Θούμαον, 2, 729.

ἰκάνω, Ep. form of ἰκνέομαι (ἴκω, ἴ), to come, to reach, to arrive at, mly with accus., more rarely with ἐπὶ, ἐς, τί, 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, 6, 370. Od. 13, 231. 2) Of inanimate things: φλέψ ἡ αὐχέν' ἰκάνει, a vein which reaches the neck, 13, 547. 3) Of all sorts of conditions and situations: to attain, to come upon, to befall, 10, 96; μόρος, 18, 465; espily of human feelings: ἄχος, πένθος, ἰκάνει με, pain, grief came upon me; and with double accus., 2, 171. II) In like manner the Mid. ἰκάνομαι, 10, 118. 11, 610; and with accus. Od. 23, 7. 27.

Ἰκάριος, ὁ, Icarus, son of Periêrês and of Gorgophonê, brother of Tyndareus, and father of Penelopê. He dwelt in Lacedaemonia; he fled with his brother to Acarnania, and remained there after the return of his brother, cf. Strab. X. p. 461. Od. 1, 276. 329. Accord. to others, he lived in Cephalônia or Samos, Od. 2, 53; cf. Nitzsch ad loc. (The first & long.)

Ἰκάριος, ἡ, ὀν (ἴ), Icarian, belonging to Icarus or the island Icarus. ὁ πόντος Ἰκάριος, the Icarian sea, a part of the Aegean; accord. to tradition it received its name from Icarus, son of Dædalus, who was drowned in this sea. It was very stormy and dangerous, 2, 145. (The first & long.)

*Ἰκάριος, ἡ, or Ἰκαρή (ἴ), an island of the Aegean sea, which at an early period was called Δολίχη, and received its name

from Icarus son of Dædalus; now *Nica-ria*, h. Bacch. 26. 1.

ἴκελος, ἡ, ov, (ἴ), poet. for εἴκελος, *similar, like*, with dat. 2, 478. Od. 4, 249.

Ἴκεταόνιδης, ov, ὁ, son of Hiketaon = *Melanippus*, 15, 547.

Ἴκετάων, ovos, ὁ (ἴ, ἰκέτης), son of Laomedon, and brother of Priam, father of Melanippus, 3, 147. 20, 238.

ἰκετεύω (ἰκέτης), aor. ἰκέτευσα, *to come or go to any one as a suppliant, εἰς τινα*, 16, 574; or τινά, Od. and generally, *to beg suppliantly, to supplicate, to beseech*, Od. 11, 530.

ἰκέτης, ov, ὁ, *a suppliant, one who comes to another for protection against persecution, or to seek purification from blood-guiltiness; the persons of such suppliants were inviolable, when they had once seated themselves before the altar of Zeus (ἰκετήσιος) or at the hearth*, 24, 158. 570. Od. 9, 270. 19, 134. According to the Schol. on Od. 16, 422, it denotes also the receiver of the suppliant, the same relation existing as in ξένοι. This signif. however ἰκέτης never has in H., and we may better understand here Penelopé and her son by ἰκέται.

ἰκετήσιος, ὁ (ἰκέτης), *the protector of suppliants*, epith. of Zeus, Od. 13, 213.†

ἰκεται, Ep. for ἴκη, see ἰκνέομαι.

Ἰκαμῆλος, ὁ, an artist in Ithaca, Od. 19, 57. (According to Damm from ἐξικμαίνειν = *Meister Trockenholz*, Mr. Drywood.)

ἰκμάς, ἄδος, ἡ, *the moisture, which destroys all roughness, and yields smoothness and flexibility. ἀπαρ ἰκμάς ἔβη, δύνη δέ τ' ἀλοιφή*, quickly a softness comes and the oil enters (spoken of leather which is rendered soft by oil), 17, 392. Cp., like Voss, translates (ἔβη = ἀπέβη), *'it sweats The moisture out and drinks the unction in.'* See Nitzsch ad Od. 2, 419.

ἰκμενος, ὁ, always in connexion with οὔρος, *a favorable wind; prob. for ἰκμενος from ἰκέσθαι*, the wind which comes upon the ship, *secundus*, Eustath. Schol. Venet. Others (Hesych. Etym. M.) *a moist, gently blowing*, or, according to Nitzsch ad Od. 2, 419, *a uniform breeze*, (opp. one that drives the vessel about, &c.) from ἰκμάς, slipperiness, smoothness (cf. Od. 5, 478; ἀνεμοὶ ὑγρὸν ἀέντες), 1, 479. Od. 2, 420.

ἰκνέομαι, poet. depon. mid. (from ἴκω), fut. ἴξομαι, aor. ἰκόμεν, *to come, to go, to attain, to reach*, with the accus. of the aim, or with εἰς τι; more rarely, with ἐπὶ, πρὸς, κατὰ, etc.; with dat. ἐπειγομένοι οἱ δ' ἰκοντο, 12, 374. 1) Spoken of any thing living; ἐς χεῖράς τινας, to fall into any one's hands, 10, 448; ἐπὶ νῆας, 6, 69; esp. to come to any one as a suppliant, 14, 260. 22, 123. 2) Spoken of any thing inanimate, conceived of as in motion; τινά, Il. 3) Of various states and conditions. Ἀχιλλῆος ποθὶ ἔξεται νῆας Ἀχαιῶν, regret for Achilles will at

length come upon the sons of the Greeks, 1, 240. κάματός μιν γούναθ' ἴκετο, fatigues attacked his knees, 13, 711; in like manner, σέβας, πένθος etc., with double accus. 1, 362. 11, 88. (ι is short, except when long by augm.)

ἴκρια, τά, always in the plur., Ep. gen. ἰκρίοφιν (from ἴκριον, a plank, a beam), *the deck*, which covered only the fore and hind part of the ship; the middle was open for the seats of the rowers, 15, 676. Od. 12, 229. 13, 74. In the difficult passage, Od. 5, 252, are commonly understood the ship's ribs, connected by cross-pieces, upon which the deck rested. Voss, more correctly, considers *σταμίνας the ribs*; 'he placed around it planks, fastening them to the frequent ribs'; see ἐπηγκενίδες. Nitzsch ad loc. understands by ἴκρια *the planks* which formed the inner coating, as it were, of the ship's sides, cf. Od. 5, 163. In a large vessel this *lining* of boards was confined to the prow and stern, the centre-portion being left with naked timbers to form the hold.

ἴκω, Ep. imperf. ἴκων, aor. 2 ἴξων, ἴξες, the root of ἰκάνω and ἰκνέομαι. (Upon the aor. see Buttm. § 96, note 9. Ro-t. Dial. 52, d); *to go, to come, to reach, to arrive at, to attain*, with accus. of the aim, 1, 317. 9, 525. ὁ τι χρεῖω τόσον ἴκει, what so great need is come, 10, 142; often with a partcp. ἐς Ῥόδον ἴξεν ἀλώμενος, he came to Rhodes in his wandering, 2, 667. (ι is regularly long.)

ἱλαδόν, adv. (ἱλη), *in crowds, in troops, troop by troop*, 2, 93.†

ἱλαμαι, mid. poet. form for ἱλάσκομαι, see ἱλημι, h. 20, 5.

ἱλάομαι, Ep. for ἱλάσκομαι, *to appease, to propitiate*, ἱλασνταί μιν ταῦροι, 2, 550† (viz. Erechtheus, say the Gramm. and Voss; others, as Heyne, refer it to Athénê).

ἱλαος (ἱ, ᾱ), *propitiated, favorable, placatus*, spoken of the gods: *gracious, merciful*, 1, 583; of men: *gentle, kind*, *9, 639. h. Cer. 204.

ἱλάσκομαι, depon. mid. (ἱλάω, ἱ), fut. ἱλάσομαι, Ep. σσ. aor. ἱλασάμην, Ep. σσ. spoken only of gods, *to appease, to propitiate, to conciliate, to render gracious or favorable*, with accus. θεῶν, Ἀθήνην, 1, 100. 147. 386. Od. 3, 419; τινά μοι, 1, 472. cf. h. 20, 5. (Kindred forms, ἱλαμαι, ἱλάομαι; prop. ἱ, sometimes ἱ, 1, 100.)

ἱλημι, poet. (from root ἱλάω), only imperat. ἱληθι and perf. subj. ἱλήκησι, optat. ἱλήκοι, *to be propitiated, gracious, favorable*, ἱληθι, be gracious, in addresses to the gods, *Od. 3, 380. 16, 184. The perf. with signif. of pres. with dat. Od. 21, 365. h. in Ap. 165.

ἱλιάς, ἄδος, ἡ, prop. adj. *Trojan, of Troy*; as subst. subaud. ποίησις, the *Iliad*.

Ἰλήϊος, ov, Ep. for Ἰλειον, *Ilian, relating to Ilus*. τὸ πεδίον Ἰλήϊον, the Ilian

plain; the Schol. says it was so called from the monument of Ilius, cf. Ἴλιος, 2. But, in the first place, this region was never so called; in the next, Agénor would in that case have retired from Ida and gone back; more correctly, Lenz understands (Ebene von Troj. S. 226) the plain back of Troy towards Ida. Crates therefore has amended it to Ἰδῆ-τον, and Voss translates, *the Idæan plain*, 21, 558; cf. Köpke Kriegswes. d. Griech. S. 193.

Ἰλιονεύς, ἦος, ὁ (ι), son of Phorbas, a Trojan, slain by Peneleus, 14, 489. (The first ι long.)

Ἰλιόθεν, adv. from Ilium (Troy), 14, 251.

Ἰλιόθι, adv. at Ilium (Troy), always Ἰλιόθι πρὸς, before Ilium (Troy), 8, 561. Od. 8, 581.

Ἰλιον. τό = Ἴλιος, q. v.

Ἴλιος, ἡ, (ι) (τὸ Ἴλιον, 15, 71†), *Ilios* or *Ilium*, the capital of the Trojan realm, afterwards called *Troja*; *Troy*. It received its name from its founder, Ilius. This city, with its citadel (Πύργος), in which was the sanctuary of Athênê, and the temple of Zeus and Apollo (22, 191) called by the later Greeks τὸ παλαιὸν Ἴλιον, was situated upon an isolated hill in a great plain (20, 216), between the two rivers Simoeis and Scamandrus, where they approached each other. Their confluence was to the west of the city. It was thirty stadia beyond Novum Ilium, about six Roman miles from the sea. On the west side of the city, towards the Grecian camp, was the great gate, called the Σκαίαι πύλαι, also called Dardanian. Now the village *Bunar-Baschi* occupies its site. *New Ilium* lay near to the coast, only twenty stadia from the mouth of the Scamander; originally a village with a temple of Athênê, which under the Romans grew into a city; now *Trojaßi*, cf. Lenz, *die Ebene vor Troja*, 1797. Ἴλιος is also applied to the whole Trojan realm, 1, 71, 18, 58, 13, 717. (The first ι long; the second also long in 21, 104.)

Ἰλιόφω, Ep. for Ἰλιόν, 21, 295.

ἱλλάς, ἄδος, ἡ (ἱλλω, εἶλω), prop. that which is twisted (of thongs or any thing flexible), *a string, a rope*, plur. 13, 572.†

Ἴλιος, ὁ, *Ilius*, 1) son of Dardanus and Batea, king of Dardania, who died without children, Apd. 3, 12. 2) son of Tros and Calirrhōs, father of Laomedon, brother of Ganymede, founder of Ilium, 20, 232. His monument was situated beyond the Scamandrus, midway between the Scæan gate and the battle-ground, 10, 415, 11, 166, 371. 3) son of Mermerus, grandson of Pheres, in Ephyra, Od. 1, 259.

ἱλῦς, ὕος, ἡ, prob. from εἰλύω, *mud, mire*, 21, 318.†

ἱμάς, ἄντρος, ὁ (ι, rarely ι, from ἡμι), *a leathern thong*, 21, 30. 22, 397; hence 1) *a thong or strap* for harnessing horses,

8, 544, 10, 475; also *a trace*, 23, 324. 2) the *straps* with which the chariot-body was fastened, 5, 727. 3) the *whip-thong, a whip*, 23, 363. 4) the *thong* for fastening the helmet under the chin, 3, 371; also the *thongs* with which the helmet was lined for protection, 10, 2. 265) the *magic-girdle, the cestus* of Aphroditê, which, by its magic power, inspired every one with love, 14, 214. 219. 6) the *thongs* of pugilists, *caestus*, which were made of undressed leather and wound around the hollow of the hand, 23, 684. 7) In the Od., the *thong* fastened to the bolt of the door, and drawn through a hole. To shut the door, the bolt (καλῆς) was drawn forward, and fastened to the κορώνη; to open the door, the thong was first untied, and then the bolt pressed back with a hook, Od. 1, 4. 424, 802.

ἱμάσθλη, ἡ (ἱμάσσω), prop. *a whip-thong*, then *a whip*, 8, 43, and Od.

ἱμάσσω (ἱμάς), aor. 1 ἱμάσα, Ep. σσ, to *whip, to lash, to strike*, ἱππους, ἡμίονους, 11, and Od.; πλῆγαῖς τινα, 15, 17; metaph. γαῖαν, to *strike (lash) the earth* with lightning spoken of Zeus, 2, 782. h. Ap. 340.

ἱμβρασίδης, ου, ὁ, son of Imbrassus = *Peirus*, 4, 520.

ἱμβριος, ὁ, son of Mentor of Pedæon, husband of Medesicastê, son-in-law of Priam, slain by Teucer, 13, 171, 197. [2] As adj. of *Imbrus, Imbrian*, 21, 43.]

ἱμβρος, ἡ, 1) an island on the coast of Thrace, famed for the worship of the Caberi and of Hermês; now *Imbro*, 13, 33, 24, 78. 2) a city on the above island, 14, 281, 21, 43.

ἱμεῖρω, poet. and Ion. ἱμερος (ι), 1) *to long for, to desire ardently*, with gen. κακῶν, Od. 10, 431, 555. 2) Mid. as depon aor. 1 ἱμεράμην; more frequently with gen. αἰψ, Od. 1, 41; and with infin. 11, 14, 163. Od. 1, 59.

ἱμεν and ἱμεναι, see εἰμι.

ἱμερόεις, εσσα, εν (ἱμερος), *awakening desire or longing; enchanting, fascinating, lovely, agreeable*, χορός, 18, 603; αὐδῆ, Od. 1, 421; γόος, the lamentation of longing desire, Od. 10, 398; chiefly *charming, exciting amorous passions*, στῆθεα, 3, 397; ἔργα γάμοιο, 5, 429. Neut. as adv. ἱμερόεν κιδάριζε, 18, 570.

ἱμερος, ὁ (ι), *longing, ardent desire* for a person or thing, τινός, 11, 89, 23, 14, 108, and also connected with a gen. of the object: πατρὸς ἱμερος γόοιο, a strong desire to mourn his father [Cp.], Od. 4, 113; esp. *amorous desire, love*, 3, 140, 14, 198.

ἱμερότης, ἡ, ὅν (ἱμεῖρω), *longed for, attractive, lovely*, epith. of a river, 2, 751;† of the harp, h. Merc. 510.

ἱμμεναι, see εἰμι, cf. Thiersch, § 229, a. ἱνα, 1) Adv. of place, *where, in which place*, 2, 558. Od. 6, 322; for ἐκεῖ, there, 10, 127. 2) More rarely, *whither*, Od. 4, 821, 6, 55. In Od. 6, 27, it is explained

as an adv. of time, *when*; and Od. 8, 313, *how*; in both places, however, the *local* signif. is predominant; in the first, we may translate *ἴνα, whereat* (on which occasion); and in the second, *how*—*there*, cf. Nitzsch ad Od. 4, 821. II) Conjunct. *that, in order to*, denoting purpose. 1) With the subj. after a primary tense (pres., perf., fut.), 1, 203. 3, 252. 11, 290; and after an aor. with pres. signif. 1, 410. 19, 347. Apparently the indicat. is often found here, since the Ep. subj. shortens the long vowel, 1, 363. 2, 232. 2) With the optat. after an historical tense (imperf., pluperf., aor.), Od. 3, 2. 77. 5, 492. As exceptions, notice α) The subj. stands with a preceding historical tense α) When the aor. has the signif. of the perf., Od. 3, 15. 11, 93. β) In the objective representation of past events, 9, 495. δ) The optat. follows a primary tense, when the declaration assumes the character of dependent discourse (in H. examples are wanting), cf. ὅρα. Sometimes the subj. and optat. follow one after the other in two dependent clauses, 15, 596. 24, 584. Od. 3, 78. 3) *ἴνα μή*, that not, 7, 195. Od. 4, 70; constr. as in *ἴνα*, 1, 2; *ἴνα μή*. in Il. 7, 353, is explained by the Schol. by *ἐάν μή*, if not; the verse is, however, suspected. 4) With other particles, *ἴνα δή*, *ἴνα περ*, 7, 26. 24, 382.

ἰνδάλλομαι (*εἶδος, εἰδάλμιος*), *to present oneself in view, to appear, to show oneself*, 23, 460. Od. 3, 246. h. Ven. 179. The dat. *τινί* indicates him to whom any thing appears. *ἰνδάλλετό σφισι πᾶσι τεύχεσι λαμπρόμενος Πηλεΐωνος*, he (viz. Patroclus) appeared to all, gleaming in the arms of Peleides, 17. 213. (As the sense appears to be 'he was like Achilles,' Heyne, Bothe, and Spitzner, after Aristarchus, have adopted *Πηλεΐωνι*. Commonly the nom. indicates the person who appears, or in whose character any one appears; the dat., however, is not unusual, cf. Od. 3, 246, where formerly stood *ἀθανάτοις*; h. Ven. 179, *ὥς μοι ἰνδάλλεται ἦτορ*, as he appears to me in my mind (= *recollection*), Od. 19, 224; for here Odysseus (Ulysses) is immediately described, as to his exterior. Damm takes it here as mid. = *φαντάζετα, conceives, imagines* [*ἦτορ* as *nom.*]; so also Voss, 'so far as my mind remembers.'

ἱεσι, see *ἱς*.

ἰνίον, τό (ἱ, ἱς), the back bone of the head, *the neck, the nape of the neck*, *5, 73. 14, 495.

ἱρῶ, ὅς, ἦ, see *Λευκοθέα*.

**ἱωνπος*, ὁ (ἱ, *ἱωνπος*, Strab.), a fountain and rivulet in Delos, h. Ap. 18.

ἱζαλος, ὄν, epith. of αἰεῖ ἀγριος, prob. *fleet-springing, climbing*, from αἰσσω or *ικνεύσθαι* and ἄλλομαι; other say, *lascivious*, from ἱζύς, 4, 105.†

ἱζον, es. e, see *ἱκω*.

ἱζύς, ὅς, ἦ, *the flank or side of the*

body, the region above the hips, ἱζυῖ, Ep. contr. dat. for ἱζυῖ, *Od. 5, 231. 20, 544.

ἱξίων, ἑωνος, ὁ, *Ixion*, king of Thes-saly and husband of Dia, who bore Peirithous by Zeus; from this ἱξίωνος, ἱγίον, *pertaining to Ixion*; ἄλοχος, 14, 317.

ἱοβάτης, ὄν, ὁ, king of Lycia, father of Antia, and father-in-law of Proetus, who sent Bellerophontes to him, that he might put him to death. H., 6, 173, mentions not his name, but Apd. 2, 2. 1; cf. *Ἀντεια* and *ἱοπίος*.

ἰοδνεφής, ἐς (ἱ, from ἱον, νέφος), *violet-coloured, purple*, and generally, *dark-coloured*, εἶπος, *Od. 4, 135. 9, 426.

ἰοδόκος, ὄν (ἱ, from ἱός, δέχομαι), *containing arrows, arrow-holding*, φαρέτρη, Od. 21, 12. 60.†

ἰοειδής, ἐς (ἱ, from ἱον, εἶδος), *violet-coloured*, and generally, *dark-coloured*, cf. *πορφύρεος*, epith. of the sea, 11, 298. Od. 5, 56.

ἰόεις, ἄσσα, ἐν (ἱ, from ἱον), *violet-coloured, dark-coloured* (as *πολύς*), *σι* *δηρος*, 23, 850.

ἱοκάστη, ἦ, see *Ἐπικάστη*.

ἱόμωρος, ὄν (ἱ), a reproachful epith. of the Argives, *4, 242. 14, 479; according to most critics, *skilled with the arrow, fighting with arrows*, from ἱός and μῶρος (= *μῆρος*). Schol. οἱ περὶ τοὺς ἱοὺς μεμορημένοι, cf. *ἐγχεσίμωρος*; sense: ye, who only fight at a distance with missiles, but will not attack the enemy in close conflict with sword and spear. It indicates, therefore, cowardice; and from many passages in H., it appears that archery was little reputable. Köppen, without probability, takes it as an honorary epithet. But as the *ι* here is short, and the *ε* in ἱός is always long, consequently several other explanations have been sought Schneider derives it from *ἰά*, voice, and translates, 'ready with the voice, boastful, braggarts.' Others, from ἱον, explaining it, 'destined to the fate of the violet,' i. e. a short-lived fate, or, to a violet-coloured, i. e. a dark fate, etc.

ἱον, τό (ἱ), *a violet*, Od. 5, 72.† h. Cer. 6. There were, according to Theophr. Hist. Plant. 6, 6, white, purple, and black. *ἱονθάς*, ἄδος, ἦ, *shaggy, hairy*, epith. of wild goats, Od. 14, 50.† (From ἱονθος, akin to *ἄνθος*.)

ἱός, ὁ (ἱ, from ἱημι), plur. οἱ ἱοί and once τὰ ἱά, 20, 68;† prop. that which is cast, *an arrow*, cf. *ἱστός*.

ἱος, ἱγ, ἱον, Ep. for εἰς. *μία*, ἐν, in gen. and dat. with altered accent, ἱγς, ἱῶ, 6, 122; ἱγ, *one*, 9, 319. τῇ δέ τ' ἱγ ἀναφαίνεται ὄλεθρος, supply βοί, to one (cow) death appeared, 11, 174. Od. 14, 435.

ἱοστέφανος, ὄν (στέφανος), *violet-crowned*, h. 5, 18.

ἱότης, ητος, ἦ (ἱ, prob. from ἱς), only in the dat. and accus. *will, resolution, counsel, bidding, advice*, 15, 41; often θεῶν ἱότητι, by the will of the gods, 19, 9. Od. 7, 214. ἀλλήλων ἱότητι, the counsel of each other, 5, 874.

Ἴουλος, ὁ (οὐλος), *the first down, the earliest appearance of beard only in the plur.* Od. 11, 319.†

ἰοχάρα, ἡ (ἰ, from ἰός, χαίρω), *de-lighting in arrows, arrow-loving*, epith. of Artēmis; as subst. *mistress of the bow, huntress*, 21, 480. Od. 11, 198.

ἰππάσσομαι, depon. mid. (ἵππος), *to guide horses, to drive a chariot*, 23, 426.† Ἰππασίδης, οὐ, ὁ, son of Hippasus = Charops, 11, 426: = Socus, 11, 431; = Hypsēnor, 13, 411: = Apisāon, 17, 348.

Ἰππασος, ὁ, 1) father of Charops and Socus, a Trojan, according to Hyg. f. 90, son of Priam, 11, 425. 450. 2) father of Hypsēnor, 13, 411. 3) father of Apisāon, 17, 348.

ἵππειος, ἡ, οὐ (ἵππος), *of a horse, belonging to a horse, ζυγόν, φάτνη, ὄπλῃ, ἱ., κάπη*, Od. 4, 40. ἵππειος λόφος, a crest of horse-hair, 11, 15, 537.

ἵππεύς, ἦος, ὁ (ἵππος), plur. once ἵππεῖς, 11, 151; a knight; in H. *a charioteer, one who guides horses*, 11, 51; = ἡνίοχος, for the most part, opposed to πεζός, *one who fights from a chariot*, 2, 810. 11, 529; also a combatant for a prize in a chariot, 23, 262. cf. ἡνίοχος, παραβιάτης.

ἱππηλάσιος, ἡ, οὐ (ἐλαύνω), *good for travelling with horses, passable for chariots*. ἱππηλάσιος ὁδός, a chariot-road, *7, 340. 439.

ἱππηλάτα, ὁ, Ep. for ἱππηλάτης, only nom. sing. (ἐλαύνω), *a charioteer, a horseman*, epith. of distinguished heroes, 4, 387. Od. 3, 436; always in the Ep. form.

ἱππηλάτος, οὐ (ἐλαύνω), *suited to driving horses, convenient for travelling, νῆσος* (convenient for a race-ground, V.), *Od. 4, 607. 13, 242.

Ἰππημόλγοι, οἱ, *the Hippomolgi*, prop. horse-milkers, from ἵππος and ἀμέλω, Scythian nomades, who lived upon mare's milk; Strab., VII. p. 260, after Posidonius, places them in the north of Europe. H. calls them ἀγαυοί, from their simple mode of life, 13, 5.

ἱππιοχαίτης, οὐ, ὁ (χαίτη), *of horse-hair, λόφος*, 6, 469.

ἱππιοχάρμης, οὐ, ὁ (χάρμη), *that practises fighting from a chariot, a charioteer*, 24, 257. Od. 11, 259.

ἱππόβοτος, οὐ (βόσκω), *pastured by horses, horse-nourishing*, epith. of Argos, because the plain of this city, abounding in water, was suited to the pasturing of horses; also spoken of Tricca and Elis, 4, 202. Od. 21, 347.

Ἰπποδάμας, ἀντρός, ὁ, a Trojan, slain by Achilles, 20, 401 (= ἱππόδαμος).

Ἰπποδάμεια, ἡ, *Hippodameia*. 1) daughter of Atrax, wife of Pirithous, mother of Polyætēs, 2, 742. 2) daughter of Anchises, wife of Alcatheus, sister of Aeneas, 13, 429. 3) prop. name of Briseis, according to Schol. ad 11. 1, 184; see Βρισηΐς. 4) a handmaid of Penelopē, Od. 18 182.

ἱππόδαμος, οὐ (δαμάω), *horse-subduing, horse-taming*, epith. of heroes, and also of the Trojans and Phrygians, 2, 230. 10, 431. Od. 3, 17.

Ἰππόδαμος, ὁ, *Hippodamus*, son of Merops, from Percôtē, a Trojan, slain by Odysseus (Ulysses), 11, 335.

ἱππόδαυσος, εἰα, υ (δαύς), *thickly covered with horse-hair, κόρυς*, 3, 369; *κυνέη*, Od. 22, 111.

ἱππόδρομος, ὁ (δρόμος), *a race-course for chariots*, 23, 330.†

ἱππόθεν, adv. (ἵππος *from a horse*), *Od. 8, 515. 11, 531.

Ἰππόθεος, ὁ, 1) son of Lethus from Larissa, grandson of Teutamus, leader of the Pelasgians, 2, 840, seq.; he is slain, 17, 217—318. 2) son of Priam, 24 251.

ἱπποκέλευθος, οὐ (κέλευθος, *travelling by horses, fighting from a chariot*, epith. of Patroclus, in *16, 126. 584. 839; since being the charioteer of Achilles he fought not on foot. Thus the better Gramm. Eustath. Ven. Schol. The interpret. δὲ ἵπποις κελεύεις, thou that commandest horses, is contrary to the *usus loquendi*. Bentley would write, ἱπποκελεύσσης.)

ἱππόκομος, οὐ (κόμη), *set with horse-hair, crested with horse-hair, τρυφάλεια, κόρυς*, *12, 339. 13, 132, seq.

ἱπποκορυστής, οὐ, ὁ (κορύσσω), *arming horses, or more correctly passive, furnished with horses for fighting*, epith. of heroes fighting from war-chariots, *2, 1. 16, 287. 21, 205.

Ἰπποκόων, ὠντρός, ὁ, a relative and comrade of the Thracian king, Rhesus, 10, 518. (From κοεῖν = νοεῖν, acquainted with horses.)

Ἰππόλοχος, ὁ, 1) son of Bellerophon, father of Glaucus, 6, 119. 197; king of the Lycians, 17, 140, seq. 2) a Trojan, son of Antimachus, slain by Agamemnon, 11, 122.

Ἰππόμαχος, ὁ, son of Antimachus, a Trojan, slain by Polyætēs, 12, 189.

Ἰππόνοος, ὁ (αὐαῖναι with horses), 1) a Greek, slain by Hector, 11, 303. 2) prop. name of Bellerophon, cf. Schol. ad 11. 6, 155.

ἱπποπόλος, οὐ (πολέω), *to go about with horses, horse-driving*, epith. of the Thracians, 13, 4. 14, 227.

ἵππος, ὁ, a horse, a steed; ἡ ἵππος, a mare; also θήλειες ἵπποι, 5, 269; and ἵπποι θήλειαι, 11, 681. H. uses both genders, but chiefly the fem., since mares were regarded as better suited for travelling and fighting, 2, 763. 5, 269. Od. 4, 635. The heroes of the Trojan war used horses only for drawing chariots: though 10, 513, is mly understood of riding, but not with entire certainty. See κέλης and ἄρμα, Od. 4, 590; hence, 2) In the plur., and rarely in the dual (5, 13. 237), a pair of horses, or a team, in connexion with ἄρμα, 12, 120; and often ἵπποισιν καὶ ὄχεσφιν, 12, 114, 119; hence also α) the chariot itself, 3,

265. 5, 13, etc.; hence, ἄλλες ἵπποι, the chariot of the sea, for a ship, Od. 4, 708. *b*) warriors fighting from a chariot, in opposition to πεζοί, Od. 14, 267. ἵπποι τε καὶ ἄνθρωποι, Il. 5, 554. 16, 167.

ἵπποσύνη, ἡ (ἵππος), the art of managing horses and of fighting from a chariot, 4, 403. 11, 503; also in the plur. 16, 776. Od. 24, 40.

ἱππότα, ὁ, Ep. for ἱππότης (ἵππος), a charioteer, a warrior fighting from a chariot, epith. of heroes, esply of Nestor, only Ep. form, often in the Il., and Od. 3, 68.

ἱπποτάδης, ου, ὁ, a descendant of Hipotes = *Æolus*, Od. 10, 2. 36.

ἱππότης, ου, ὁ, son of Poseidōn or of Zeus, father of *Æolus*, according to H. and Ap. Rh. 4, 778; others say grandfather of *Æolus*, through his daughter Arne, see Αἰόλος.

ἱπποτιών, ωνος, ὁ, a Mysian, father of Moirys, 13, 392; slain by Meriones, 14, 514, or perhaps another.

ἱπποურიς, ἰδος, ἡ (οὐρά), as fem. adj. furnished with a horse-tail, κυνέη and κόρυς, 3, 337. 11, 42. Od. 22, 124.

ἱπτομαι, depon. mid fut. ἵπτομαι, aor. ἱπάμην, to press, to squeeze; but only in the metaph. sense, to oppress, to afflict (strike, V.) with accus. (spoken of Zeus and Apollo) λαόν, 1, 454. 16, 237; (of Agamemnon,) to chastise, to punish, 2, 193 (related to ἵπος, ἱπῶν), *11.

ἱπαί, αἰ or ἱπαι, different readings, 18, 531, for εἵπαι, q. v.

ἱπεύς, Ep. and Ion. for ἱεπεύς.

ἱεύνω, Ep. and Ion. for ἱερεύω.

Ἴρη, ἡ ed. Wolf, Ἴρη ed. Spitzner, a city in Messenia (different from Εἵρα), one of the towns promised by Agamemnon to Achilles as a dowry, 9, 150. Paus. calls it the later Ἀβία; Strab. VIII. 360, incorrectly, Ἴρα, on the way from Andania to Megalopolis. Spitzner has adopted Ἴρη, which was the common reading in Paus., and which the rule of accent requires. Aristarch., on the other hand, writes Ἴρη, cf. Spitzner.

ἱρηξ, ἦκος, ὁ, Ion. and Ep. for ἱεραξ (ἱερός), a hawk or falcon, to which species also the κίρκος belonged, Od. 13, 86; prop. the sacred bird, because the soothsayers observed and divined from its flight, 13, 62. 16, 582 (only in the contr. form with ἱ).

*Ἴρις, ἰδος, ἡ, accus. *Ἴριν, Iris, according to Hes. daughter of Thaumās and Electra; in the earlier rhapsodies of the *Iliad* only, she is the messenger of the gods, not only amongst each other, 8, 398. 15, 144; but also to men, 2, 786. She interposes of her own accord, 3, 122. 24, 74; and brings spontaneously the commands of Achilles to the winds, 23, 198. She commonly appears in a foreign form, e. g. as Polites, 2, 791; and Laodikḗ (Laodice), 3, 122. Her fleetness is compared to the fall of hail, or to wind, 15, 172; hence ἀελλόπος, ποδῆρεμος. In the later poets

she is goddess of the rainbow. (According to Herm. Sertia, from εἶρω, to join.)

Ἴρις, ἰδος, ἡ, dat. plur. ἱρισίν, 11, 27; the rainbow, which in ancient times passed with men as a message from heaven, 17, 547.

ἱρός, ἡ, ὄν (ἱ), Ep. for ἱερός.

*Ἴρος, a beggar in Ithaca, who was prop. called *Arnaeus*, but was denominated Ἴρος, messenger (from Ἴρις), because the suitors thus employed him. He was large in person, but weak, and insatiably greedy; he was beaten by Odysseus (Ulysses), whom he insulted, Od. 18, 1—7. 73. 239.

ἱς, ἰνός, ἡ, dat. plur. ἱνεσι (ἱ), 1) *sinew, muscle, nerve*; in the plur. Od. 11, 219. Il. 23, 191; esply the neck-sinews, 17, 522. 2) *muscular power, bodily strength, vigour, strength*, prim. of men, 5, 245. 7, 269; also of inanimate things, ἀνέμου and ποταμοῦ, 15, 383. 21, 356. 3) Since strength is the prominent trait of every hero, the strength of the hero is spoken of by a circumlocution for the hero himself. κρατερὴ ἱς Ὀδυσῆος, the vigorous strength of Odysseus (Ulysses), for the powerfully strong Odysseus, 23, 720; Τηλεμάχου, Od. 2, 409; cf. βίη, σθένος.

ἱσάζω (ἴσος), fut. ἱσάσω, aor. 1 mid. Ep. iterat. form ἱσάσκειτο, 24, 607; act. to make equal, spoken of a woman weighing wool in scales, 12, 435; see ἔχω. 2) Mid. to make oneself equal, to esteem oneself equal, τινα, 24, 607.

ἱσαν, 1) 3 plur. imperf. from εἶμι. 2) Ep. for ἦδσαν, see Εἶδω, B.

Ἰσανδρός, ὁ (man-like), son of Bellerophon, slain by Ares in an engagement against the Solyimi, 6, 197. 203.

ἱσασί, see Εἶδω, B.

ἱσάσκειτο, see ἱσάζω.

ἱσθι. imper. see Εἶδω, B.

ἱσθμιον, τό (ἱσθμός), prop. what belongs to the neck, a necklace, a neck-band, Od. 18, 300.†

ἱσκω, Ep. (from root IK, εἴκω), poet. form of εἰσχω, only pres. and imperf. to make equal, to make similar, to liken, τί τινα. φωνῇ ἀλόχοις (for φωνῇ ἀλόχων) ἱσκονσα, making the voice like the voices of the wives [i. e. imitating their voices], Od. 4, 279. 2) In thought: to deem like, to esteem equal or like. ἐμε σοὶ ἱσκόντες, esteeming me like thee (i. e. taking me for thee, V.), 16, 41. cf. 11, 799. 3) In two places, Od. 19, 203, and 22, 31, some critics explain ἱσκε and ἱσκειν, 'he spake,' as it occurs also in Ap. Rhod. But Eustath., with the more exact critics, interprets it by εἰκάεζε, ὁμοίον, Od. 19, 203. ἱσκε ψεύδεα πολλά λέγων ἐνύμοισιν ὁμοία, prop. uttering many falsehoods, he made them like the truth [uttered many 'specious fictions,' Cp.]; and Od. 22, 31, ἱσκεν ἑκάστος ἀνὴρ, each one imagined, i. e. was deceived in thinking as the following words show, cf. Butt. Lex. p. 279, who

conjectures that ἴσμε should be the reading in Od. 22, 31.

Ἴσματος, ἡ, a city in Thrace, in the realm of the Ciconians, near Maronia, famed for its strong wine, Od. 9, 40. 198. ἰσάθεος, *ov* (ἰ, θεός), *godlike, equal to a god*, epith. of heroes, 2, 565, and Od.

ἰσόμερος, *ov* (ἰ, μόρος), *having an equal share, an equal lot*, 15, 209. †

ἰσόπεδον, τό (πέδον), *an equal bottom, level ground, a plain*, 13, 142. †

ἴσος, ἴση, ἴσων, Ep. for ἴσος, Ep. also in fem. ἴση, q. v. 1) *equal* in quality, number, value, strength; sometimes also *similar*; absol. ἴσων θυμὸν ἔχειν, 13, 704; with dat. δαίμονι, 5, 884; Ἀρηϊ, 11, 295; and even often with the dat. of the pers., although the comparison concerns only something belonging to the person. *ov* μὲν σοὶ ποτὶ ἴσων ἔχω γέρας for γέρας τῷ σὺ γέραϊ ἴσων, I never receive a reward equal to thine, 1, 163. cf. 17, 51. 2) *equally shared*. ἴση μοῖρα μένουσι καὶ εἰ μάλᾳ τις πολεμίζῃ, there is an equal portion to him who remains behind (at the ships), and to him who fights ever so vigorously, 9, 318; often ἴση alone, 11, 705. 12, 423. Od. 9, 42. 3) The neut. sing. as adv. ἴσων and ἴσα. ἴσων κηρί, like death, 3, 454. 15, 50; oftener the neut. plur. ἴσα τεκέσσει, 5, 71. 15, 439; and with prep. κατὰ ἴσα μάχην τανύειν, to suspend the fight in equipoise, to excite it equally, 11, 336. ἐπ' ἴσα, 12, 436. The passage Od. 2, 203, is variously explained. κρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδὲ ποτ' ἴσα ἔσσεται, thy possessions are consumed, and never will the like be to thee, i. e. that which is consumed will never be replaced. Thus Nietzsche, and this appears most natural. Eustath. says, 'they will never remain equal,' i. e. will be continually decrease. Others, as Voss, 'there will be no equity.' Both are contrary to the Hom. usus loquendi.

Ἴσος, δ, son of Priam, slain by Agamemnon, 11, 101.

ἰσοφαρίζω (ἰ, from ἴσος and φέρω), *to put oneself on an equality with any man, to liken, to compare oneself to in any thing; τυτὴ μένος, to any man in strength*, 6, 101; ἔργα Ἀθήνη, 9, 390; and with the dat. alone, 21, 194.

ἰσοφόρος, *ov* (φέρω), *bearing a like burden, of equal strength*, βόες, Od. 18, 373. †

ἰσῶς (ἴσος), only optat. aor. ἰσωσαίμην, *to make equal, mid. to become equal*, with dat., Od. 7, 212. †

ἴστημι, imperf. ἴστην, 3 sing. Ep. iterat. form ἴστασκε, ἴστασχ', Od. 19, 574; fut. στήσω, aor. 1 ἔστησα, also Ep. 3 plur. ἔστασαν for ἔστησαν, 12, 55. 2, 525 (ἴστασαν, Spitzner). Od. 3, 182. 18, 307 (cf. ἔπρεσε); aor. 2 ἔστην, Ep. iterat. form στάσκον, and 3 plur. Ep. ἔσταν and στάν, subj. στῶ, 2 sing. στήης for στής, etc., 1 plur. Ep. στέωμεν and στεύμεν for στώμεν, infin. στήμεναι for στήναι, perf.

ἔστηκα, and pluperf. ἔστηκειν; the dual and plur. only in the syncop. forms: dual ἔστατον, plur. ἔσταμεν, ἔσταντε, and poet. ἔστητε, 4, 243. 246; 3 plur. ἔστανσι, subj. ἔστω, optat. ἔσταιν, infin. ἔστανεναί, ἔστανεν, partic. only the oblig. case, ἔσταότος, etc., pluperf. dual ἔστατον, 3 plur. ἔσταναν; mid. fut. στήσομαι, aor. ἔστησάμην, aor. pass. ἐστάθην, signif.: I) Trans. in the pres. imperf. fut. and aor. 1, *to place, to cause to stand*, of animate and inanimate objects, hence 1) *to put up, to set up, to place erect*, with accus. 2, 525; ἔγχος, 15, 126; τρίποδα, 18, 344. 2) *to cause to rise, to raise*, νεφέλας, 5, 523. Od. 12, 405; κονίης ὀμαλήν, 13, 336; hence metaph. *to excite, to stir up*, φυλόπαιδα, ἔριν, Od. 11, 314. 16, 292. 3) *to cause to stand, to hinder, to bring to a stand, to check, to stop* (in their course), ἵππους, 5, 368; νέας, to anchor the ships, Od. 2, 391. 3, 182; μύλην, to stop the mill, Od. 20, 111; hence, to cause to stand in the balance, i. e. *to weigh, to balance*, 19, 247. 22, 350. II) Intrans. and reflex. in the aor. 2 perf. and pluperf. act. 1) *to place oneself, to stand, perf. ἔστηκα*, I have placed myself, or I stand; ἔστηκειν, I stood, in which signif. the mid. is used to supply the pres. imperf. and fut. both of animate and inanimate things. 2) *to stand*, of warriors, 4, 334; νῆες, σκόλορες, 9, 44. 12, 64. 3) *to stand up, to arise*, 1, 535; *to stand forth, to lift oneself*, χρημνοί, 12, 55, ὀρθαὶ τρίχες ἔσταν, the hair stood erect, 24, 359. ὀφθαλμοὶ ὥρεϊ κέρα ἔστασαν, the eyes stood out like horns, Od. 19, 211; hence metaph. ἔβδομος ἔσθηκει μείς, the seventh month had begun, 19, 117; hence ἔσταται, begins, Od. 14, 162. 4) *to stand still, to keep one's place*, κρατερῶς, 11, 410. 13, 56. III) Mid. espily aor. 1. 1) *to place for oneself, to put up*, with accus. κρατήρα θεοῖσι, 6, 528; ἰστόν, to put up the loom-beam, Od. 2, 94; ἰστόν, to raise the mast, 1, 480. Od. 9, 77. ἀγῶνα, to begin a combat, h. Ap. 150. 2) Oftener intrans. and reflex., *to place oneself*, in the passages cited under no. II. II. 2, 473. πάντεςσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς [in balance hangs, poised on a razor's edge. Cp.], 10, 173; see ἀκμῆ. δοῦρα ἐν γαίῃ ἴσταντο, the spears remained sticking in the earth, 11, 574; metaph. νείκος ἴσταται, the contest begins, 13, 333. Cf. on ἔστασαν, Butt. § 107. 6. Thiersch, § 223. Kühner, § 182. Ἰστιά, ἡ, Ep. and Ion. for Ἐστιά, a town in Euboea, on the northern coast, later Ὀρεός, 2, 537. ἰστίη, ἡ, Ion. and Ep. for ἑστία, the domestic hearth, which at the same time was a domestic altar of the household gods; it was the asylum of all suppliants, and an oath by it was peculiarly sacred, *Od. 14, 159. 17, 156. 19, 304. (The middle syllable is always long.) *Ἰστίη, ἡ (Ἰστίη, ed. Herni.), Ep. for Ἐστία, Vesta, daughter of Kronus (Saturn)

and Rhea, tutelary deity of the domestic hearth, of houses and cities, h. 23, 1. 28, 1.

ἰστίον, τό (dim. from ἰστός), prop. any thing woven, cloth; in H. a sail, mly in the plur., 1, 480; sing., 15, 627. Od. 2, 427. The sails were commonly of linen (also called ἀσπίρα). They were attached to the mast by yards. They were hoisted (πεταννύναι, ἀναπεταννύναι) in a favorable wind, and furled (στέλλεσθαι) in an unfavorable, 1, 433. Od. 3, 11.

ἰστοδόκη, ἡ (δέχομαι), the receptacle of the mast, the place in which it was stowed when lowered [its crutch, Cp.], 1, 434.†

ἰστοπέδη, ἡ (πέδη), the mast-slay, a transverse piece of timber, in which the mast of a vessel was fixed, *Od. 12, 51. 162.

ἰστός, ὁ (ἱστημι), 1) the mast, which stood in the middle of the ship, and was attached by two ropes (πρότονος) to the bows and stern of the ship. The mast was taken down, and lay in the ship when at anchor, 1, 434; at departure it was raised (ἀείρειν, στήσασθαι), Od. 2, 424. 9, 77. 2) a loom-beam, the beam upon which the warp was drawn up perpendicularly, so that the threads hung down, instead of lying horizontally upon the warp-beam as with us; hence ἰστών στήσασθαι, to put up the loom-beam, Od. 2, 94. ἰστών ἐποίχεσθαι, to go around the loom in order to weave; for the weaver sat not before it, as with us, but went around, 1, 31. Od. 5, 62. This kind of weaving is still in partial use in India. 3) the warp itself, and generally the web. ἰστών ὑφαίνειν, 3, 125. Od. 2, 104. 109.

ἴστω, imperat. see ΕΙΔΩ, B.

ἴστωρ, ὁρος, ὁ (εἰδέναι), one who is intelligent, one who knows: espily like cognitor, an umpire. ἐν ἴστορι, before the judge, or rather witness (μάρτυρι ἢ κριτῇ, Schol.), *18, 501. 23, 486. ἴστωρ stands in ed. Heyne, and in h. 32, 2, ed. Wolf. The derivation favours the spiritus lenis.

ἰσχάλεός, η, ον, poet. for ἰσχνός, dry, dried, Od. 19, 233.†

ἰσχάνας, Ep. form of ἰσχω; ἰσχανάα, ἰσχανώσιν, Ep. for ἰσχανά, ἰσχανώσιν, Ep. iterat. imperf. ἰσχανάασκον, 1) Act. to hold, to hold back, with accus., 5, 89. 15, 723. 2) to attach oneself to, to strive after, to be eager for, with gen. δρόμου, φιλότητος, 23, 300. Od. 8, 288; and with infin. 17, 572. II) Mid. to check oneself, to delay, to tarry, ἐν νηυσίν, 12, 38. Od. 7, 161. (Only pres. and imperf.)

ἰσχάνω, poet. form from ἰσχω = ἰσχάνας, to hold, to hold back, to hinder, with accus., 14, 387. 17, 747. Od. 19, 42; see κατισχάνω, h. 6, 13.

ἰσχίον, τό, 1) Prop. the hip-joint, the hip-pan, i. e. the cavity in the hip-bone in which the head of the thigh-bone

(μυρός) turns, 5, 305. 2) Mly the hip, the loins, espily the upper part, 11, 339. Od. 17, 234; plur. 8, 340. (Prob. from ἰσχός, akin to ἰζύς.)

*Ἰσχυς, vos, ὁ, son of Elatus, the lover of Corónis, h. Ap. 210.

*ἰσχύω (ἰσχύς), fut. ἴσω, to be strong, to be able, Batr. 280.

ἰσχω, poet. form of ἔχω, only pres. and imperf. chiefly in the signif.: I) to hold, to hold fast, to hold back, τινά, 5, 812; ἵππους, 15, 546; metaph. θυμόν, to restrain the spirit, 9, 256; σθένος, 9, 352. II) Mid. to hold oneself, to restrain oneself, 2, 247; restrain yourself, i. e. be silent, Od. 11, 251. δ) With gen. to restrain oneself from a thing, to cease, λῶβης, πτολέμου, Od. 18, 347. 24, 531.

ἰτέη, ἡ, Ion. for ἰτέα, willow, 21, 350; salix alba, the common osier, Od. 10, 510.

ἰτέη, ἡ, Ion. for ἰτέα, willow, 21, 350; salix alba, the common osier, Od. 10, 510.

ἰτην, imperf. of εἴμι.

*Ἴτυλος, ὁ, son of Zethus and Aëdon, whom his mother killed in a fit of frenzy, Od. 19, 522; cf. Ἀηδών.

*Ἰτυμονεύς, ἦος, ὁ, son of Hyperöchus in Elis, who abstracted from Nestor a part of his herds, and was slain by him, 11, 671, seq.

ἴνυς, vos, ἡ, prop. any circle; in H. the circumference or periphery of a wheel, made of felloes of wood, 4, 486. 5, 724. (Prob. from ἰτέα.)

ἴτω, see εἴμι.

*Ἴτων, ὄνος, ἡ (ἱ), a town in Larissa, in Phthiôtis (Thessaly), with a temple of Athênê, 2, 696. *Ἴτωνος, ὁ, Strab.

ἰγμός, ὁ (ἰζύς), a cry, a cry of joy, a shout, 18, 572.†

ἰζώ (ἱ), to shout for joy, to cry aloud; in H. to terrify an animal by loud crying and shrieking, 17, 66. Od. 15, 162.

Ἰφεύς, ἦος, ὁ (ἱ), see Ἴφς.

*Ἰφθίμη, ἡ, daughter of Icarius and sister of Penelope, wife of Eumêlus of Phœæ, Od. 4, 797.

ἰφθίμος, η, ον and ος, ον, 1) highly honoured, greatly lauded, and generally, active, lively, noble, 5, 415; spoken of women, ἄλοχος, 19, 116. Od. 10, 106. (Prob. from ἰφθ and τιμή, greatly lauded. Schol.; so Wolf and Thiersch.) Hence, 2) to be honored for one's strength, might, &c., strong, brave, mighty, powerful, prim. as epith. of heroes pos. sessed physical power, hence also spoken of head and shoulders, 3, 336. 11, 55.

ἰφί, adv. (prob. an old dat. from ἱς), strongly, powerfully, with might, with power, ἀνάσσειν, μάχεσθαι, 1, 38. 2, 720; δαμῆναι, Od. 18, 156.

*Ἰφιάνασσα, ἡ (ἱ, ruling with power), daughter of Agamemnon and Klytæmnestra (Clytæmnestra), called in the tragic writers Ἰφινέεια, 9, 145.

*Ἰφιδάμας, αντος, ὁ (ἱ), son of Antenor and Theano, who was educated in Thrace with his grandfather Cisseus, 11, 221.

*Ἰφικλήσιος, η, ον, Ep. for Ἰφικλείος, L 2

pertaining to Iphiclus. ἡ βίη Ἰφικλείη, Od. 11, 290.

Ἰφίκλος, ὁ (ἱ in the beginning), son of Phylacus, from Phylacé in Thessaly, father of Protesilaus and Podarces, noted as a runner. His noble herds of cattle were demanded by Neleus of Bias as a price for his daughter of Pero, 2, 705. 23, 636. Od. 11, 289, seq. Cf. Bias.

Ἰφιδέαια, ἡ (ἱ in the beginning), daughter of Triops, wife of Alcæus, mother of Otus and Ephialtes by Poseidôn, Od. 11, 305 (from μέδομαι, the mighty ruler).

Ἰφίνους, ὁ (the first & long) son of Dexius, a Greek, slain by the Lycian, Glaucus, 7, 14.

Ἰφίς, ἰος, ὁ (not Ἰφεύς), accus. Ἰφεία, a Trojan, slain by Patroclus, 16, 417; see Buttm. Gr. Gram. § 51. Rem. 1. p. 192.

Ἰφίς, ἰος, ἡ, daughter of Enyeus, a slave of Patroclus, 9, 667.

Ἰφίος, ἡ, ὢν (ἴφι), or ἴφιος, ἴφι, strong, esp. robust, fat, fattened, only ἴφια μήλα, 5, 556. Od. 11, 108 (the first & long).

Ἰφιδίης, ὁ, son of Iphitus = *Archeptolemus*, 8, 128.

Ἰφιδίω, ὠνος, ὁ (ἱ in the beginning), son of Otrynteus of Hydê, slain by Achilles, 20, 382. (From τίω, avenging powerfully.)

Ἰφίτος, ὁ (ἱ in the beginning) 1) son of Eurytus, from Œchalia, brother of Iolê, an Argonaut. On the journey, when he was seeking the mares which had been concealed by Hêraclês, he gave his bow to Odysseus (Ulysses), in Messenia. When he found them with Hêraclês, he was slain by him, Od. 21, 14, seq. 2) son of Naubolus, an Argonaut of Phocis, father of Schedius and Epistrophus, 2, 518. 17, 306. 3) father of Archeptolemus, 8, 128.

ἰχθυάω (ἰχθύς), Ep. iterat. form, imperf. ἰχθυάσκον, Od. 4, 368; *to fish, to take fish*, *Od. 12, 95.

ἰχθυοίς, εἶσα, ἐν (ἰχθύς), fishy, abounding in fish, epith. of the sea, and of Hylus, 9, 4. 360. 20, 392; κέλευθα, Od. 3, 177.

ἰχθύς, ὄς, ὁ, nom. and accus. plur. ἰχθύες, ἰχθυάς, contr. ἰχθύς, Od. 5, 53. 12, 331; *a fish*; taking fish in nets was already customary, Od. 22, 384, seq. (ν in nom. and accus. sing. long, 21, 127; elsewhere short.)

*ἰχναίος, αἶψα, αἶων (ἰχνος), tracing, tracking, epith. of Themis, who traces out the actions of men, h. in Ap. 94. According to the Gram. from the town *Ichnaë* in Thessaly, where she had a temple. The last derivation Herm. ad loc. prefers.

ἰχναίον, τό (prop. dimin. of ἰχνος), *a trace, a track, a footstep*, 18, 321. h. Merc. 220. μετ' ἰχναίαν ποταμὸν βαίνειν, to follow a man's steps, Od. 2, 406; tracks, Od. 19, 436. 2) Generally, *gait, movement*, 13, 71.

ἰχνος, τό, *a track, a footstep, a trace*, Od. 17, 317.†

ἰχώρ, ὦρος, ὁ, accus. ἰχῶ, Ep. for ἰχώρα (Kühner, § 266, 1. Buttm. § 56, note 6, e); *ichor*, the blood of the gods,—a humour similar to blood, and which supplies its place in the gods, *5, 340. 416.

ἰψ, ἰπός, ὁ, nom. plur. ἰπες (ἰπτομαι), an insect which gnaws horn and vines, Od. 21, 395.†

ἰψαο, see ἰπτομαι.

ἰωγή, ἡ, *a shelter, a protection*. Βορέω, against the north wind, Od. 14, 533;† see ἐπιωγαί.

ἰωή, ἡ (ἰά, ἱ), *a call, a voice*, spoken of men, 10, 139; and generally, *clamour, noise*, of the lyre and the wind, Od. 17, 261. 11. 4, 276; of fire, 16, 127.

ἰώκα, see ἰωκή.

ἰωκή, ἡ (from δίω and διώκω), metaphor. accus. ἰώκα, as if from ἰώξ, 11, 601;† prop. pursuit in battle; and generally, *the tumult of battle, the noise of battle*, plur., 5, 521. 2) Ἰωκή, personified, like Ἐρις, *5, 740.

ἰωχμός, ὁ (ἰωκή), *pursuit, the tumult of battle*, *8, 89. 158.

K.

K, the tenth letter of the Greek alphabet, and the sign of the tenth book.

κάββαλε, Ep. for κατέβαλε, see καταβάλλω.

Καβησός, ἡ, a town in Thrace on the Hellespont, or in Lycia, from which is Καβησόθεν, from K. (ἐνδον refers to Troy), 13, 363.

κάγ, Ep. for κατ' before γ; κάγ γόνυ, for κατά γόνυ (accord. to Bothe, καγγόνυ), 20, 458.†

κάκγανος, ὢν (καίω with a kind of redupl.), *that may be burned, dry*, ξύλα, 21, 364. Od. 18, 308. h. Merc. 136.

καγχαλῶν (Ep. pres. καγχαλῶσι, καγχαλῶν for καγαλῶσι, καγαλῶν), *to laugh aloud, to rejoice*, 6, 514. Od. 23, 1. 59; to laugh to scorn, 3, 43. (From ΚΑΩ, χαλῶν, cachinnor.)

κάγω, contr. from καὶ ἐγώ, 21, 108;† yet rejected by Spitzner.

κάδ, Ep. for κατά before δ, e. g. κάδ δέ, κάδ δώματα, Od. 4, 72.

καδδραβέτην, see καταδραβάνω.

καδδύσαι, see καταδύω.

Καδμείος, ἡ, ὢν (Κάδμος), derived from Cadmus, Cadmëan, in Hom. plur. οἱ Καδμείος, the inhabitants of the citadel Cadmeia, i. e. the Thebans, 4, 391. Od. 11, 276.

Καδμείων, ὠνος, ὁ = Καδμείος, 4, 385. 5, 804.

*Καδυηίς, ἴδος, ἡ, peculiar fem. of Καδμείος, daughter of Cadmus = *Semelê*, h. 6. 57.

Κάδμος, ὁ (Herm. Instruus), Cadmus, son of the Phœnician king Agênor,

brother of Eurḗpa, husband of Harmonia. In his journeyings in quest of Europa, who had been seduced by Zeus, he came at last to Bœotia, and founded the fortress Cadmeia. H. mentions him only as the father of Ino, Od. 5, 334.

ΚΑΔ, see καίνυμαι.

Κάειρα, ἡ, fem. of Κάρι, a female Carian, prob. from the root Κάρι, 4, 142.†

καήμεναί, see καίω.

καθαίρω (αἰρέω), fut. ἦσω, aor. καθεῖλον, subj. Ep. 3 sing. καθέλῃσι, 1) to take (pull or let) down, τί; ἰστία, Od. 9, 149; ζυγόν, 24, 268; ὅσσε θανάοντι, to close the eyes of a corpse, 11, 463; and in tmesis, Od. 11, 426 2) Esly to take down with violence, to cast down, τινά, 21, 327; hence, to overpower, to carry off, spoken of Fate, Od. 2, 100; metaph. of sleep, Od. 9, 372, 373.

καθαίρω (καθαρός), aor. 1 ἐκάθηρα and Ep. κάθηρα, to purify, to cleanse, to wash, with accus. κρητήρας, θρόνους, τραπέζας ὕδατι, Od. 20, 152, 22, 439, 453; ῥυπνώντα, Od. 6, 87; trop. κάλλει προσώπατα καθαίρειν, to adorn with beauty, see κάλλος, Od. 18, 192. 2) to bring away by cleansing, to wash away; ἀπὸ χροῦς λύματα, 14, 171; ῥύπα, Od. 6, 93; with double accus. εἰ δ' ἄγε—αἷμα κάθηρον ἔλθων ἐκ βελών Σαρπηδόνα, 16, 667. In this passage, which is variously explained, place with Spitzner a comma before and after ἐκ βελών, so that it may signify *extra jactum telorum*. Thus Voss: 'Go, beloved Phœbus, to cleanse, beyond the reach of the enemy's spears, Sarpëdon from his blood.' Instead of Σαρπηδόνα, Aristarchus reads Σαρπηδόνι; Eustath., however, defends the double accus. and compares 1, 236, 237, 18, 345. b) In a religious signif. θεεῖω δέρας, to purify a goblet by fumigation with brimstone, 16, 228.

καθάλλομαι, depon. mid. (ἄλλομαι), to leap down; metaph. to rush down, spoken of a tempest, 11, 298.†

καθάπαξ, adv. (ἅπαξ), once for all, entirely, Od. 21, 349.†

καθάπτομαι, depon. mid. (ἄπτω), to touch, to attack, always τινά ἐπέεσσιν, to approach any one with words, a) In a good sense: ἐπ. μαλακοῖσιν τινά, to address any one with kind words, 1, 582; or μελιχρίσις ἐπ., Od. 24, 393; absol. Od. 2, 39, 240, seq. b) In a bad signif. ἀντιβίσις ἐπ., to attack or assail with angry words, Od. 18, 415, 20, 323; absol. 15, 127, 16, 421. (The dat. depends upon κέκλητο cf. Od. 2, 39.)

καθαρός, ἡ, ὄν, clean, unspotted, εἴματα, Od. 2) clean, clear. ἐν καθαρόφ, subaud. τόπω, in a clear place (a place free from dead bodies), 8, 491, 10, 199. 3) Metaph. purr., blameless. καθαρόφ θανάτω, by an honorable death, i. e. not by the halter, Od. 22, 462. Adv. καθαρῶς, purely, h. Ap. 121.

καθεζομαι, depon. mid. (ἐζομαι), only pres. and imperf. to sit down, to sit, ἐπὶ

θρόνου, 1, 536; ἐπὶ λίθοισι, Od. 3, 406; to sit in council, to hold a session, Od. 1, 372. 2) to reside, to dwell, Od. 6, 295.

καθέγκα, see καθήμι.

καθεῖατο, see κάθημαι.

καθεῖσα (εἶσα), defect. aor. to seat, to cause any one to be seated, τινά ἐπὶ θρόνον, 18, 389. 2) to set down, to place, to cause to remain, 2, 549. 3, 382; τινά σκοπόν, to place a man as a spy, Od. 4, 524.

καθέζει, see κατέχω.

καθεύδω, imperf. Ep. καθεύδων, only pres. and imperf. to sleep, to rest, 1, 611; ἐν φιλότῃ, Od. 8, 313. According to Eustath. [ἀναπίπτειν ὡς ἐπὶ ὕπνῳ], it signifies in 11, 1, 611, 'to lie down to sleep.' (This, however, is not the necessary sense, since the usual signif. does not conflict with 2, 2, where οὐκ ἔχε νήδυμος ὕπνος forms an antithesis with εὐδον παννύχιοι, cf. Schol. ad 11, 2, 2. Am. Ed.)

καθεψιάομαι, depon. mid. (ἐψιάομαι), to deride, to mock, τινός, Od. 19, 372.†

κάθημαι (ἤμαι), imperf. ἐκάθημην, 3 sing. καθήστο and ἐκάθητο, h. 6, 14; 3 plur. καθεῖατο, Ep. for κάθητο. to sit down, παρά τινι, 7, 443; ἐν ὃν ἐπὶ τινι, 11, 76, 14, 5; esly to sit at ease, to sit in state, to be throned, Od. 16, 264.

κάθηρα, see καθαίρω.

καθεύρω (ιδρύω), to seat, to cause to sit, τινά. Od. 20, 257.†

καθίζάνω (ιζάνω), to seat oneself, θῶκόνδε, Od. 5, 3.†

καθίζω (ἴζω), imperf. κάθιζον, once ἐκάθιζον. Od. 16, 408 (Butim. Lex. p. 122, would read δὲ κάθιζον), aor. ἐκάθισα, part. Ep. καθίσσας, 1) Trans. to seat, to cause to sit, with accus. 11; ἀνδρῶν ἀγοράς, to constitute, to convoke assemblies of men, Od. 2, 69; proverbially, καθίζεν τινά ἐπ' οὐδὲ, to seat any one upon the ground, i. e. to plunder him of his property, h. Merc. 284; see οὐδας. 2) Intrans. to seat oneself, to sit, ἐπὶ, παρά τινι, 8, 436; and alone, 3, 426. Od. Od. 4, 649.

καθήμι (ἴημι), aor. 1 καθέγκα, inf. aor. 2 καθέμεν, Ep. for καθεῖναι, 1) to send down, to cast down, with accus. οἶνον λανκαρίης, to send or pour wine down the throat, 24, 642; ἵππους ἐν δίναις, to sink the horses in the waters, in order to propitiate the river-god, 21, 132; κεραυνὸν χαμάζε, 8, 134 (by tmesis). 2) to let down, to lower, ἰστία ἐς νῆας. (d. 11, 72. h. Ap. 503. 481. (On the dual aor. 2 καθετον, see Butim. Ausf. Gram. § 33. 3. Rem. 3.)

καθικνέομαι (ικνέομαι) only aor. καθικόμεν, to go to, to reach, to arrive at, to touch, to hit; only metaph.; spoken only of disagreeable things. ἐμὲ καθικέρο πένθος, Od. 1, 342. μάλα πῶς με καθίκεο θυμὸν ἐνίπῃ, thou hast exceedingly touched (= wounded) my heart by reproach, 14, 104.

καθίστημι (ἵστημι), imperf. pres. Ep. καθίστα, aor. 1 κατέστησα, aor. 1 mid. κατεστήσαμην, 1) Only trans. to put

down, to set down, to put away; with accus. κρητήρα, the mixer, 9, 202; νῆα, to direct the ship down, i. e. to shore [appelle navem], Od. 12, 185; hence Πύλονδε καταστήσαι τινα, to convey any one to Pylos (connected with ἐφέσσαι, to put ashore [but Fäsi aft. Schol. to take him on board: a hysteron-proteron]), Od. 13, 274. II) Mid. = act. to let down, λαΐφος βοεύσιν, h. Ap. 407.

*καθοπλίζω (ὀπλίζω), *to arm; mid. to arm oneself, Batr. 122.*

καθοράω (ὀράω), aor. κατεΐδον, part. κατιδών, *to look down, ἐξ' ἰδης, 11, 337; with accus. to survey, to inspect any thing, h. Ap. 136. Mid. as depon. ἐν αλαῖ, 13, 4.*

καθύπερθε, and before a vowel καθύπερθεν, adv. (ὑπερθε), 1) *from above, down from above, 3, 337; with gen. Od. 8, 279. 2) above, over, 2, 754. λαοῖσιν καθύπερθε πεποισμένοις, trusting to the men who were above [i. e. on the walls], 12, 153; of the situation of places, 24, 545; with gen. Χίου, above Chios, i. e. north of it, Od. 3, 170. 15, 404.*

καί, conjunc. *and, even, marking connexion or heightened force. I) As a copulative conjunc. καί connects 1) Ideas and sentences of every kind, whilst the enclit. τε connects only related ideas. 2) τε—καί, as well—as, both—and, shows that the connected ideas stand in close and necessary union; in H. the two words stand together, 1, 7. 17. Od. 3, 414. 3) καί τε, the Lat. atque, annexes something homogeneous and equal (in quantity, &c.): it often points to something special: and indeed, 1, 521. Od. 23, 13. In like manner we have ἡδὲ καί, Od. 1, 240; ἡμῖν, ἡδὲ καί, 5, 128. 4) The original enhancing power shows itself, although feebly, in sentences which annex an action quickly following what precedes, ὥς ἄρ' ἔφη, καὶ ἀναΐτας—τίθει, 1, 584. 5) In an anacoluthon καί connects a partecp. and a finite verb, ὥς φαμένη, καὶ ἡγήσατο, 22, 247. In like manner in apodosis after temporal conjunctions, καὶ τότε, 1, 478. II) As an enhancing adverb: in the orig. signif. *even, also, still, etiam, καί renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening, a) With verbs, substantives, numerals: even. τάχα κεν καὶ ἀνείπον αἰτώφορο, he might easily blame even an innocent person, 12, 301. cf. 4, 161. b) Esply, καί with partecp. and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by although, however. Ἐκτορα, καὶ μεμῶτα (however impetuous) μάχης στήσεσθαι δῖω, 9, 655. καὶ ἑσσόμενον, 13, 787. 16, 627. c) With compar. still. θεὸς καὶ ἀμείνων ἵππους δωρήσατο, 10, 556. d) With adverbs: καὶ λίην, καὶ μάλα, 13, 237. 19, 408. Od. 1, 46. 2) Diminishing: ἰέμενος καὶ καπνὸν—νοῆσαι, to see if but**

the smoke, Od. 1, 58. III) καί in connexion with conjunctions: καὶ γάρ, since indeed, for indeed; καὶ γὰρ δὲ, for certainly, for really, καὶ—γε, and (indeed); καὶ δέ, and yet, but also: καὶ δὲ, and now, and certainly; καὶ εἰ, even if; καὶ μὲν = καὶ μὴν, and certainly, and surely, surely also, 23, 410; also (indeed), Od. 11, 582; καὶ τοι, and yet, although, etc. (To the above may be added καί as an expletive. κασίγνητος καὶ ὄπαρος, 12, 371; as also the use between numerals, sometimes = or. ἔνα καὶ δύο, 2, 346. cf. Od. 3, 115.)

Καινεΐδης, ὁ, son of Cæneus = Κορόνυς, 2, 746.

Καινεύς, ἦος, ὁ, son of Elätus, king of the Lapithæ, father of the Argonaut Corónus, 1, 264. (From καίνυμαι, that overpowers.)

*καινός, ἡ, ὄν, *new, strange, unknown, τέχνη, Batr. 116.*

καίνυμαι, pret. depon. (root ΚΑΔ for καιδνυμαι), perf. κέκασμαι, pluperf. ἐκέκασμην, 1) *to excel, τινά, Od. 3, 282. More freq. the perf. and pluperf. in the signif. of the pres. and imperf. κέκασθαι τινά τινα, to excel a man in any thing, 2, 530. 13, 431. Od. 19, 395. Instead of the dat. the infin. stands in Od. 2, 159. 3, 283. 2) Alone with dat. without accus. of pers. to be distinguished in any thing, to be remarkable for any thing, to be adorned with, δόλοισι (for evil wiles renowned), 4, 339. c) With prep. accompanying the pers. and a dat. of the thing, παντοίῃς ἀρετῇσι ἐν Δαναοῖσι, Od. 4, 725; μετὰ δμωῇσι, Od. 19, 82; ἐπ' ἀνθρώποις, 24, 535. (Others suppose a root ΚΑΖΩ.)*

καίπερ, Ep. separated καί περ, except Od. 7, 224; although, however, however much; πέρ takes its place after the emphatic word. καὶ ἀχνύμενοι περ, however grieved they are, 2, 270. 24, 20. καὶ πρὸς δαίμονά περ. 17, 104.

καίριος, ἡ, ὄν (καίρος), *happening at the right time, seasonable, hitting the right place; in H. only in the neut. καίριον, the vital part of the body, where wounds are fatal. δεῖ μάλιστα καίριον εἶναι, where the blow is fatal, 8, 84. 326. ἐν καίριῳ, κατὰ καίριον, in a mortal part, 4, 185. 11, 439.*

καίρειος, εσσα, εν, *well-woven, close-woven, from καίρος, the threads which cross the chain or warp in weaving [the woof or filling], Lat. licta. καίρειος δὲ δονέων ἀπολείβεται ὕδρον ἑλαιον, Od. 7, 107,† from the close-woven linen flows off the liquid oil, i. e. the linen is wrought so thick that even the penetrating oil flows off; καίρειος is the reading of Aristarchus, and is, according to the Schol., gen. plur. for καίρεισσών, καίρεισσών, Ion. καίρεισών. Voss translates differently, 'and as the woven linen gleams with the dripping oil,' see Nitzsch ad loc. [Bright as with oil the new-wrought texture shone, Cp]*

καίρειος, see καίρειος.

καίω, Ep. for **κᾰώ**, aor. 1 **ἔκα** and **κῆα**, plur. subj. **κόμεν** for **κῶμεν**, 3 sing. and plur. optat. **κῆαι**, **κῆαιεν**, infin. **κῆαι**, in the Od. also **κεῖαι**, **κείομεν**, **κεῖαντες**, aor. 1 mid. **ἐκῆαμην**, partcp. **κῆαμενος** (in the Od. **καίαντο**, **καίαμενος**, Od. 16, 2, 23, 51); aor. pass. **ἐκάνην**, infin. Ep. **καήμεναι**, 1) to kindle, to light up, to set in a blaze, πῦρ, Il. 2) to consume, to burn, **μῆρια**, νεκρούς, Il.; hence pass. to burn, **πυρὰ καίοντο**, 1, 52. b) to be burnt, Od. 12, 13. II) Mid. only aor. 1, to enkindle for oneself, to kindle, with accus. πῦρ, πυρὰ, 9, 88. Od. 16, 2. (On the exchange of η and ει, see Buttm. p. 287. Rost. p. 308; Kühner, § 151. A. The forms **κῆω** and **κεῖω** are doubtful.)

κάκ, abbreviated **κατά** before κ; mly **κάκ κεφαλὴν**, **κάκ κόρυθα**, 11, 351. Others, **κακκεφαλὴν**, etc.

κακίζω (**κακός**), to render bad. 2) Mid. to make oneself bad, to show oneself cowardly, 24, 214.†

κακκεῖαι, see **κατακαίω**, Od. 11, 74.

κακκεῖοντες, see **κατακείω**.

κακκεφαλῆς, see **κάκ**.

κακκόρυθα, see **κάκ**.

***κακοδαίμων**, on (**δαίμων**), **wretched**, unhappy, miserable, Ep. 14, 21.

κακοεσίων, on, gen. **ονος** (**εἶμα**), **wretchedly clothed**, ill-clad, πτωχοί, Od. 18, 1.†

κακοεργίη, ἡ (**κακοεργός**), a bad deed, a wicked act, Od. 22, 374.†

κακοεργός, ὁν, poet. (**ἔργον**), **wicked**; γαστήρ, the abominable stomach [=hunger always counsellor of ill. Cp.], Od. 18, 54.†

Κακοῖλιος, ἡ (**Ἴλιος**), **wretched Ilium**, *Od. 19, 260, 23, 19.

***κακομήχανος**, ἔς (**μηδός**), **crafty**, **deceitful**, h. Merc. 389.

κακομήχανος, on (**μηχανή**), **contriving evil**, destructive, 6, 344, 9, 257. Od. 16, 418.

κακόξευος, on, Ion. and Ep. for **κακόξευος** (**ξένος**), inhospitable, having bad guests. Thus, **Τηλέμαχ' οὔτις σείο κακοξένωτερος ἄλλος**, no other one has worse guests, is more unfortunate in his guests than thou, Od. 20, 376.†

κακοῦραφίη, ἡ (**ράπτω**), the **machination of evil things**, craftiness, treachery, trickery, malice, 15, 16. Od. 12, 26; plur. Od. 2, 236.

κακός, ἡ, ὁν, **bad**, **evil**, hence 1) Spoken of external qualities of animate and inanimate things: of the external appearance of a person or thing, **ugly**, homely. **κακός εἶδος**, 10, 316. **κακὰ εἴματα**, espily of persons, a) In point of rank, mean, vulgar, ignoble, 14, 126. Od. 1, 411, 4, 64. b) **bad**, **worthless**, **miserable**, **νομήτες**, Od. 17, 246. 2) Of conditions and circumstances: **evil**, **bad**, **ruinous**, **injurious**, **wretched**. **Κήρες**, δόλος, **νύξ**, **θάνατος**, etc. 3) Spoken of the character: **bad**, **mean**, **wicked**; in H. espily of warriors, **cowardly**. **κακός καὶ ἀναλκίς**, 8, 153, 5, 643 Neuf. **κακόν** and **κακά** as subst. **badness**, **vileness**, **misfortune**, **mi-**

serg, **wretchedness**, **evil**; spoken of Ares, **τυκτόν κακόν**, an unnatural, monstrous evil, 5, 831, see **τυκτός**; as an exclamation, **μέγα κακόν**, a great evil (V. 'O shame!'), 11, 404. **κακόν τι ποιεῖν**, to do some harm, 13, 120. **κακόν or κακά ῥέειν τινά**, to do harm to any one, 2, 195, 4, 32; rarely **τινί**, Od. 14, 289. **κακά φέρειν τινί**, 11, 2, 304; also absol. **κακά Πριάμῳ** for **εἰς κακά**, to the ruin of Priam, 4, 28, 4) Adv. **κακῶς**, **badly**, **wickedly**, **basely**, **insultingly**, e. g. **ἀφίεναι τινά**, **voστεῖν**, 1, 25, 2, 153. It often has a strengthening force. **κακῶς ὑπερηγορόντες**, Od. 4, 766. 5) As a compar. in H. a) Regular: **κακώτερος**, ἡ, on, 19, 321. **κακίων**, on, 9, 601; from which **κακίους** for **κακίονας**, Od. 2, 277. Superl. **κακίστος**, ἡ, on, 11, and Od. b) Irregular: **χερείων**, together with the forms **χερῆτι**, **χέρηα**, etc., **χερείωτερος**, ἡσσων, q. v.

κακότεχνος, on (**τέχνη**), **practising evil arts**, **deceitful**, **wily**, 15, 14.

κακότης, ἡτος, ἡ (**κακός**), **badness**, **worthlessness**, 1) **moral vileness**, **baseness**, **wickedness**, 3, 366, 13, 108. Od. 24, 455; spoken of warriors, **cowardice**, **timidity**, 11, 2, 368, 15, 721. 2) **evil**, **harm**, **misfortune**, 10, 71. Od. 3, 175; espily the sufferings of war, 11, 11, 362, 12, 332.

κακοφραδής, ἔς (**φράσσομαι**), **evil-minded**, **irrational**, **foolish**, 23, 483.†

***κακοφραδίη**, ἡ, **evil intention**, **folly**, **indiscretion**, plur. h. Cer. 227.

κακῶ (**κακός**), aor. **ἐκάκωσα**, perf. pass. **κεκάκωμαι**, to do badly, to inflict evil upon, to make unhappy, to maltreat, to injure, τινά, 11, 690. Od. 16, 212. **κεκακωμένοι ἦμεν**, we were in a bad case, 11, 689. **κεκακωμένος ἄλμυρ**, disfigured by seawater, Od. 6, 137; metaph. **μὴδὲ γέροντα κάκον** (imperat. for **κάκος**) **κεκακωμένον**, do not afflict the afflicted old man, Od. 4, 754.

κάκταβε, see **κατακτείνω**.

κακώτερος, ἡ, on, see **κάκος**.

καλάμη, ἡ, 1) a stalk or straw of corn, 19, 222. 2) the stubble (in harvesting only the ears were cut off); hence metaph. the rest, the remnant. **ἀλλ' ἔμπης καλάμην γέ σ' ὀδομαι εἰσπορόντων γιγνώσκειν**, but still, I think, that on beholding, even the stubble, thou wilt recognize it, i. e. thou wilt recognize, in my still remaining strength, what I once was, Od. 14, 214. [But mark the stubble, and thou canst not much misjudge the grain. Cp.]

***Καλαμίνθιος**, ὁ (**καλαμίνθη**), the lover of calamint, a frog's name, Batr. 227.

***κάλαιος**, ὁ, a reed, h. Merc. 47.

***καλαμοστέφης**, ἔς (**στέφω**), **crowned with reed**, **rush-covered**; **βυσσαί**, coria **calamis obducta**, Batr. 127.

καλαῦρον, ὄνος, ἡ, the herdsman's crook, which the herdsmen bore, and threw at the cattle to drive them, 23, 845.

καλέω, infin. Ep. **καλήμεναι**, 10, 125; fut. **καλέσω**, Ep. σσ, and **καλέω**, Od. 4, 532; aor. 1 **ἐκάλεσα**, Ep. σσ aor. 1 mid.

ἐκαλεσάμην, Ep. σσ, perf. pass. κέκλημαι, plurperf. 3 plur. κεκλήσασθαι, fut. 3 κεκλήσομαι, Ion. iterative imperf. καλέεσκον and καλεσκόμην, 1) to call, i. e. (1) to name, to call by name; τινὰ ἐπώνυμον or ἐπικλήσιν, to call one by a surname, 9, 562. 18, 487; hence pass. to be called, to be named, often, 2, 260. 684. 4, 61. ἐμὴ ἄλοχος κεκλήσεται, h. Ven. 489. 2) to call, to call to; spoken of several, to call together, with accus. τινὰ εἰς ἀγορὴν, εἰς Ὀλυμπόν Od. 1. 90. 11. 1, 402; also ἀγορὴνδε, θάλαμόνδε οἰκόνδε; with accus. alone, ὅσοι κεκλήσασθαι βουλὴν, whosoever had been called to the council, 10, 195; and with infin. to call upon, to require, to challenge, καταβῆναι, 3, 250. 10, 197; to call, to invite to a repast, Od. 4, 532. 11, 187. II) Mid. in the aor. to call to oneself, to summon, 5, 427. h. Ven. 126; τινὰ φωνῇ, 3, 161; λαὸν ἀγορὴνδε, 1, 54. καλήμεναι see καλέω.

Καλῆσιος, ὁ, a comrade and charioteer of Axylus, from Arisbē in Thrace; slain by Diomedēs, 6, 18.

Καληγοριδῆς, οὐ, ὁ, son of Calētor = Ἀρηαεύς, 13, 541.

καλήτωρ, ορος, ὁ (καλέω), a crier, 24, 577.†

Καλήτωρ, ορος, ὁ (καλέω), pr. n. 1) son of Clytius, a kinsman of Priam, 15, 419. 2) father of Ἀρηαεύς.

καλλείπω, Ep. for καταλείπω.

Καλλιάνασσα, ἡ, daughter of Nereus and Doris, 18, 46.

Καλλιάνειρα, ἡ, daughter of Nereus, 18, 44.

Καλλίαιρος, ἡ, a town in Locris, in Strabo's time destroyed, 2, 531.

καλλιγύναιξ, αἰκος (γυνή), abounding in beautiful women or virgins, epith. of Hellas [Achaia] and Sparta, only in accus., 2, 683 [3, 75]. Od. 13, 412.

*Καλλιδίκη, ἡ, daughter of Keleos (Celeus) in Eleusis, h. in Cer. 109.

καλλίγυνος, ον (ζώνη), beautifully girdled or [rather having a beautiful girdle, cf. Od. 5, 231], epith. of noble women, 7, 139. Od. 23, 147.

*Καλλιθόη, ἡ, daughter of Keleos (Celeus) in Eleusis, h. in Cer. 110.

καλλιθρίξ, τριχος (θρίξ) having beautiful hair; epith. of horses: having beautiful manes, 5, 323; epith. of sheep: having beautiful wool, Od. 9, 936. 469.

Καλλικολώνη, ἡ (κολώνη), Mount Beauty, a beautiful hill in the Trojan plain, not far from Troy, on the right side of the Simoeis, 20, 53. 151. Not far from it was the valley Θύμβρη.

καλλίκομος, ον (κόμη), having beautiful hair, having beautiful tresses, epith. of handsome women, 9, 449. Od. 15, 58.

καλλικρόδεμος, ον (κρήδεμνον), having a beautiful head-band or fillet (beautifully veiled, V.), ἄλοχοι, Od. 4, 623.†

καλλίμος, ον, poet. for καλός, beautiful, *Od. 4, 130. 11. 529. 640.

κάλλιον, see καλός.

*Καλλιότης, ἡ (from ὄψ, having a

beautiful voice), the eldest of the nine Muses, later the goddess of Epic song, h. 31, 2.

καλλιπάρῃος, ον (παρειά), having fair cheeks, epith. of beautiful women, 1, 143. Od. 15, 123.

κάλλιπε, καλλιπέειν, see καταλείπω.

*καλλιπέδιλος, ον (πέδιλον), having beautiful sandals, h. Merc. 57.

καλλιπλόκαμος, ον (πλόκαμος), having beautiful locks, having lovely tresses, epith. of fair women, 11. and Od.

καλλιρέεθρος, ον (ρέεθρον), beautifully flowing, κρήνη, Od. 10, 107.† h. Ap. 240.

καλλιρός, ον, poet. for καλλιρόος.

Καλλιρόη, ἡ, poet. for Καλλιρόη, daughter of Oceanus and Tethys, wife of Chrysātor, h. in Cer. 419.

καλλιρόος, ον, Ep. καλλιρός, Od. 5, 441. 17, 206 (ῥόος), beautifully flowing, epith. of rivers and fountains, 2, 752. 22, 147.

*καλλιστέφανος, ον (στέφανος), beautifully crowned, epith. of Démêtêr, h. Cer. 252.

κάλλιστος, ἡ, ον, see καλός.

καλλίσφυρος, ον (σφυρόν), prop having beautiful ankles or feet, slender-footed, epith. of beautiful women, 9, 557. Od. 5, 333.

καλλιτρίχες, see καλλιθρίξ.

κάλλιψ, for κατέλιπε, see καταλείπω.

καλλιχóρος, ον (χορός), having beautiful dancing-places, or having beautiful plains, Πανοτειός, Od. 11, 581; Θῆβαι, h. 14, 2; see εὐρύχορος.

[Καλλιχóρος, ὁ, a sacred fountain near Eleusis, h. Cer. 273.]

κάλλος, τό (καλός), beauty, both of men and women, 3, 392. 6, 156. Od. 6, 18. 8, 457; spoken of Penelope, κάλλει μὲν οἱ πρῶτα πρόσωπα καλὰ καθ' ἑνὲν ἀμβροσίῳ, οἷῳ Ἀφροδίτῃ χρίεται, Athēnē illumined her lovely countenance with ambrosial beauty, such as Aphrodītē adorns herself with, Od. 18, 191. (Here critics take it, unnecessarily, for 'fragrant ointment,' Beauty, as Passow remarks, is in H. something corporeal, which the gods put on and take off from men like a garment, cf. Od. 23, 156. 162.)

*κάλον, τό, wood, espy dry wood for burning, h. in Merc. 112.

καλός, ἡ, ον, compar. καλλίων, superl. κάλλιστος, beautiful. 1) Spoken of the external form both of animals and inanimate objects: beautiful, fascinating, lovely, agreeable, spoken of men, καλός τε μέγας τε, 11.; often of women; of parts of the body, of clothes, arms, furniture, regions, etc.; λιμὴν, a beautiful harbour, Od. 6, 263. 2) Of internal quality: beautiful, noble, glorious, excellent; in H. only neut. καλόν ἐστι, it is well, it is becoming with infin., 9, 615. 17, 19. νῦν δὲ κάλλιον μεταλλῆσαι, now it is more fitting to ask, Od. 3, 69. οὐ μὲν οἱ τόγε κάλλιον, this is by no means well, 11. 24, 52. Od. 7, 159. The neut. sing. καλόν and plur. καλά are often used by

H. as adv. *well, fitly, beautifully*, καλόν, Od. 1, 155. 8, 266; in the Il. καλά, 6, 326. 8, 400. The adv. καλῶς, only Od. 2, 64, see διόλλυμι.

κάλος, ὁ, Att. κάλως, *a rope, a sail-rope*, Od. 5, 260; † different from ὑπεραί and πόδες.

κάλπις, ἰδος, ἡ, *a vessel for drawing or scooping up water, a pitcher, an urn*, Od. 7, 20. † h. Cer. 207.

*καλύβη, ἡ (καλύπτω), *a shelter, a hut, an harbour*, Ba'r. 30.

Καλύδναι, αἱ νῆσοι, *the Calydnæ islands*, according to Strab. X. p. 489, *the Sporades*, near the island of Cos, which received their name from the larger, afterwards called Καλύμνα, but in earlier times Καλύδνα. Others understood by the word, the two islands Leros and Calymna. According to Demetrius, the island was called Καλύδναι, like Θῆβαι, 2, 677.

Καλυδών, ὄνος, ἡ, *a very ancient town in Ætolia on the Evenus, famed on account of the Calydonian boar*, 2, 640. 9, 340. 13, 217.

*καλυκῶπις, ἰδος, ἡ (ὤψ), *with a florid countenance, having a blooming face*, h. Cer. 420. Ven. 285.

κάλυμμα, ατος, τό (καλύπτω), *an envelopment*; espily the head-covering of the women, *a veil*=καλύπτρη. It is called κνάνεον, dark-coloured, as used in mourning, 24, 93 † It would seem, however, to be more correct to distinguish κάλυμμα from καλύπτρη, and, with Voss, to translate it 'mourning robe,' since it is followed by τοῦ δ' οὐτὶ μελάντερον ἐπλετο ἔσθος, cf. h. Cer. 42.

κάλυξ, υκος, ἡ, 1) Prop. *an envelope*; hence *a bud*, espily *a flower-bud, a flower-cup, or calyx*. 2) In H., 18, 401, † as a female ornament, perhaps *ear-pendants* in the form of a flower-cup. According to some Gramm. they are the σωληνίσκοι, σύριγγες (Voss, 'hair-pins'); al. small *tubes* to keep the hair in curl [*pipes*, Cp.], cf. h. Ven. 87. 164.

καλύπτρη, ἡ (καλύπτω), *a covering*, espily *a veil*, with which females cover the face upon going out, 22, 406. Od. 5, 232. 10, 543.

καλύπτω, fut. ψω, aor. 1 ἐκάλυψα, Ep. κάλυψα, aor. mid. ἐκαλύψαμην, perf. pass. κεκάλυμμαι, aor. pass. ἐκαλύφθην. 1) *to cover, to envelope, to wrap around*. πέτρον περὶ χεῖρ ἐκάλυψεν, the hand [just] covered the stone, i. e. it was as great as the hand could grasp, 16, 735. Mly constr. τί τινα, *to cover something with something*, 7, 462. 10, 29; more rarely, τί τινα, *to cover* =) *spread something over* any one, 5, 315. 21, 321; ἀμφὶ τινα and πρόσθε τινός, e. g. σάκος, *to hold a shield before* any one, 17, 132. 22, 313. Pass. κεκάλυπτο ἥρι, 16, 790. ἀσπίδι κεκαλυμμένος ὤμους, *having the shoulders covered with a shield*, 16, 360. 2) Metath. of death: τέλος θανάτου κάλυπεν αὐτόν, *death enveloped him*, 5, 553; with double

accus. τὸν δὲ σκότος ὅσση κάλυψε, 4, 461; and often spoken also of swooning, οἱ ὅσση νύξ ἐκάλυψε μέλαινα, 14, 439. Spoken of a mental state, 11, 249. 11) Mid. *to envelope oneself* with any thing, *to cover, to veil*; ὁδόνησιν, κρηδέμνω, 3, 141. 14, 184: with accus. πρόσωπα, h. Ven. 184.

Καλυψώ, οὗς, ἡ (the concealer, *Occulipa*. Herm.), daughter of Atlas; she dwelt in the island Ogygia, remote from all intercourse with gods or men, Od. 1, 50, 52. She received the shipwrecked Odysseus (Ulysses) into her abode, and wished ever to retain him with her, promising to make him immortal, Od. 7, 244, seq. He spent here seven years, till at last, in the eighth, the gods pitied him, and Hermēs was sent by Zeus with the command to Calypso to permit him to return home, Od. 5, 28—31. Unwillingly she obeyed the command of the gods. Odysseus (Ulysses) built a ship under her direction; and, after he was furnished by Calypso with the necessary implements and provisions, he departed with a favorable wind, which the goddess sent after him, Od. 7, 265, seq. 5, 160, seq. According to h. Cer. 422; Hes. Th. 1016, she was a daughter of Oceanus.

Κάλῃας, αντος, ὁ, voc Κάλῃαν, son of Thestor, a famous seer of the Greeks, who by his art guided the Grecian enterprises before Troy, since he knew the present, the past, and the future, 1, 69—72. 2, 300. 13, 45.

κάμ, Ep. abbrev. κατά before μ. κάμ μέσσον, 11, 172. κάμ μὲν, Od. 20, 2.

κάμαξ, ακος, ἡ, *a stake, a pole*; *a vine-prop*, to which the vines were bound, 18, 563. †

*καματηρός, ἡ, ὄν (κάματος), *wearisome, burdensome, γῆρας*, h. Ven. 247.

κάματος, ὁ, 1) *labour, toil, hardship*, 15, 365. ἀτερ κάματος, Od. 7, 325. 2) *fatigue, weariness, exhaustion*, 4, 230. 13, 711 (see ΑΔΕΩ). Od. 6, 2. 12, 281. πολυδίξ κάματος, *fiercely assailing weariness, or the fatigue of impetuous battle*, 5, 811. 3) *labour, i. e. the gains of labour*, Od. 14, 417.

κάμε, Ep. for ἐκαμε, see κάμνω.

Κάμειρος, ἡ, *Camirus*, a town on the western coast of the island of Rhodes, now *Jerachio*, 2, 656.

*κάμινος, ὁ, *an oven for baking*; *an oven for burning potters' ware*, Ep. Hom. 14.

καμῖνώ, οὗς. ἡ, connected with γῆρυς, *an old oven-woman*, with the implied notion of loquacity, Od. 18, 27. †

καμμονή, ἡ (Ep. for καταμονή), pr. p. *endurance, perseverance in battle*; the victory thus obtained, *22, 257. 23, 661.

κάμμορος (Ep. for κακόμορος, according to Ap.), *ill-fated, miserable, unfortunate*, *Od. 2, 351. 5, 160.

*καμῖθσαι, see καταμῖναι.

κάμνω, fut. καυοῦμαι, aor. ἐκαμον, 1, 5

3 sing. κάμε, Ep. subj. κεκάμω with redupl., aor. mid. ἐκάμην, perf. ἐκέμηκα, partep. κεκμηώς, gen. ὥτος, accus. plur. κεκμηότας, 1) Intrans. *to fatigue oneself with labour*. a) *to take pains, to toil, to suffer*, μάλα πολλά, 8, 22. 448; with part. οὐδὲ τόσον δὴν ἔκαμον τανύων, I did not long weary myself in drawing the bow [J.N. δὴν τανύων, Fäsi], Od. 21, 426; of works of art, κάμε τεύχων, Il. 2, 101. 7, 220. 8, 195. b) *to become fatigued, to become weary, to become relaxed*; with accus. χεῖρα, in the hand, 2, 389. 5, 797; γυῖα, ὤμων, often with a partep. ἐπὶν κεκάμω πολέμιζων, after I am fatigued in battle, 1, 168; so κάμνει θέων, ἐλαύνων, he is weary with running, rowing, 4, 244. 7. 5. κεκμηώς, a fatigued person, 6, 261. 11, 802; but of καμόντες, the wearied ones; epith. of the dead who have escaped from their labours, 3, 278 (V. 'those who rest'). Od. 11, 476. According to Buttm., Lex. p. 371, 'the worn out, the enfeebled,' as a kind of euphemism for θανόντες, the word presenting, instead of the notion of non-existence, the lowest degree of life short of annihilation. 2) Trans. *to make with toil, to prepare*, with accus. esply works of art in brass, μέτρην, 4, 187. 18, 614; νῆας, Od. 9, 126. Mid. *to work upon with pains-taking for oneself, to cultivate*, with accus. νῆσον, Od. 9, 130. 2) *to earn by labour for oneself, to acquire*. δουρί τι, Il. 18, 341.

κάμπτω, fut. ψω, aor. ἔκαμψα, *to bend, to curve*, with accus. ἵππυ, 4, 486; esply γόνυ, *to bend the knee*, in order to rest, 7, 118. 29, 72; γούνατα χεῖράς τε, Od. 5, 453.

καμπύλος, η, ον (κάμπτω), *curved, crooked, bent*, epith. of the bow, chariot and wheel, 5, 97. 231. 722. Od. 9, 156; ἀποτρον, h. Cer. 308.

*κάστρον, τό (κάνη), *a basket made of twisted osier; an earthen vessel*, Ep. h. 14, 3.

καναχέω (καναχή), only aor. κανάχησε, *to resound, to make a noise, to rattle, to ring*, spoken of brass, Od. 19, 469.

καναχή, ἡ (κανάξω), *noise, sound, rattling, ringing*; spoken of brass, 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 365; of the lyre, h. Ap. 185.

καναχίζω = καναχέω, only imperf. *to rattle, to ring, to resound*. κανάχιζε δούρα πύργων βαλλόμενα, the timbers of the towers being hit resounded, 12, 36. (The explanation 'δούρατα ἐπὶ τοὺς πύργους ἀκοντιζόμενα' is contrary to the usus loquendi.)

κάνειον, τό, Ep. = κάνεον, Od. 10, 355.† κάνεον, τό, Ep. κάνειον (κάνη), prop. *a basket made of twisted reeds; a reed basket*; generally *a basket, a vessel, a dish* for bread and for the sacred barley in a sacrifice; spoken of brass, 11, 630; and of gold, Od. 10, 355.

καννέυσας, see κανατεύς.

κανών, ὄνος, ὁ (κάνη), prop. *a reed rod*,

any straight rule for measuring, etc.; in H. 1) κανόνες are two cross-bars (ράβδοι, Hesych.) on the inside of a shield. The left arm was put through one of these, whilst the left hand grasped the other, when an attack was made upon the enemy; *a handle*. They were made of leather, and also of metal, 8, 193. 13, 407; later, ὄχανα. Others suppose these were two cross-bars to which the τελαμών was attached, cf. Köpke, Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the woof was wound, in order to throw it through the warp; Voss, *the shuttle* (it is incorrectly explained as 'the great beam of the loom') ἐπὶ δ' ὤρνυτο δῖος Ὀδυσσεὺς ἄγχι μάλ' ὥς ὅτε τις τε γυναικὸς εὐζώνοιο Στήθεός ἐστι κανὼν, 23, 760. Here the gen. στήθεος depends upon ἄγχι, for the sense is, Odysseus (Ulysses) was as near Ajax, as the instrument with which the woof is inserted in the warp is to the breast of the woman. [Bothe supposes an hypallage: κανὼν τις γυναικ. for κανὼν γυναικὸς τιμος.] [Cp. "Near as some cinctured maid industrious holds the distaff to her breast."]

κάρ, Ep. abbreviated for κατὰ before π and φ. κάρ πεδίον, κάρ φάλαρα, 11, 167. 16, 106.

Καπανεύς, ἦος, ὁ, son of Hipponous and Laodice, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, 2, 564.

Καπανηϊάδης, ον, ὁ, and Καπανηϊός υἱός, son of Capaneus = Sthenelus, 5, 108, 109. 4, 367.

κάπερος, ἡ (σκάπτω), *a ditch, a foss* = τάφρος, 15, 356; *a pit, a vault*, 24, 797; and generally *a trench*, *18, 564.

κάπη, ἡ (κάπτω), *a crib, a manger* with the food, 18, 433. Od. 4, 40.

καπνίζω (καπνός), aor. ἐκάπνισα, Ep. σσ, *to make a smoke, to kindle a fire*, 2, 399.†

καπνός, ὁ (ΚΑΠΩ), *smoke, fume*, distinct from κνίσση, 1, 317. Od. 1, 58; the vapour from waves, Od. 12, 219.

κάππεσον, see καταπίπτω.

κάπριος, ὁ, for κάπρος, 11, 414. 12, 42; and σὺς κάπριος, 11, 293. 17, 282.

κάπρος, ὁ, *a boar, a wild swine*. The male swine was taken as an offering in forming a treaty, 19, 196.

καπνῷ (ΚΑΠΩ), aor. ἐκάπνισα, Ep. σσ, *to breathe, to breathe forth*. ἀπὸ δὲ ψυχῆν ἐκάπνισεν, 22, 467.†

Κάπυς, υος, ὁ, son of Assaracus, father of Anchises, 20, 239.

ΚΑΠΩ, see ΚΑΦΩ.

κάρ, Ep. abbrev. κατὰ before ρ. κάρ ρόν, 12, 33.

κάρ, according to the Schol. an ancient Ep. abbrev. form for κάρη: hence ἐπὶ κάρ, *upon the head, headlong*, 16, 392.† Later it was written ἐπικάρ.

κάρ (ᾶ), a word of uncertain signif., prob. an ancient word for θρίξ, in the

passage *τίω δέ μιν ἐν καρὸς αἴσῃ*, I value him equally with a hair, i. e. not at all, 9, 378.† According to Clarke and Heyne, probably of a common origin with *ἀκαρής*, Hesych. τὸ βραχὺ, δ οὐδὲ κείραι οἶον γε so that it has yielded a word *κάρ* (*capillus rarus*, from *κείρω*), like the Latin *nec hilum ur flocci facere*. The ancients take it. some for *κῆρός*, like death (cf. 3, 454); some for *Καρός*, like a Carian, because the Carians were despised as soldiers. The quantity is at variance with both, and with the last also the state of things when H. lived. [Död. accepts the explanation of the Schol. Ven. = *φθεῖρ*, *pediculus*.]

Κάρ, *Καρός*, ὁ, a Carian, an inhabitant of Caria, the south-western country in Asia Minor, 2, 867. 10, 428.

Καρδαμύλη, ἡ, a town near Leuctra, in Messenia, which Agamemnon promised to give Achilles as a dowry; now *Scardamoula*, 9, 150.

καρδίη, ἡ, Ep. *κραδίη*, the last the common Ep. form; *καρδίη* only 2, 432. 1) *the heart*, as a part of the human body, the seat of the circulation of the blood and of life, 10, 94. 13, 282. 2) *Metaph. the heart*, as the seat of the feelings, desires, impulses, and passions, 1, 225. 395. Od. 4, 293; connected with *θυμός*, 2, 171. Od. 4, 548. 3) As the seat of the faculty of thought, *the soul, the mind, the understanding*, 10, 244. 21, 441.

**κάρδοπος*, ὁ, a kneading-trough, a tray, Epigr. 15, 6.

κάρη, τὸ, Ion. and Ep. for *κάρα*, gen. *κάρητος*, *κάρηατος*, dat. *κάρητι*, *κάρηατι*, accus. *κάρη*, plur. nom. *κάρα*, h. Cer. 12 (from *κάρατα*, *κάραια*), *κάρηατα*, 17, 437; accus. *κράατα*. Here belong the forms ΚΡΑΣ, gen. *κρατός*, *κράατος*, dat. *κρατί*, *κράατι*, accus. *κράτα*, Od. 8, 92; plur. gen. *κράτων* (more correctly, *κρατῶν*), dat. *κρασί*; and from *κάρηνον*: *κάρηνον*, *κάρηνα*, *κάρηνων*, see Thiersch, § 197, 55. Rost, Dial. 39; *the head*, of men and of brutes, *κάρη*, only nom. and accus., Il. 2, 259. 6, 509; gen. *κάρητος*, Od. 6, 230; *κάρητι*, Il. 15, 75.

κάρηας, τὸ, a later nom., used of Antimachus, probably formed from the Ep. forms *κάρηατος*, *κάρηατι*, *κάρηατα*, see *κάρη*.

καρηκομάω, only in the pres. partep. *καρηκομῶντες*, Ep. for *καρηκομῶντες* (*κομάω*), *long-haired*, epith. of the Achæans, who wore the hair long; opposed to *δοπιθεν κομῶντες*, 2, 542.

κάρηνον, τὸ, Ep. form of *κάρη*, q. v. 1) *the head*, *κάρηνον*, h. 7, 12; often in periphr. *ἀνδρῶν, ἡρώων κάρηνα*, 9, 407. 11, 500. *νεκίων κάρηνα*, Od. 10, 521. 2) *Metaph. the top, the summit, of mountains*, 1, 44. Od. 1, 102; *citadels*, the strong-holds of cities, Il. 2, 117. 9, 24.

Κάρησος, ὁ, a river in Mysia, which flowed into the *Æsopus*; later *Πέρυς*, 12, 20.

καρκαίρω, to shake, to tremble, to quake, 20, 157.†

**καρκίνος*, ὁ, a crab, Batr. 301.

Κάρπαθος, ἡ, Ep. *Κράπαθος*, an island between Crete and Rhodes, in the sea called from it the Carpathian; now *Scarpanto*, 2, 676. The first form is found in h. Ap. 43.

καρπάλιμος, ον (for *ἀρπάλιμος* from *ἀρπάζω*), *fleet, rapid, hasty*, πόδες, 16, 342. 809. Frequently the adv. *καρπαλίμως*, *quickly, rapidly, hastily*.

καρπός, ὁ, 1) *fruit*, both of trees and of the field, 6, 142. Od. 10, 242. 2) *the wrist*, the part of the hand near the wrist, 5, 458. 8, 328. Od. 18, 258.

καρρέζουσα, see *καταρρέζω*.

καρτερόθυμος, ον (*θυμός*), of strong spirit, steadfast, courageous, epith. of Heracles, Achilles, and the Mysians, 5, 277. 13, 350. Od. 21, 25.

κατερός, ἡ, ὄν (*κάρτος*), Ep. for *κρατερός*, strong, mighty, powerful, powerful, for the most part spoken of men and human affairs; chiefly *bold, brave, θυμός*, 5, 806. *κατεραι φάλαγγες*, the mighty or brave squadrons, 5, 592. 6) Of things: *ἔργα*, mighty deeds, 5, 757; *ἔρκος*, 19, 105. Od. 4, 253. *ἔρκος*, 16, 517.

**καρτερόχειρ*, ος, ὁ, strong-handed, powerful, epith. of Arès, h. 7, 3.

κάρτιστος, ος, ον, Ep. for *κράτιστος*, superl. from *κρατός* or *κράτος*, the strongest, the mightiest, Il. and Od.

κάρτος, εὖς, τὸ, Ep. for *κράτος*, strength, might, power, 9, 254; and often connected with *βίη* and *σθένος*, see *κράτος*.

καρτῆνω, Ep. for *καρτύνω* (*κράτος*), to make strong; only mid. to strengthen for oneself, always *ἐκαρτύναντο φάλαγγας*, *11, 215. 12, 415. 16, 563.

**κάρουνον*, τὸ, any kind of nut, espily walnut, Batr. 31.

Κάρυστος, ἡ, a city on the southern coast of Eubœa, famed for its marble; now *Caristo*, 2, 589.

καρφαλέος, ης, ον (*κάρφω*), 1) *dry, parched, ἥια*, Od. 5, 369. 2) *Metaph. spoken of a sound, dull, hollow, ἀσπίς καρφαλέον αὔσεν*, 13, 409.

κάρφω, fut. *κάρψω*, aor. *κάρψα*, to draw together, to wrinkle, to writher; only *χρόα*, to wrinkle the skin, *Od. 13, 398. 430.

καρχαλέος, ης, ον (*κάρχαρος*), rough, sharp; metaph. *διψή*, rough (in the throat) from thirst, 21, 541.† (*καρφαλέος* is a gloss.)

καρχαρόδους, ὀδοντος, ὁ, ἡ (*ὀδούς*), having sharp teeth, κύνας, *10, 360. 13, 198.

κασιγνήτη, ἡ (fem. from *κασιγνήτος*), an own sister, a sister, 4, 441, and often.

κασιγνητος, ὁ (*κάσις*, *γεννάω*), 1) a brother, a full, an own brother, *ἑπατρος*, 12, 371. 2) Generally a near kinsman, espily the child of a brother or sister, 15, 545. 16, 456. 3) As adj. for *κασιγνήτικός*, πόλλ' ἀχέουσα *κασιγνήτοιο φόνου*, on account of the slaughter of her brothers; for Meleager slew several brothers of Althæa, Apd. 1, 8. 3. The poet, however, might mean Iphiclus, who con-

tested with Meleager the honour of victory; hence Voss, 'on account of the slaughter of an own brother,' 9, 567.

Κάρος, ἡ, an island of the Aegean Sea near Cos. now *Casso*, 2, 676.

Κασσάνδρη, ἡ, daughter of Priam, had received from Apollo the gift of prophecy; but, because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, 13, 366. After the sack of Troy she became the slave of Agamemnon, and was slain by Klytæmnê-tra (Klytæmnestra) in Mycenæ, Od. 11, 420.

κασσίτερος, ὁ, tin, plumbum album. different from lead, plumbum nigrum. H. mentions it as an ornament of cuirasses and shields, 11, 25. 34. 18, 565. 575; and of chariots, 23, 503. Also greaves were made of tin, or for ornament coated with tin, 21, 592. 18, 613. According to 18, 474, it was melted and over other metal. χρῶμα κασσίτερου, tin-casting, 23, 561. Probably, however, it was also beaten into plates with the hammer, 20, 271, and hence called εἰνός. Beckmann, Geschich. der Erfind. c. 4, 3, considers it the *stannum* of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. (Schneider in his *Lex.* agrees with this view). *II.

Καστιάνειρα, ἡ, *Castianeira*, mother of Gorgythion, 8, 305.

Κάστωρ, ὁρος, ὁ, son of King Tyndareus and of Leda, or, by mythology, of Zeus, brother of Polydeukês (Pollux) and Helen, 3, 238, famed for his skill in managing horses. According to later mythology, he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and, when he was killed by Idas, Polydeukês (Pollux) shared immortality with him. Alternately they spent a day in the upper and a day in the under world, 3, 237. Od. 11, 299, seq. Mly, Kastôr (Castor) and Polydeukês (Pollux) together are called *Dioscûri*, i. e. sons of Zeus, see Διόσκουροι. 2) *Castor*, son of Hylacus, a fictitious personage, Od. 14, 204.

*καστορύνσα, see κασστορέννυμι.

κασχέθε, see κατέχω.

κατά, 1) Prep. with gen. and accus., prin. signif. *down from above* 1) With the gen. spoken only of place: a) To indicate a downward motion, *down from, down*. βῆ δὲ κατ' Οὐλύμπιο καρήνων, 1, 44. κατ' ἵππων ἄλτο; hence also with the implied notion of extension, *down from above*. κατ' ὀφθαλμῶν κέχυτο νύξ, *down over the eyes the night was poured*; again, κατ' ἀκρῆς, *prop. from the summit down*, i. e. entirely, 13, 772. cf. ἀκρος. δ) To indicate direction to a place in a lower situation, *down upon, down to, under*. κατὰ χθονὸς ὀμματα πῆξαι, *to fasten the eyes upon the ground*, 3, 217. ψυχὴ κατὰ χθονὸς ᾤχετο, *under the earth,*

23, 100; and generally of direction to an object, Od. 9, 330. 2) With accus. a) Spoken of place (here it forms an antithesis with ἀνά, in reference to the commencing-point, but agrees with it in expressing expansion over an object). a) To indicate direction to an object, mostly one in a lower situation, *in, upon, into*. βάλλειν κατὰ γαστέρα; in like manner, νύσσειν, οὐτὰν κατὰ τι, κατ' ὅσσε ἰδών, *looking into the eyes*, 17, 167. β) To indicate extension from above downwards, *through, over, along upon*. κατὰ στρατόν, *through the army, in the army*. κατὰ λαόν, κατὰ γαίαν. Thus often κατὰ θυμόν, *in the heart*. δ) In reference to cause, manner, etc. a) To denote design, purpose: πλεῖν κατὰ πρῆξιν, *on business*, Od. 3, 72. κατὰ χρέος ἔλθειν, Od. 11, 479. β) To denote suitability, *according to, secundum*: κατὰ μοῖραν, *according to propriety*. κατὰ δύναμιν, *according to a man's power*. γ) To denote the manner, etc. κατὰ λοιπὸν κρομύου, *after the manner of an onion-skin*, Od. 19, 233. κατὰ μέρος, *part by part*, h. Merc. 53. κατ' ἐμ' αὐτόν, *by myself*, 11, 1, 271. κατὰ σφέας, *by themselves*, 2, 366. κατὰ φύλα, *by tribes*, 2, 362. II) Adv. without case. κατὰ as an adv. has the signif. *down, downward, down from above*, 1, 40. 436; again, *fully, utterly, entirely*. κατὰ πάντα φαγεῖν, Od. 3, 315. III) In composition it has the same signif., and often strengthens the notion. IV) κατὰ may be placed after the subst., and then the accent is retracted: δόμον κάτα. In the poets it is sometimes elided into κατ even before consonants. The accent is retracted and the τ assimilated to the following consonant: κάδ δύναμιν. Others connect the prep. with the following word: καδδύναμιν.

καταβαίνω (βαίνω), fut. καταβήσομαι, aor. 2 κατέβην, from this 1 plur. subj. καταβείομεν. Ep. for καταβόμεν. aor. 1 mid. καταβησάμην; also the Ep. forms καταβήσето and imper. καταβήσεο, 1) *to descend, to come down, to alight, ἐκ τινος*, or with gen. alone, 5, 109; with the question *whither*, we have ἐς and ἐπὶ with the accus. 3, 252. 10, 541; or the accus. alone. κατεβήσατο θάλαμον, *he descended to the chamber*, Od. 2, 337. 2) With accus. *to descend* anything. κλίμακα κατεβήσατο, *he descended, went down, the stairs*, Od. 1, 330. ξυστὸν ἐφόδ-καιον καταβῆναι, *to slide down by the smooth rudder (into the deep)*, Od. 14, 350; in a similar manner, ὑπερώα κατέβαινε, *she descended the upper chamber*, i. e. from the chamber, Od. 18, 206. 23, 85. καταβάλλω (βάλλω), aor. 2 κατέβαλον, Ep. 3 sing. κάββαλε for κατέβαλε, 1) *to cast down, to tear down, to demolish*, with accus., 12, 206; to dash into. 15, 357; and κατὰ πρηνὲς βάλεῖν μέλαθρον, i. e. καταβάλεω, *to demolish*, 2, 414; to cast upon the land, Od. 6, 172. 2) *to lay down; κρεῖον ἐν πυρὸς αὐγῇ*, 9, 206. 3)

to *cause to fall*, 5, 343. 8, 249; hence of a dog: οὐατα κάββαλεν, he dropt his ears (on recognizing his master), Od. 17, 302.

καταβείομεν, see καταβαίνω.

καταβήσεται, see καταβαίνω.

*καταβιβρώσκω (βιβρώσκω), aor. 2 καταβίβρων, to devour, to consume, h. Ap. 127.

*καταβλάπτω (βλάπτω), to hurt, to injure, with accus. h. Merc. 93.

καταβλώσκω (βλώσκω), only pres. to go or pass through, with accus. ἄστυ [to range the city-streets Cp.], Od. 16, 466.

(καταβρόχω), only 3 sing. optat. aor. act. καταβρόξειε, to swallow, to swallow down, φάρμακον, Od. 4, 222; † see ἀναβρόχω.

καταγηράσκω and καταγηράω (γηράω), from which κατεγήρα, to grow old, *Od. 9, 510. 19, 360.

καταγίνεω, Ep. form of κατάγω, to bring down, to convey, to bring, with accus. ὕλην, Od. 10, 104. †

κατάγνυμι (ἄγνυμι), fut. κατάξω, aor. κατέαξα, to break, to dash in pieces, with accus. 8, 403. Od. 9, 283. τὸ κατέαξαμεν, ὃ πρὶν ἔχεσκον, we broke this (spear) which I was before accustomed to carry, 13, 257. That the plur. should be used is surprising, since the sing. follows; still it may be very well accounted for: we (Idomeneus and Merionēs), says the latter, broke, in our conflict, the spear which I used to bear, cf. Spitzner ad loc.

κατάγω (ἄγω), fut. κατάξω, Ep. infin. καταξέμεν, aor. act. κατήγαγον, aor. mid. κατήγαγομην, 1) to conduct down, to bring down, with accus. τινὰ εἰς Αἴδαο, Od. 11, 164. 24, 100. 2) Generally, to lead away, to conduct, for the most part from a higher to a lower region, as ἵππους ἐπὶ νῆας, 5, 26. 6, 53. τινὰ Κρήτηνδε, to drive a man to Crete (of a wind), Od. 19, 186. Mid. to proceed from the high sea into port, to put into harbour, opposed to ἀνάγεσθαι, spoken of ships, Od. 3, 10; ἐς Γεραιστόν, Od. 3, 178; Ἰθάκηνδε, Od. 16, 322; spoken of seamen: νηὶ κατὰγεσθαι, Od. 10, 140.

καταδαίωμαι (δαίω), fut. δάσομαι, to tear in pieces, to devour, only in tmesis, κατὰ πάντα δάσονται, 22, 354. †

*καταδάκνω (δάκνω), to bite severely, Batt. 45.

*καταδάμναμαι, depon. mid. (δάμναμαι), poet. for καταδαμάω, to tame, to subdue, to overpower, h. Merc. 137.

καταδάπτω (δάπτω), aor. κατέδαψα, 1) to tear in pieces, to lacerate, with accus. spoken of dogs and birds of prey, 22, 339. Od. 3, 259. 2) Metaph. ἤτορ καταδάπτεται, my (tortured) soul is rent = wounded, distressed, Od. 16, 92.

καταδραβάνω (δραβάνω), aor. κατέδραβον, poet. κατέδραβον, 3 dual. Ep. καδραβέτην for κατεδραβέτην, Od. 15, 494; subj. καταδραβῶ, which aor. sometimes passes into the pass. form ἐδάρβην, Od. 5,

471; only in the Ep. aor. to go to sleep, to sleep. οὐτῶν τοιόνδε κατέδραβον, subaud. ὕπνον, I never slept so soundly, *Od. 23, 18.

καταδέρκομαι, poet. (δέρκομαι), to look down, τινὰ, upon any one, Od. 11, 16. †

καταδεύω (δεύω), aor. κατέδευσα, to wet, to drench, χιτῶνα οἶνον, to deluge my vest with wine [Cp.], 9, 490. †

καταδέω (δέω), aor. κατέδησα, 1) to bind, to bind fast, ἵππους ἐπὶ κάρη 8, 434. Od. 4, 40; ἱστὸν προτόνοιον, the mast with ropes, Od. 2, 425. 2) to bind together, to lock up, to obstruct, with accus. ἀνέμων κελεύθους, Od. 5, 383. 10, 20.

καταδημοβορέω (δημοβόρος), prop. to consume the property of the people. 2) to consume in common, 18, 301. †

καταδραβῶ, see καταδραβάνω.

*καταδύνω, a form of καταδύω, h. Merc. 237.

καταδύνω (δύνω), aor. 2 κατέδυν, partcp. καταδύς, nom. plur. fem. καδδύσαι for καταδύσαι, 19, 25; fut. mid. καταδύσομαι, aor. 1 mid. κατεδυνάσμη, with the Ep. form καταδύσσε, only in an intrans. signif. 1) to descend into, to go into; to penetrate, εἰς Αἴδαο δόμοις, Od. 10, 174; κατὰ ὤτειλάς, to enter into the wounds, 11, 19, 25; with accus. δόμον, to go into a house; πόλιν, Od. 4, 246; often διμύλον, 11, 4, 86. 10, 517; in like manner μάχην, μῶλον Ἀρῆος, 18, 134. 2) to put on, spoken of arms, τεύχεα, 7, 103. 3) Absol. to set, to go down, spoken of the sun, ἥλιος κατέδυ, 1, 475. 592, and often.

καταειμένος, η, ον, see καταέννυμι.

κατεινόν, see καταέννυμι.

καταείσατο, see κάτειμι.

καταέννυμι, poet. for καθέννυμι (έννυμι), imperf. κατεινόν, 23, 135 (as if from εἰνῶ); perf. pass. κατειμένος, to clothe, to cover, with accus. νέκυν, 23, 135; metaph. ὄρος καταειμένον ὕλην, a mountain clothed with wood, Od. 13, 351. 19, 431.

καταζαίνω (αζαίνω), to wither up, to cause to dry, with accus. Ep. iterat. aor. καταζήνασκε, Od. 11, 587. †

καταθάπτω (θάπτω), aor. 1 infin. καταθάψαι, Ep. for καταθάψαι, 24; 611; to bury, to inter, τινὰ, *19, 228.

καταθείομαι, καταθειόμεν, see κατατίθμι.

καταθέλω (θέλω), aor. 1 κατέθελξα, to charm, to transform, spoken of Circe [Kirkē], who metamorphosed the companions of Odysseus (Ulysses) into brutes, Od. 10, 213. † cf. θέλω.

καταθνήσκω (θνήσκω), aor. κατέθανον, Ep. κάθθανε, perf. κατεθνήγκα, infin. κατεθνήσκει, Ep. κατεθνήκαμεν, partcp. κατεθνήκως, to die, to expire, to de cease; chiefly the partcp. perf. dead, deceased, ἀνήρ, 7, 89; plur. νεκροί and νέκυνε καταθνήκωτες (the dead, the slain; the corpses of the slain), 7, 409. Od. 22, 448.

καταβηγτός, ἡ, ὄν (βηγτός), mortal, ἀνὴρ and ἄνθρωπος, 6, 123. Od. 3, 114.

καταβρώσκω (θρώσκω), only in tmesis, καθ' ὃ εἶδρε, *to leap down*, 4, 79. h. Cer. 285.

καταθύμιος, *ον* (θυμός), *lying in the mind, in the heart. μηδέ τί τοι θάνατος καταθύμιος ἔστω*, let not death come into thy mind, i. e. entertain no thought of it [Cp.], 10, 383. 17, 201. ἔπος, τό μοι καταθύμιόν ἐστιν, (such) order as is in my mind, as my mind suggests. Others (aft. Eust., τὸ κατὰ νοῦν νόημα), transl. it according to my mind, as I wish, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.]

καταίππτω, see *ιάπτω*.

καταibatός, ἦ, ὄν, poet. καταβατός (βαίνω), descending, leading downwards, θύραι καταβαταὶ ἀνθρώποισιν, doors, by which men descend, Od. 13, 110.†

κατακίζω (αἰκίζω), perf. pass. κατήκισμα, *to abuse, to disfigure, τεύχεα κατήκισται* (by smoke and dirt), *Od. 16, 290. 19, 9.

καταισχύνω (αἰσχύνω). *to shame, to insult, to disgrace, to dishonour, πατέρων γένος*, Od. 24, 508. 512; δαῖτα, *Od. 16, 293.

καταίσχω, poet. for κατίσχω = κατέχω: οὗτ' ἄρα ποιμήνιν καταίσχεται, it (the island) was not inhabited by shepherds, *Od. 9, 122.†

καταίτυξ, νγος, ἦ, a head-piece, a low, light helmet [or casque, Cp.], without a cone or crest, 10, 258. (Prob. from κατὰ and τεύχω.)†

κατακαίω (καίω), infin. pres. κατακαίμεν (κατακρήμεν ed. Wolf), 7, 408; aor. 1 κατέκη, su.-j. 1 plur. Ep. κατακρήμεν, infin. aor. κατακαίει, Od. 10, 533; Ep. κακκαίει, Od. 11, 74; aor. 2 pass. κατέκην, *to burn up, to consume*, with accus. of victims and of the dead, 11, 1. 40. 6, 418. In the pass. intrans. κατὰ πῦρ ἐκάη, the fire burnt down [the flame declined. Cp.], 9, 212. The infin. pres. κατακρήμεν or κατακαίμεν is doubtful, for which reason Spitzner has adopted κατακαίμεν, see Thiersch, § 213, 38. Buttm. p. 287. Cf. καίω.

κατακαλύπτω (καλύπτω), aor. κατέκλυψα, only in tmesis, *to envelope entirely, to cover*, with the accus. μηροὺς κνίσσῃ, to wrap the thigh-bones with fat, 1, 460. 2, 423. Od. 3, 464.

κατακαίει, see κατακαίω.

κατακαίμεν or κατακρήμεν, see κατακαίω.

κατάκειμαι, depon. mid. (κείμει), *to lie down, to lay oneself down*, 17, 677; metaph. *to rest*: ἄλγεια ἐν θυμῷ κατακείσθαι ἔασομεν, we will permit the pangs to rest in the mind, 24, 523. 2) *to lie, to be in store*. 24, 527. Od. 19, 439.

κατακείρω (κείρω), prop. to cut off; hence *to consume, to plunder, βίονον ὄκον*, *Od. 4, 686. 22, 36; μήλα, *Od. 23, 356.

κατακαίω (καίω), partep. κακκαίοντες, Ep. κατακαίοντες, desider., *to desire to lie down, to go to rest*, 1, 606. Od. 1, 424 (see κείω).

κατακρήμεν, see κατακαίω.

κατακλάω (κλάω), aor. 1 pass. κατεκλάσθην, *to break in pieces, to break*, with accus. 13, 608. 20, 227; metaph. ἐμοίγε κατεκλάσθη ἦτορ, my heart was broken, i. e. overcome, distressed, Od. 4, 481. 9, 256.

κατακλίνω (λίνω), aor. κατέκλινε, *to bend down, to lay down*, δόρυ ἐπὶ γαίῃ, O. 1. 10, 165.†

Κατακλώθες, αἱ (κατακλώθω), according to Eustath. Metaplast. plur. for Κατακλωθοί, from Κλωθώ, prop. the spinners, for the Parcae, the Fates, Od. 7, 197.† πείσεται, ἄσσα οἱ Αἴσα Κατακλώθες τε βαρεῖαι Γεινομένη νήσαντο, which Fate and the inexorable sisters spun for him. Plainly the Cataclōthēs are here annexed to Aisa, as the special to the generic, although we cannot refer them to the three post-Homeric Moiræ. The figurative expression *to spin* is current in H., see ἐπικλώθω. The other reading, κατακλώθην βαρεῖα, must be rejected, see Nitzsch ad loc.

κατακοιμάω (κοιμάω), only aor. pass. κατεκοιμήθην, *to put to sleep*. Pass. *to go to sleep, to rest*, παρὰ τινι, 2, 355. 9, 427; ἐν ἔτεσιν, *11, 730.

κατακοσμέω (κοσμέω), 1) *to adjust, to put aright*, with accus. διστόν ἐπὶ νευρῇ, 4, 118. 2) Mid. *to put in order, to adorn*, Od. 22, 4. 10.

κατακρεμάννυμι (κρεμάννυμι), aor. κατέκρεμασα, *to hang up, to suspend*, φόρμιγγα. Od. 8, 67; τόξα, h. 27, 16.

κατάκρηθεν, adv. according to Aristarch. κατὰ κρήθεν, from above, down from the head, Od. 11, 588. h. Cer. 182; metaph. from the top to the bottom, entirely, thoroughly. Τρῶας κατάκρηθεν λάβε πένθος, grief took complete possession of the Trojans, 16, 548. (Prob. from κάρη, κάρηθεν, syncop. κρήθεν, which is found as an Ep. gen. in Hes. sc. 7, on which account it is better written separately; others say from κατὰ and ἀκρηθεν, see Spitzner ad 11, 16, 548.)

*κατακρημνάω (κρημνάω), *to hang down* (trans.), only mid. *to hang down* (intrans.), κατακρημνῶντο βότρυες, h. 6, 39.

*κατάκρημνος, *ον* (κρημνός), precipitous, steep, Hiatr. 154.

κατακρύπτω (κρύπτω), fut. ψω, *to conceal, to hide, to dissemble*, τί, 22, 120. οὐτι κατακρύπτουσιν, they (the gods) conceal nothing from him, Od. 7, 205; apparently intrans.: ἄλλω δ' αὐτὸν (for αὐτὸν) φωτὶ κατακρύπτων ἦσκεν, disguising he made himself like another man, (αὐτὸν is to be referred to both verbs), Od. 4, 247.

κατακτάμεν and κατακτάμεναι, see κατακτείνω.

κατακτάς, see κατακτείνω.

κατακτείνω (κτείνω), fut. act. κατακτενῶ, 23, 412; κατακτανέω, Ep. for κτανῶ. 6, 409; aor. 1 κατέκτεινα, aor. 2 κατέκτανον, imperat. κακτανε, Ep. for κατέκτανε, 6, 164; also the Ep. aor. κατέκταν, infin.

κατακτάνειν and κατακτάνεσθαι, partic. κατακτάς, aor. 1 pass. κατεκτάθην, fut. mid. κατακταρόμαι, with pass. signif.—to kill, to slay, to slaughter, τινά; ὅδε κατακταρέσθαι καὶ ὕμεις, thus will you also be slain, 14, 481; κατέκτανεν, Ep. for κατεκτόησεν, Il. and Od.

κατακύπτω (κύπτω), aor. κατέκυφα, to stoop (bend or bow) the head forward, *16, 611. 17, 527.

καταλαμβάνω (λαμβάνω), to take possession of, to seize, only in tmesis, see λαμβάνω.

καταλέγω, Ep. (λέγω), fut. καταλέξω, aor. 1 κατέλεξα, fut. mid. καταλέξομαι, aor. 1 κατελέξαμην and Ep. aor. syncop. 3 sing. κατέλεκτο, infin. καταλέχθαι, Od. 15, 304; partic. καταλέγμενος, prim. to lay down. 1) Act. to lay down, to tell, to relate, to recount, τί τινι, often with ἀντικείως and εἰ, 9, 115. 10, 413; καταλέξει τινά, to relate of any one, Od. 4, 832. 11) Mid. to lay oneself down, to lie, to rest, 9, 662. Od. 3, 353. (On the deriv. see λέγω.)

καταλείβω (λείβω), to pour down. Mid. to drop down, to trickle down, 18, 109.†

καταλείπω, and Ep. καλλείπω (λείπω), fut. καταλείψω, Ep. καλλείψω, aor. 2 κατέλιπον, Ep. 3 sing. κάλλιπε and κάλλιπε, 6, 223; infin. καλλιπίευσθαι, Od. 16, 296; 1) to leave, with accus. Il. 6, 223; of battle, 12, 226. Od. 13, 208. 2) to leave behind, to leave, spoken esply of persons dying and departing on a journey, τινά χήρην, 24, 726; εὐχολήν τινι, to leave an object of desire to any one, 4, 173; τινὶ δῶνας, Od. 1, 243. 3) to abandon, to give up, τινά, with infin. ἔλωρ γενέσθαι, 17, 151. Od. 3, 271.

καταλέω (ἀλέω), aor. κατήλεσα, Ep. σσ, to grind, τί, in tmesis, Od. 20, 109.†

καταλήθωμαι (λήθωμαι, Ep. for λανθάνωμαι), to forget entirely, 22, 389.†

κατάλοφαδία, adv. (λόφος), on the neck, φέρειν, Od. 10, 169.† (α and ι are Ep. used as long.)

καταλύω (λύω), fut. καταλῶσω, aor. 1 κατέλυσα, to dissolve; hence, 1) to destroy, to demolish, πολέων κάρηνα, 2, 117. 9, 74. 2) to loose, to unyoke, ἵππους, Od. 4, 28.

καταλωφάω (λωφάω), to rest (from), to become free, τινός; καθ' δέ κ' ἐμὸν κῆρ λωφήσειε κακῶν [would lighter feel my wrong. Cp.], only in tmesis, Od. 9, 460.† cf. λωφάω.

καταμάρπτω (μάρπτω), aor. 1 κατέμαρψα, to seize, to overtake, to lay hold of, τινά, 5, 65. 16, 598; metaph. spoken of age, Od. 24, 390.

καταμάω (ἀμάω), only aor. 1 mid. καταμήσαμην, to amaze, to hear up, κόπρον, 24, 165.†

καταμίγνυμι and καταμίσγω (μίγνυμι), to mingle; καμίζας, 24, 529; for which Wolf has adopted κ' ἀμίζας. Mid. to mingle themselves, h. 18, 26.

καταμύσσω (ἀμύσσω), aor. 1 mid. καταμύσαμην Ep. for κατήμ., to lacerate, to

scratch. Mid. to scratch oneself, χεῖρα, to scratch one's hand, 5, 425.†

*καταμύω, Ep. καμύω (μύω), aor. Ep. infin. καμύσσαι, to close the eyes, to sleep, Batr. 192.

κατανεύω (νεύω), fut. (once, 1, 524), κατανεύσομαι, aor. 1 κατένευσα, partic. κανύσας, Ep. for κατανεύσας, to nod, to beckon, κεφαλῇ or κρατὶ, with the head, i. e. to assent, to grant, τινί τι, any thing to any one; νύκην, κύδος, 8, 175; with the infin. 2, 112. 10, 393.

κατάνομαι, Ep. for κατανόμαι (άνω), only pass. πολλά κατάνεται, much is finished, i. e. much is destroyed, consumed, *Od. 2, 58. 17, 537.

κάπαντα, adv. (καπάντης), downwards, 23, 116.†

κατάνηστιν, adv. (άντῶ), opposite, Od. 20, 387.† ed. Wolf, where others read κατ' άντηστιν or άντηστιν. According to Eustath. from κατάνητος with epenth. σ, as in προμνηστίνω.

κατανικρύ, adv. (άντικρύ), directly down, with gen. τέγος, *Od. 10, 539. 11, 64.

καταπάλλω (πάλλω), Ep. aor. sync. mid. κατέπαλτο, to hurl down. Pass. to hurl oneself down, to leap down, to descend, ούρανοῦ ἐκ, 19, 351.† (The Schol. explain it: καθήλατο, and write κατεπαλτο, as if from κατεπάλλεσθαι), cf. πάλλω.

καταπατέω (πατέω), aor. κατεπάτησα, to tread down, to trample under foot, i. e. to despise, with accus. ὄρκια, in tmesis, 4, 157.†

κατάπαυμα, τό (καπαύω), cessation, rest, alleviation, quiet, γόνυ, 17, 38.†

καταπαύω (παύω), fut. σω, aor. κατέπαυσα. 1) to cause to cease, to stop, to end, with accus. πόλεμον, 7, 36; μηνιμόν, 16, 62; to appease, χόλον θεῶν, Od. 4, 583. 2) Spoken of persons: τινά, to stop any one, to check, to restrain, 16, 618. Od. 2, 618. ἡμέας δρῶντων καταπαυμένον (Ep. infin.), Od. 2, 244 (construct. ὅτρ. [sc. Ἰθακήσιους] ἡμ. κατ. exhorting [the people] to restrain us; to put an end to our proceedings;) τινά τινος, to restrain a man from any thing; ἀγνορίας, 22, 457; ἀφροσυνῶν, Od. 24, 457.

καταπεδάω (πεδάω), aor. κατεπέδησα, prop. to bind with foot fetters; hence, to fetter, to bind, τινά, only in tmesis, 19, 94. Od. 11, 292; see πεδάω.

καταπέσσω (πέσσω), aor. κατέπεψα, to boil down, to digest, with accus. χόλον, to restrain anger (V. to check), 1, 81.†

καταπετάννυμι (πετάννυμι), to spread over, to cover, only in tmesis. κατά λιτα πετάσσας, 8, 441.†

(καταπέφνω), defect obsol. pres. to the aor. κατέπεφνον, to which belongs the irregularly accented partic. κατεπέφνων, to kill, to slay, τινά, 17, 539. (cf. ΦΕΝΩ,) Il. and Od.

καταπήγνυμι (πήγνυμι), aor. 1 κατέπηξα, Ep. aor. syncop. mid. 3 sing. κατέπηκτο, 1) Act. to strike into the earth, to infix, ἔγχος ἐπὶ χθονί, 6, 213; σκόλοπας, 7, 441.

II) Mid. *to remain fixed, to stand firm*, Ep. aor. ἐν γαίῃ, *11, 378.

καταπίπτω (πίπτω), aor. κατέπεσον, Ep. κάππεσον, 1) *to fall down*, ἀπὸ πύργου, 12, 386; ἀπ' ἱκρίοφιν, Od. 12, 414. 2) *to fall down*, ἐν Ἀχίλλῳ, Il. 1, 598; ἐν κόνιῃ-σιν, 4, 528; *to fall*, in battle, 15, 538; metaph. πᾶσιν παρὰ ποσὶ κάππεσε θυμός, the courage of all fell before their feet, i. e. sunk entirely, 15, 280.

καταπλέω (πλέω), *to sail down*, from the high sea to the coast, to make the land, Od. 9, 142.†

καταπλήσσω (πλήσσω), only aor. pass. καταπλήγην, Ep. for καταπλάγην, act. prop. *to strike down*; pass. metaph., *to be terrified, to be amazed or confounded*, 3, 31.†

*καταπνέω, poet. for καταπνέω (πνέω), *to breathe upon, to blow against*, h. Cer. 239.

καταπρηγής, ἐς (πρηγής), *prone downwards*, epith. only of χεῖρ, the flat hand (the palm downwards), to represent the action of striking [or pressing forcibly down], 15, 114. Od. 13, 164. h. Ap. 333.

καταπτήσσω (πτήσσω), aor. 1 κατέπτηξα, Ep. aor. 2 sync. κατέπτην (from ΠΤΑΩ), *to stoop down from fear, to conceal oneself*, Od. 8, 190; ὑπὸ θάμνῳ, Il. 22, 191; metaph. *to be terrified, to be frightened*. ἵπῳ καταπτήτην, the horses were terrified, 8, 136.

καταπτήσσω (πτήσσω) = καταπτήσσω, only pres. *to hide oneself fearfully, to cringe*, 4, 224. 340. 5, 254; metaph. *to be terrified, to be dismayed*, *5, 476.

καταπτῶ (πτῶω), aor. κατέπτωσα, *to render putrid, to let putrefy*, with accus. h. Ap. 371. Mid. *to become putrid, to putrefy*, 23, 328.†

καταρᾶμαι, depon. mid. (ἀράομαι), *to invoke any thing upon a man, esply evil, to imprecate*: ἀλγέα τινα, Od. 19, 330; absol. πολλά καταρᾶτο, he cursed much, Il. 9, 451.

καταρᾶω, poet. for καταρᾶω. καταρῖγγλος, ἥ, ὃν (ρίγω), *horrible, terrible, odious*, Od. 14, 226.†

καταρῖζω (ῖζω), aor. 1 Ep. κατέρεξα, partic. pass. καρῖζουσα, Ep. for καταρῖζουσα, 5, 424; *to put down, to stroke down*, and thus put down; metaph. *to caress, to soothe*, τινα χεῖρι, 1, 361. Od. 4, 610.

καταρῖω (ῖω), *to flow down*, Od. 17, 209; ἐξ ὠτειλῆς, Il. 4, 149; and with gen. χερσός, 13, 539.

καταρχομαι, mid. (ἄρχω), in a religious signif. *to begin a sacrifice*, spoken of the ceremony which precedes the proper act of sacrifice, rarely with accus. χέρνιβά τ' οὐλοχύτας, to begin the sacrifice with the lustral water and the sacred barley, Od. 3, 445.†

κατασβέννυμι (σβέννυμι), aor. 1 κατέσβεσα, *to extinguish, quench*, πῦρ, *21, 381; in tmesis, 16, 292.

κατασεύομαι, poet. (σεύω), only Ep.

aor. 2. mid. κατέσσυτο, *to rush down*; with accus. ῥέεθρα, *to rush into the stream*, 21, 382.†

κατασκιάω, poet. for κατασκιάζω (σκιάζω), *to shade, to cover*, with accus. Od. 12, 436.†

κατασμύχω (σμύχω), *to burn down*, only in tmesis, see σμύχω.

*καταστῖβω (στῖβω), *to tread upon*, with accus. h. 18, 4.

*καταστίλβω (στίλβω), *to beam down, to shine upon*; transit. πρὸ σέλας, to send down mild beams, h. 7, 10.

καταστορέννυμι (στορέννυμι) and καταστόρνυμι, partic. καστορνύσα, Ep. for καταστορνύσα, Od. 17, 32; aor. 1 κατεστόρεσα, 1) *to spread out, to spread upon, to lay down*, with accus. ῥήγος, Od. 13, 73; κῶεα, Od. 17, 32. 2) *to cover over*; κάπετον λάεσσιν, the pit with stones, Il. 24, 798.

καταστορνύμι, see καταστορέννυμι.

*καταστρέφω (στρέφω), aor. 1 κατέστρεψα, *to turn about, to overturn*; ποσὶ τι, pedibus evertere, h. Ap. 73.

καταστυνέω (στυνέω), aor. κατέστυγον, 1) *to be amazed, terrified, to start back, terrified*, absol., 17, 694. 2) Transit. with accus. *to be terrified at*, Od. 10, 113.

*καταστυφέλος, ὄν (στυφέλος), *very hard, firm, pearly*, h. Merc. 124.

κατασχεδεῖν, poet. for κατασχεῖν, see κατέχω.

κατασχεῖν, see κατέχω.

*κατανάνυμι (τανάνυμι), poet. for κατανέω, aor. 1 κατάνυσα, Ep. for κατεάνυσα, *to pull down, to draw down*, ὄπλα, h. 6, 34.

κατατεῖνω (τεῖνω), aor. κατέτεινα, prop. *to pull down*; in tmesis, κατὰ δ' ἡνία τεῖνεω ὀπίσσω, he drew the reins back, 3, 261. 19, 311.†

κατατῆγω (τῆγω), aor. 1 act. κατέτῆξα, 1) Act. trans. *to melt*, with accus. χύονα, Od. 19, 206. 2) Mid. intrans. *to melt, to dissolve*; metaph. *to consume oneself, to pine away*; ἦτορ, at heart, *Od. 19, 136.

κατατιθῆμι (τίθῆμι), fut. καταθήσω, aor. 1 κατέθηκα. aor. 2 only plur. in the Ep. forms κάτθεμεν, κάτθετε, κάτθεσαν, for κατέθεμεν, κατέθετε, etc., subj. καταθείμεν, Ep. for καταθώμεν, infin. κατθέμεν, Ep. for καταθεῖναι, aor. 2 mid. plur. κατέθεμεθα, κατέθεσθην, Ep. for κατεθέμεθα, κατεθέσθην, and 3 plur. κατέθεντο, subj. καταθείομαι, Ep. for καταθώμαι, 21, 111; *to set down, to put down, to lay down, to place in, to put away*, with accus. ἐπὶ χθονός and ἐπὶ χθονί, 3, 293. 6, 473; τινα ἐν λεχέεσσι, 18, 233; τόξα ἐς μυχόν, Od. 16, 283; τί τινα, to propose as a combat-prize, 23, 267. 851; ἀέθλον, to propose a contest, Od. 19, 572 [cf. 576]; τινα εἰς Ἰθάκην, to land any one in Ithaca, Od. 16, 230. Mid. *to lay down for oneself* (with reference to the subject); τεύχεα ἐπὶ γαίῃ, Il. 3, 114. 22, 111; ὄπλα νηός, h. Ap. 457; of the dead, *to lay out, to inter*, Od. 24, 190. 2) *to*

lay up, to keep, τι ἐπὶ δόρπῳ, Od. 18, 45.

*καταρίζω (τρίζω), spoken of the piercing cry of birds, mice, etc., to squeak, to squeal; and generally, to wail, to lament, Batr. 88.

καταρύνω (τρύνω), to wear out, to consume, to exhaust, λαοὺς δώροισι, 17, 225. Od. 15, 309, 16, 84.

*κατατρῶγω (τρώγω), aor. κατέτρωξα, to gnaw, to corrode, to consume, Batr. 126.

καταῦθι, adv. on the spot, there, 13, 253. Od. 10, 567; a false reading for κατ' αὐθι.

καταφαγεῖν, infin. aor. to κατεσθίω.

*καταφαίνω (φαίνω), to show; mid. to become visible, to show oneself, h. Ap. 431.

καταφέρω (φέρω), only fut. mid. κατόσομαι, to bear down, to bring or conduct down. Mid. as depon. τινὰ Ἄϊδος εἰσω, any one to the realms of Hades, 22, 425.†

*καταφθινύω, a form of καταφθίω, only pres. to destroy, to annihilate, τιμὴν, h. Cer. 334.

καταφθίω (φθίω), fut. καταφθίσω, perf. pass. κατέφθιμαι, pluperf. κατέφθιμην, which is at the same time a syncop. aor. mid. infin. καταφθίσθαι, partic. καταφθίμενος, 1) Act. trans. to destroy, to kill, to annihilate, τινά, Od. 5, 341. 2) Intrans. in the pass. and mid. to perish, to go to ruin, to vanish away. ἧτα κατέφθιτο, the stores had vanished, Od. 4, 363; espyl. partic. aor. destroyed, dead, Il. 22, 288; plur. subst. the dead, the shades, h. Cer. 347.

καταφλέγω (φλέγω), fut. ξω, to burn down, to consume, πάντα πυρί, 22, 512.† καταφύλαδον, adv. (φυλή), by tribes, divided into tribes, 2, 668.†

καταχέω (χέω), Ep. aor. 1 κατέχευα, Ep. aor. syncop. mid. κατέχυντο, 1) Prop. spoken of fluids: to pour over, to pour upon, to pour out. ἐλαιον χαιτῶν τινί, to pour oil upon any one's hair, 23, 282; ὕδωρ, 14, 435. 2) Of dry things: to pour down, to let fall, χιόνα, νιφάδας, Od. 19, 206. Il. 12, 158; πέπλον ἐπ' οὐδεὶ, to let the robe fall on the floor, 1, 734; θύσθλα χαμαί, to let the staves, the thyrsi, fall to the ground, 6, 134; τεῖχος εἰς ἄλα, 7, 461. 3) Metaph. to pour out, to spread out, τί τινι; οὐμύχλην τινί, 3, 10; ἀχλὺν τινι, Od. 7, 42; χάριν τινί, Od. 2, 12, 8, 19; ἐλεγχείῃ, ἀλόχος τινι, to pour reproach, insult upon any man, 23, 408. Od. 11, 433; πλοῦτόν τινι, Il. 2, 670. Mid. to flow down, to fall down, only Ep. sync. aor. εἰς ἄντλον, Od. 12, 411.

καταχθόνιος, ον (χθών), subterranean, Ζεὺς=Hades (Pluto), 9, 457.† κατέεξα, see κατάνυμι.

κατέω (έω), Ep. for the prose κατεσθίω, fut. κατέδομαι, perf. act. κατέδηδα, in tmesis, 17, 542; to eat up, to devour, to consume, prim. spoken of brutes; with accus. Il. metaph. to consume, to waste,

οἶκον, κτήματα, Od. 2, 237. ὃν θυμὸν κατέδειν, to consume (devour, prey upon) one's own heart, to feed on grief [Cr.], Il. 6, 202.

*κατέργω (έργω), aor. κατέρεξα, to drive in, to shut up, βοῦς, h. Merc. 356.

κατεῖβω (εἰβω), poet. = καταλείβω. 1) Act. to let flow down, to shed, δάκρυ, Od. 21, 86. 2) Mid. to flow down, to trickle down, with gen. παρειῶν, Il. 24, 794; spoken of the water of the Styx, 15, 37; metaph. κατεῖβετο αἰὼν, life flowed away, Od. 5, 182.†

κατεῖδον (ΕΙΔΩ), partic. κατιδών, 4, 508. Batr. 11; defect. aor. 2 of καθοράω, to look down.

κατεῖλυν (εἰλύν), fut. ἔσω, to surround, to cover, τινὰ ψαμάθοις, any one with sand, 21, 318.† in tmesis.

κάτεμι (εἰμι), partic. pres. κατιών, Ep. and aor. mid. καταεἰσάμην for κατεῖσ-, 1) to descend, to go down; δόμον Ἀΐδος, into the abode of Hades 14, 457. 2) Metaph. spoken of a river, to flow down, 11, 492; of a ship, to proceed, ἐς λιμένα, Od. 16, 472; of missiles: δόρυ καταεἰσάτο γαίης, the spear entered the earth, Il. 11, 358.

κατέκταθεν, see κατακτείνω.

κατεναίρω (ἐναίρω), only aor. mid. κατενηράμην, to slay, to kill, τινά χαλκῷ, Od. 11, 519.†

κατεναντίον, adv. (ἐναντίον), over against, opposite, τινί, 21, 567.†

*κατενήνοθε (ἐνήνοθα), an old perf. with the signif. of the pres. and imperf., to lie upon, to be upon. κόμαι κατενήνοθεν ὤμους, hairs covered the shoulders, h. Cer. 280; the connexion of the subst. fem. plur. with a verb in the sing. is called schema Pindaricum, cf. Rost Gram. § 100, p. 478. Kühner, § 370.

κατένωπα, adv. (ἐνώπη), directly before the face, opposite, with gen. Δαναῶν, 15, 320.† More correctly, κατ' ἐνώπα, see ἐνώψ.

κατεπαλμενος, see κατεφάλλομαι.

κατέπαλτο, see καταπάλλω.

κατερείπω (ἐρείπω), prop. to snatch down; in the aor. and perf., aor. κατήριπον, perf. κατήριπα, intrans. to fall down, to tumble down, spoken of a wall, 14, 55. Metaph. κατήριπεν ἔργα αἰζήων, the labours of the youths perished, Vo s, Il. 5, 92.

κατερήντω (ἐρηπῶ), to restrain, to check, τινά, 9, 465. Od. 3, 31.

κατερυκάνω, poet. for κατερύκω, 24, 218.†

κατερύκω (ἐρύκω), 1) to stop, to check, τινά, 6, 190. Od. 3, 345. 2) to retard, to detain, to hinder; in a bad sense, τινά, 23, 734. Od. 2, 242; hence pass. to linger, Od. 1, 197, 4, 498.

κατερύνω (ἐρύω), aor. 1 κατέρυνσα, perf. pass. κατέρυσμαι, to pull down, to draw down, always of ships, which are drawn down from the shore into the sea, with accus. Od. 5, 261. Pass. *Od. 8, 151.

κατέρχομαι, depon. (έρχομαι), fut. κατελεύσομαι, aor. κατήλδον, poet. κατ-

ἤλυθον, infin. κατελθέμεν, Ep. for κατελθεῖν, 1) *to come down, to go down*, Od. 1, 304; espily 'Αἰδόσδε or 'Αἶδος εἰσω, to descend to the realms of Hades, 6, 284. 7, 330. Od. 10, 560. 2) Metaph. spoken of a fragment of rock, *to rush down*, Od. 9, 484. 541.

κατεσθίω (ἔσθίω), imperf. κατήσθιε, aor. κατέφαγον, only in tmesis, *to eat up, to devour*, 3, 25. Od. 1, 9.

κατέσσοντο, see κατασέομαι.

κατευνάω (εὐνάω), also κατευνάω, fut. άσω, aor. 1 pass. κατευνάσθην, *to put in bed, to lull to sleep*, only pass. *to lie down, to go to sleep*, 3, 448.†

κατευνάω = κατευνάω, from which the fut. ἤσω, aor. κατεύνησα, aor. pass. κατευνήσθην, *to put in bed, to lull to sleep*, τινά, 14, 245. 248. Pass. *to lie down*, Od. 4, 414.

κατεφάλλομαι (ἄλλομαι), Ep. particp. aor. sync. κατεπάλλμενος, *to leap down upon*, 11, 94.

κατέχω (έχω), fut. καθέξω, aor. 2 κάτ-εσχον, aor. 2 mid. κατεσχόμεν, particp. κατεσχόμενος, also the Ep. lengthened aor. 2 κατέσχεθον and 3 sing. κάσχεθε for κατέσχεθε, 11, 702. 1) Trans. a) *to hold down, κεφαλῇν*, Od. 24, 242. b) *to stop, to restrain, to check, to hinder*, τινά, 11, 702. Od. 3, 284. ἥερυ κατέχοντο, they were checked by a cloud, 17, 368. 644. c) *to take possession of, to occupy*; ἀλαλητῷ πᾶν πεδίον, to fill the whole plain with shouting, 16, 79; hence d) *to hold concealed, to cover*, spoken espily of the grave, 3, 243. Od. 11, 301. 549; spoken of night, οὐρανόν, Od. 13, 269. σελήνην κατεχέτο νεφέεσσι, Od. 9, 419. 2) Intrans. *to hold on, to proceed*. κατέσχεθον Θοοικόνδε, h. Cer. 126. Mid. *to hold before oneself, to cover oneself*; ἑαυτῷ, with a veil, 3, 419: πρόσωπα χερσὶ, Od. 19, 361.

κατηπιάω (ἡπιάω), *to assuage, to soothe, to mitigate*; pass. ὀδύναι κατηπιώωντο, Ep. for κατηπιώντο, 5, 417.†

κατηρεφής, ἐς (ἐρέφω), prop. *roofed, covered over*, i. e. furnished with a roof, κλισίαι, 18, 589; hence *vaulted*, σπέος, Od. 13, 349; δάφνησι, shaded with laurels, Od. 9, 183. Metaph. κύμα κατηρεφές, an overhanging wave, Od. 5, 367.

κατήριπε, aor. 2 of κατερίπτω.

κατηφέη, ἡ, Ep. for κατήφεια (κατηφής), prop. the casting down of the eyes, *dejection, sadness, shame*, *3, 51. 16, 498.

κατηφέω (κατηφής), aor. 1 κατήφησα, prop. *to cast down the eyes, to be cast down, sad, dejected*, 22, 293. Od. 16, 342.

κατηφής, ἐς, *cast down, dejected, ashamed*, Od. 24, 432.† (Prob. from κατὰ and φάος, having the eyes cast down.)

κατηφών, ὄνος, ὁ, according to Aristarch. = κατηφέη, *sadness, shame, probrum, dedecus*; the abstract for the concrete, *causing dejection, sadness, shame*, 24, 253.† Thus Priam calls his sons κατηφόμεν, ye who cause me shame.

κάτθανε, see καταβήσκω.

κατθάψαι, see καταθάπτω.

καθέμεν, κάτθεμεν, κάτθετε, κάτθεσαν, see κατατίθμι.

κατίμεν, Ep. for κατιέναι, see κάτειμι.

κατισχάω = κατίσχω, *to hold back, to restrain*, only in tmesis, κατὰ τὸν σὸν νόον ἵσχανε, Od. 19, 42.†

κατίσχω (ίσχω), a form from κατέχω, only pres. and imperf. 1) *to stop, to check*, ἱππους, 23, 321; metaph. θυμοῦ μένος, h. 7, 14. 2) *to take possession of, to occupy*, spoken of an island: οὐ ποίμνησιν κατασχεταί, it is not pastured by herds, Od. 9, 122. 3) *to hold towards, to direct from the sea to the shore, νῆα*, Od. 11, 456. Mid. *to retain, to hold for oneself, to hold back*, τινά, 11, 2, 233.

κατοίστομαι, see καταφέρω.

κατόπισθε, before a vowel κατόπισθεν, adv. (ὀπισθε). 1) Of place: *behind, after*, with gen. νῆος, Od. 12, 148. 2) Of time: *afterwards, in future*, Od. 22, 40. 24, 546. κατόπισθε λιπέσθαι, to remain behind, Od. 21, 116.

*κατόπτης, ον, ὁ (ὀπτής), an observer, a spy, h. Merc. 372.

*κατορούω (δροῦω), *to rush down*, h. Cer. 342.

*κατονδαῖος, ον (οὔδας), *under the earth, subterranean*, h. Merc. 112.

*κατάνυσαν, see κατατανύω.

κάτω, adv. (κατά), *down, downwards*, ἔλκειν, 17, 136: ὁρώω, Od. 23, 91.

κατωθῶς (ὀθῶω), *to push or hurl down, to throw*, in tmesis, 16, 410.†

κατωμάδιος, η, ον (ἄμιος), *from over the shoulder*, spoken of the discus, which is thrown with hand extended far from the shoulder. ὅσα δὲ δίσκον οὖρα κατωμαδίου πέλονται, 23, 431.† ('As far as the discus flies from the sweep of the up-raised arm,' Voss.)

κατωμαδόν (ἄμιος), *from the shoulder*, ἐλαύνειν, according to Eustath. with reference to the driver, 'to strike with outstretched hand,' *15. 352. 23, 500; but most Gramm. refer it to the horses. 'to strike over the shoulders.' Thus Voss and Spitzner.

*κάτωρ, ορος, ὁ, a word of unknown origin in h. 6, 55; it is explained by deriving it from ΚΑΖΩ; ruler. Some would read κράτωρ or ἄκτωρ; cf. Herm.

κατωρυχής, ἐς, poet. for κατώρυξ, νχος, ὁ, ἡ (κατορύσσω), *buried, deposited in the earth* κατωρυχέεσσι λίθοισι, Od. 6, 267. 9, 185.

Καύκωνες, οἱ, 1) a nation who were not of Hellenian origin, in Asia Minor; at a later date they inhabited Bithynia, from the Mariandyni to the river Parthenius, and were neighbours of the Paphlagonians, 10, 429. 20, 329. In Strabo's time they had disappeared. 2) a nation which dwelt in Triphylia, in the south-eastern part of Elis, Od. 3, 366. According to Strab. VIII. p. 345, there were different traditions, some of which made all the Epeans Caucones, and others gave them a residence in lower Elis and Triphylia. Probably they

were a remnant of the ancient Pelasgians, a part of whom migrated to Asia, Hdt. 1, 146. cf. Mannert. VIII. s. 352.

καυλός, ὁ, prop. a stem, a handle; in H. according to the Schol., the end of the shaft which was inserted into the socket of the spear's head, the spear-shaft, 13, 162. 16, 115; but 16, 338, the hand-guard of the sword. *II.

καύμα, τό (καίω), a fire, heat, esp. the heat of the sun, 5, 865.†
καυστήριός, ἡ, ὄν (καίω), burning, hot, μάχη, *4, 342. 12, 316.

Καῦστριος, ὁ, Ep. for Κάυστρος, Causter, a river in Ionia, which rises in Lydia, and flows into the sea near Ephesus, 2, 461 (ὡς διὰ κεκαυμένης ῥέων).

ΚΑΦΩ, Ep. obsol. pres. akin to κάπτω and καπύω, to gasp, to breathe forth, from which only partec. perf. in the accus. κακαφήρτα θυμόν, the gasping soul, occurs 5, 698. Od. 5, 468.

κε, before a vowel κεν, an enclit. particle, Ep. and Ion. for ἄν, q. v.

Κεάδης, ου, ὁ, son of Keas = Træxentius, 2, 847.

κεάζω (κέω), aor. 1 ἐκέασα, Ep. σσ, perf. pass. κεκέασμαι, aor. pass. ἐκέασθη, to split, to cleave, prop. spoken of splitting wood, Od.; to split in pieces, to crash, spoken of lightning, Od. 5, 132. Pass. κεφαλὴ ἄνδιχα κεάσθη, the head was split in two pieces, 16, 412. 578. 20, 887.

*κέαρ, αρος, τό, contr. κῆρ, the heart, Batr. 212.

κέαται, κέατο, Ep. and Ion. for κείνται, ἐκείντο, from κείμαι.

*Κεβρήνιος, ἡ, ἰων. Cebrenian, belonging to the town Κεβρέν (Cebren) in Æolia; subst. the inhabitants of Kebrén, Ep. 10.

Κεβριόνης, ου, ὁ, son of Priam, and charioteer of Hector, slain by Patroclus, 8, 318. 16, 738, seq.

κεδάννυμι, Ep. for σκεδάννυμι, aor. ἐκέδασα, Ep. σσ, aor. pass. ἐκεδόσθη, to scatter, to disperse, to dissipate, κύνας, φάλαγγας, 17, 283. 285. Od. 3, 131; pass. II. 2, 398. κεδασθείσης ὕσμίνης, when the battle had scattered, i. e. when it was no longer fought in dense crowds, 15, 328. 16, 306. b) Of lifeless things, rare: to tear away, to prostrate, spoken of a torrent, γεφύρας, 5, 88. (H. has not the pre-.)

κεδνός, ἡ, ὄν (κῆδος), superl. κεδνότατος, 9, 586. 1) Act. careful, prudent, provident, trusty, epith. of persons upon whom the conscientious attendance upon some duty rests, Od.; hence neut. plur. as adv. κεδν' εἰδυῖα, of a careful, faithful disposition, Od. 1, 428. 2) Pass. worthy of care, estimable, dear, ἑταῖροι, 9, 586; τοκήες, 17, 28. Od. 10, 225.

κεδρινός, ἡ, ὄν (κέδρος), of cedar, θάλαμος, 24, 192.†

κέδρος, ἡ, the cedar-tree, whose fragrant wood was used for fumigation, and of which a species is yet produced

in Greece, Od. 5, 60; prob juniperus oxycedrus, Linn.†

κειάμενος, κείαντες, see καίω.

κεῖαται, κείατο, see κείμαι.

κεῖθεν, adv. Ion. and Ep. for ἐκείθεν, from there, thence, II. and Od. κείθεν φράσσομαι ἔργον, then I will consider what is to be done, II. 15, 234.

κεῖθι, adv. Ion. and Ep. for ἐκείθι, there, in that place, 3, 402. Od. 3, 116. κἀκεῖθι, another reading for καὶ κείθι, II. 22, 390.

κείμαι (prop. perf. pass. from κέω), 2 sing. κείσαι Ep. also κείαι, h. Metc. 254; 3 plur. κείνται, Ep. κέαται, κείαται and κέονται, 22, 510; subj. κέωμαι, 3 sing. κῆται, 19, 32. Od. 2, 102; for the earlier reading κείται (which Butt. Gram. § 109, prefers), infin. κείσθαι, imperf. ἐκείμην, Ep. κείμην, 3 plur. ἐκείντο, Ep. κέατο and κείατο, 3 sing. iterat. κέσκετο, Od. 21, 41: fut. κείσομαι; primary signif. prop. to be laid; hence to lie. 1) Spoken of animate beings; of men: to lie, to repose, to rest, spoken of the sleeping, the inactive, the sick, the weak, the wounded, the miserable, and the dead; esp. to lie unburied, 5, 685. 19, 32. 2) Spoken of inanimate things: a) Of regions, countries, islands: to lie: to be situated, Od. 7, 244. 9, 25. b) Of things: to lie, to be, esp. of valuable objects, to be treasured up, to be in store. κτήματα, κειμήλια κείται ἐν δόμοις, 9, 382. 11, 132. κείται ἄσθλον, the prize is fixed, 23, 273: also spoken of chariots, ἄρματα κείτο, 2, 777. c) Metaph. spoken of conditions: πένθος ἐνὶ φρεσὶ κείται, sadness is in the soul, Od. 24, 423; and often ταῦτα θεῶν ἐν γούνασι κείται, see γόνυ.

κειμήλιον, τό (κείμαι), a valuable article which is laid aside and preserved, a valuable, a jewel, 6, 47. 9, 330; esp. spoken of gifts of hospitality. Od. 1, 312. 4, 600. In the most general signif. it means property stored up, in opposition to herds and flocks. κειμήλιά τε πρόβασις τε, stores and grazing animals, Voss, Od. 2, 75.

κείνος, κείνη, κείνο, that one, he, she, it, Ep. and Ion. for ἐκεῖνος, q. v.: κείνη, subaud. δὲ, in that way, Od. 13, 111.

κεινός, κεινή, κεινόν, Ep. for κενός, empty, 3, 376. 4, 181. 11, 180. 15, 433.

κείρω, fut. κερῶ, infin. κερέειν, aor. 1 Ep. ἐκερσα, aor. 1 mid. ἐκεράμην, 1) to cut off, to shear off. κόμην τινί, 23, 146; δούρα, 24, 450. 2) to consume, to devour, to graze, spoken of brutes, λήιον, 11, 560; δημόν, 21, 204; ἦπαρ, Od. 11, 578. 3) to eat up, to waste, to destroy, κτήματα, Od. 2, 312; in like manner βίοντα, Od. 1, 378. 2, 143; metaph. to render void, see ἐπικείρω. Mid. to cut off a man's hair, which the mourner consecrated to the dead, as an offering, κόμην, χαιτας, 23, 46. Od. 4, 198. 24, 46.

κεῖσε, adv. Ion. and Ep. for ἐκείσε,

which is not found in H., *thither*, 12, 356. Od. 4, 274.

κεῖω and κέω, Ep. fut. without the characteristic of the tense, from the obsolete root ΚΕΩ, *to wish to lie down, to desire to sleep or rest*, Od. 19, 340; often as partecp. βῆ δὲ κείων, Od. 14, 532. ἴομεν κείοντες, 14, 340. ὅρσο κείων Od. 7, 842; infin. κείμεν, Od. 8, 315.

κεῖω, ground form of κεάζω, *I split*, Od. 14, 425.†

κεκαδήσσομαι, see κηδω.

κεκαδήσω, see χάζομαι.

κεκάδοντο, aor. οἱ χάζομαι.

κεκαδών, see χάζομαι.

κεκάμω, see κάμνω.

κέκασμαι, see καίνυμαι.

κεκαφῆς, see ΚΑΦΩ.

κέκλετο, see κέλομαι.

κέκληγα, see κλάζω.

κεκλήατο, see καλέω.

κεκλόμενος, see κέλομαι.

κέκλυθι, κέκλυτε, see κλύνω.

κέκμηκα, see κάμνω.

κεκοπῶς, see κόπτω.

κεκόρημαι and κεκορηότῃ, see κορέννυμι.

κεκορυθμένος, see κορύσσω.

κεκοτηῶς, see κοτέω.

κεκράνται, κεκράντο, see κραινῶ.

κεκρύφαλος, ὁ (κρύπτω), a net, knit or twisted, with which women confined their hair, *a head-net, a net cap*, 22, 469.†

κεκύνθωσι, see κεύθω, Od.

κελαδεῖνός, ἡ, ὅν (κέλαδος), *rushing, noisy*, Ζέφυρος, 23, 208. h. Merc. 95; chiefly an epith. of Artemis, as goddess of the chase, 16, 183; as prop. name, 21, 511.

κελαδῶ, poet. (κέλαδος, aor. 1 κελάδησα, *to rush, to make a noise, to cry, to make a tumult*, spoken of men, 23, 869.† see ἐπικελαδῶ.

κέλαδος, ὁ, a *rushing noise, a tumult, a cry*, espily of the chase, 11; spoken of the suitors, Od. 18, 402.

κελαδῶ = κελαδῶ, poet. only partecp. pres. κελαδῶν, *rushing, roaring*, spoken of water, 18, 576. 21, 16; of wind, Od. 2, 421.

Κελάδων, οντος, ὁ, prop. name, a little river, in Elis or Arcadia, which flows into the Alpheus, 7, 133. According to Strab. VIII. p. 348, some critics would here read Ἀκιδῶν, cf. Ottfr. Müller, Orchom. p. 372.

κελαινεφής, ἑς, poet. (νέφος), *cloudy, generally black, dark*, αἶμα, 4, 140. 16, 667. 2) Freq. an epith. of Zeus, *enveloped in black clouds*, as the god of rain and tempest, 2, 412; as prop. name, Od. 13, 147. (Some Gramm. and the Etym. M., p. 501, explain it actively, *cloud-darkener*. Modern critics have even derived it from κέλλω, cloud-comPELLER, like νεφεληγερέτης.)

κελαινός, ἡ, ὅν. Ep. for μέλας (Buttm. Gram. § 16, 2), *black, dark*, often αἶμα, also δέρμα, νύξ, κύμα, λαίλαψ. *5, 310. 6, 117. 11, 747. κελαινή χθών, 16, 384; for

which Spitzner, far better, reads κελαινή, in reference to λαίλαπι.

κελαρύζω, poet. *to rush, to roar, to gush, to flow*, spoken of blood, 11, 818; of water, 21, 261. Od. 5, 523.

*Κελεός, ὁ, *Celeus*, son of Eleusis, father of Triptolemus, king of Eleusis, h. Cer. 105.

κέλευθος, ἡ (κέλλω), plur. οἱ κέλευθοι, and τὰ κέλευθα, in H., 1) *a way, a path, a course*, often ὕγρα ἀνὰ ἰχθυόεντα κέλευθα, the watery and fishy paths, spoken of the voyages of seamen, 1, 312. Od. 3, 71. 177; also ἀνέμων, Od. 5, 383. ἐγγὺς νυκτός τε καὶ ἡμέρας εἰσι κέλευθοι, the paths of night and day are near, Od. 10, 86. The ancient critics in part understood it of place (τοπικῶς) in the sense, that the pastures of the night, (for the kine), and of the day, (for the sheep), were situated near the city; and in part of time, as a figurative representation of the short nights and long days, the rising of Helios, as it were, coinciding with the night; hence a sleepless man might earn double wages. This last explanation, proposed by Crates, seems to be required by the context, as Nitzsch ad loc. shows at large. The poet presupposes the well-known custom of driving out the kine very early, and folding the sheep very late. A man, therefore, who should renounce all sleep, might earn double wages, first with the kine, driving them out at day-break, and secondly, with the sheep, since it is scarcely dark before it becomes light again. The poet does not indeed here consider whether the herdsman is at home when the sheep must be driven out. It only occurred to him that the returning shepherd, if willing to forego sleep, might become the out-driving herdsman. 2) the act of *going, the course* which a man takes, a *journey* χάσσειναι κελεύθου, to retire from one's course, i. e. place, 11. 504. 12, 262. 14, 282. 3) *Metaph. walk, course of life*, θεῶν, 3, 406; see ἀποσιπεῖν.

κελευτιάω (frequentat. from κελεύω), only partecp. pres. κελευτιῶν, Ep. 10r κελευτιῶν, *to command now here and now there, to exhort frequently*, *12, 265. 13, 125.

κελεύω (κέλομαι). fut. κελεύσω, aor. 1 ἐκέλευσα, Ep. κέλευσα, prop. *to urge on, to drive, μάστιγι*, 23, 642; hence, 1) *to call to, to exhort, to order, to command, to demand*, spoken not only of rulers, but also 2) Of equals: *to desire, to wish*, 11, 781. Od. 10, 17. It is construed a) With the dat. τινί, very often: *to call to any one, to command*, 2, 151. 442; or with dat. of pers. and accus. of the thing, ἀμφιπέλοισι ἔργα, 6, 324; and instead of the accus. with the infin. 2, 50. Od. 2, 9. b) More frequently with accus. of the pers. and infin. 11. 2, 114. 8, 318. 10, 242. 17, 30, seq.; more rarely with accus. of the pers. alone: τινά, *to exhort any one, to demand*, 13, 754. Od.

4, 274. 8, 204. 9, 278; and c) With double accus., 7, 68. 349. 20, 87.

κέλης, ἦτος, ὁ (κέλλω), a racer, race-horse, courser, a riding-horse for running-races, ἵππος, Od. 5, 371.†

κελητίζω (κέλης), to ride upon a race-horse, and generally, to ride, ἵπποισι, 15, 679.†

κέλλω [~ pello; cf. κύαμος, πύαμος, &c., or κίω as obsol. cillo ~ cio. Lob. Techn. 117], poet. aor. 1 ἐκέλσα, only in the aor. 1) Trans. to drive, to urge on; νῆα, to propel the ship to land, appellere, Od. 9, 549. 10, 511. 12, 5. 2) Intrans. to strike the ground [Cp.], to run in to a low sandy shore. ἡ νῆς ἐκέλευ, *Od. 9, 144.

κέλομαι, poet. (κέλλω), fut. κηλήσομαι, aor. 2 Ep. ἐκέκλόμεν, κεκλόμην, partcp. κεκλόμενος, 1) = κελεύω, to urge on, to exhort, to command, to bid, to advise; an unusual meaning is: ἐπεί κέλετο μεγάλης (the wax melted), since a great force constrained it, Od. 12, 175; viz. the wax became soft through the strong pressure of the hands, since the following verse (176), which refers it to the sun, is probably not genuine. Construct. as with κελεύω, chiefly with accus. of pers. and with accus. and infin. 2) to call to, to call, chiefly in aor. with dat. of pers. 6, 66. 110. 8, 172; with accus. Ἥφαιστον, 18, 391.

κέλσαι, see κέλλω.

κεμάς, ἄδος, ἡ, poet. according to the Gramm. a kind of deer or roe [hind. Cp.]; according to Aristot. Hist. A. 9. 6, 2, a two-year old deer, 11. 10, 361.†

κέν, see κέ.

κενεαυχής, ἐς, poet. (αὐχῇ) empty-boasting; vainglorious [Cp.], 8, 230.†

κενός, ἡ, ὄν, Ep and Ion. for κενός, empty, void, χεῖρ, Od. 10, 42. 2) κενεὸν νέεσθαι, to return empty, i. e. with unaccomplished object [re infecta], 2, 298. Od. 15, 214.

κενέων, ὥνος, ὁ (κενεός), prop. any void space, espily the flank, the sides of the abdomen between the hips and the ribs, 5, 284. 11, 381. Od. 22, 295.

κενός, ἡ, ὄν, empty, vain, metaph. idle, groundless. κενὰ εὐγμῆα, Od. 22, 249.

Hom. uses elsewhere κενεός and κενός, q. v.

κένσαι, see κεντέω.

Κένταυροι, οἱ, the Centaurs. 1) In H., an ancient savage tribe in Thessaly, between Pelion and Ossa, who were expelled by the neighbouring Lapithæ. According to H. 1, 268, they were rough mountaineers of great stature (φῆρες θρεσκόβοι), 11, 382. Od. 21, 295. 2) Later, prob. in Pindar's age, they were fabulously represented as possessing horses' feet, prob. because they were good riders, and gradually they were converted into monsters, half man, half horse, Batr. cf. Voss. Myth. Br. II. 33; Κενταύρου for κεν ταύρου is the reading of Herm. h. Merc. 224. (Prob. from ταῦρος and κεντέω, ox-hunter.)

κεντέω, Ep. aor. infin. κένσαι, to prick, to goad, in order to urge on, ἵππον, 23, 337.†

κεντρηnekής, ἐς (ἡnekής), urged with a goad, spurred, *5, 752. 8, 396.

κέντρον, τό (κεντέω), a goad with which horses, oxen, and other draught-cattle are urged on, 23, 387. 430; the horse goad, or a whip ending in a goad (Voss).

κέντωρ, ὀρος, ὁ, poet. (κεντέω), a goader, a driver, ἱππων, an honorable epith. of the Cadmeans and Trojans, *4, 391. 5, 102.

κέομαι, Ep. and Ion. for κείμαι, from which κέονται.

κεραῖω (akin to κείρω), to destroy utterly, to lay waste, to raze, with accus. πόλιν, σταθμούς, 5, 557. 24, 245. Od. 8, 516. 2) Of living beings: to kill, to slay, 2, 861.

κεραίω, κεαίρω, another form of κεραιώ, in 9, 203.

*κεραίστης, οὐ, ὁ (κεραῖω), a destroyer, a plunderer, h. Merc. 336.

κεραίω, Ep. for κεράννυμι, to mingle, to mix, only imperat. κέραε, 9, 203.†

κεραμεύς, ὢς, ὁ (κέραμος), a potter, 18, 601.†

*κεραμήϊος, ἡ, ἴον (κέραμος), Ep. for κεράμειος, of clay, earthen, Ep. 14.

κέραμος, ὁ (ἔρα), 1) potter's earth, potter's clay, Ep. 14. 2) all kinds of ware burned of clay, a bowl, a vessel, a pitcher, 9, 469. 3) a prison, so called, according to the Schol., amongst the Cyprians, either from its form, or because any one was kept in it, as it were in a jug, χαλκίῳ ἐν κέραμῳ, 5, 387.

κεράννυμι, Ep. κερᾶω and κεραιώ, also the poet. forms κερνάω and κίρνημι, aor. 1 act. ἐκέρασα, Ep. σσ, aor. 1 mid. ἐκερασάμην, Ep. σσ; H. uses in the pres. act. κερᾶω, from which the partcp. κερώντας, Od. 24, 364; imper. κέραε, 11, 9, 203, and κίρνημι, q. v., subj. pres. mid. κέρωνται, as if from κέραμαι, imperf. ἐκίρνα and κίρνη, imperf. mid. κερώνων, Ep. for ἐκερώνω from κερᾶω, Od. 8, 470; 1) to mingle, to mix, espily spoken of the mixing of wine and water, νέκταρ, οἶνον, Od. 5, 93. 24, 364; ἐνὶ κρητήρῃ, 11, 4, 260. 2) to temper, to soften, by mixing, spoken of bathing water, Od. 10, 362. Mid. to mix for oneself, often οἶνον ἐν κρητήρῃ, to mingle wine for oneself in the mixers, 11, 4, 260; οἶνον alone Od. 3, 332. 8, 47; also κρητήρα οἶνον, to mingle a mixer of wine, Od. 3, 393; and without gen. Od. 7, 179. 13, 50.

κεραοξός, ον (ξέω), smoothing or working horn, τέκτων, 4, 110.†

κεράς, ἡ, ὄν, horned, ἔλαφος, 3, 24. 11, 475; ἄρνες, Od. 4, 85.

κέρας, τό, gen. Ep. κέραος, dat. κέρα, plur. nom. κέρα, gen. κερᾶων, dat. κέρασι Ep. κεράεσσι. The α in κέρα is mly short. 1) a horn, chiefly of the bovine genus, as an image of fixedness, Od. 19, 211. 2) horn, as a material for artificial products, Od. 19, 563. 3) every thing made of horn, espily the bow, Od. 21,

395. κέρα ἄγλαδ, thou that shinest with the bow [naming the material in contempt], Il. 11, 385. Thus Köppen, Voss according to Aristarch. (The other explanation of a high dressing of hair. Schol. τριχῶς, is foreign from H.) 4) the horn, on the fish-line, according to Aristarch. a horn tube above the hook to prevent the fish from biting off the line, 24, 81. Od. 12, 251.

κεραυνός, ὁ, a thunder-bolt, i. e. a stroke of lightning which is immediately followed by thunder (cf. βροντή and ἀστέρων), the common weapon of Zeus, 8, 133. Od. 5, 128.

κεράω, Ep. form from κεράννυμι, q. v. *κερδαίνω (κέρδος), aor. ἐκέρδηνα, to gain, to derive profit, Ep. 14, 6.

κερδαλέος, η, ον, 1) gainful, profitable, βουλή, 10, 44; hence, crafty, wise, μῦθος, Od. 6, 148; νόημα, Od. 8, 548. 2) Of men: eager for gain; and in a good sense, wise, intelligent, Od. 13, 291. 15, 451.

κερδαλεόφρων, ον (φρήν), whose mind is set upon gain, subtle, crafty, selfish, *1, 149. 4, 339.

κερδαίνω, ον, Ep. compar., and κέρδιστος, η, ον, superl. derived from κέρδος, more gainful, more advantageous, better; compar. only neut. 3, 41. Od. 2, 74; superl. most crafty, Il. 6, 153.†

κέρδος, εος, τό (prob. from κέρω, prop. what is scraped off), gain, profit, advantage, 10, 225. Od. 16, 311. 2) crafty counsel, cunning, mly in the plur. κέρδεα εἰδέναι, to understand crafty counsels, 23, 709. κέρδεα νωμῶν ἐνὶ φρεσὶ, to have crafty designs in the mind, Od. 18, 216. 23, 140; in a bad sense, crafty devices, tricks, Od. 2, 88; κακὰ κέρδεα, Od. 23, 217.

κερδοσύνη, ἡ (κέρδος), craftiness, cunning, wiliness, only dat. as adv. 21, 247. Od. 4, 251.

κερκίς, ἴδος, ἡ, a rod or staff used in the ancient mode of weaving, for striking home the threads, now called a weaver's reed-stay or comb, later σπάθη. Thus Schneider in Lex. Il. 22, 448. Od. 5, 62. Some ancient Gramm. understand by it, the shuttle. (Prob. from κέρκω = κρέκω.)

κέρσας, see κέρω.

κερτομέω (κέρτομος), to nettle, to goad, to jeer or mock, to deride, with accus. τινά, Od. 16, 87. 18, 350; often with ἐπέεσσιν, and in the partcp. with ἀγορεύειν, 2, 251. Od. 8, 153; generally, to provoke, to irritate, σφῆκας, Il. 16, 261. h. Merc. 56.

κερτομία, ἡ (κερτομος), jeering, taunting, derision, sarcasm, only plur. 20, 202. Od. 20, 263.

κερτόμος, ον (κέρτομος), irritating, deriding, jeering, provoking, mocking, only kepr. ἐπεί, 4, 6. 5, 419; also κερτόμα, abuse, 1, 539. Od. 9, 474.

κέρτομος (κεάρ, τέμνω), prop. heart-cutting; hence, stinging, cutting, insulting. 2) deceitful, crafty, h. Merc. 338.

κέρωνται, see κεράννυμι.

κέσκετο, see κείμαι.

κεστός, ἡ, ὄν (κεντρώ), stitched (with a needle), sowed, embroidered; ἱμάς, an embroidered girdle, 14, 214.†

κευθάνω, poet. for κεύθω, 3, 453.†

κευθμός, ὁ = κευθμών; ἐκ κευθμών, 13, 28.†

κευθμών, ὄνος, ὁ (κεύθω), any concealed place, a hiding-place, a hole, Od. 13, 167. 2) a lair of animals. πυκνοὶ κευθμώνες, (the close-locked sties of the swine, Voss), Od. 10, 283.

κεύθος, εος, τό (κεύθω), poet. form of κευθμών, only dat. plur. κεύθεσι γαίης, in the depths of the earth, spoken of the dwelling of Hades (Pluto), 22, 482. Od. 24, 204.

κεύθω, fut. κεύσω, perf. ἐκέυθα, aor. 2 ἐκυθον and κύθων, and with Ep. redupl. subj. κεκύθω, Od. 6, 303. The perf. has the signif. of the pres. 1) to hide, to conceal, with accus. 22, 118; δάκρυα, Od. 19, 212; spoken of a residence in a place. τινά, Od. 6, 303. 9, 348; chiefly of the dead: ὅπου κύθε γαῖα, Od. 3, 16; hence pass. κεύθεσθαι Αἰδῷ, to be concealed in the realms of Hades, Il. 23, 244. 2) Esplly to conceal in oneself, to hide in one's bosom. to be silent, with νόω, θυμῷ, ἐνὶ στήθεσσιν, absol. and with accus. μήτιν, Od. 3, 318. οὐκέτι κεύθετε θυμῷ βρωτῶν οὐδὲ ποτήρα, no longer conceal in your mind meat and drink, i. e. you show that you have eaten and drunk immoderately (Voss, 'your open hearts tell of meat and drink'), Od. 18, 404; κεύθειν, with accus. of pers. τινά, to conceal any thing from any one, Od. 3, 187.

κεφαλὴ ἡ, κεφαλῆφι, Ep. as gen. 11, 350; and dat. κεφαλῆφι, 10, 30. 1) the head, of men and brutes, 11, 72. 2) the head, as the noblest part, for the whole person, like κάρῃ, δέμας, 11, 55. τὸν τιόν ἱσὺν ἐμῇ κεφαλῇ, I honoured him as myself, 18, 82. cf. 16, 77. Od. 1, 348; hence, the oath by the head, 13, 39; as an address, φίλῃ κεφαλῇ, dear head, dear soul, 8, 281. 21, 94. 3) the head, as the seat of life: ἀπορίην σὺν κεφαλῇσιν, to exult with the heads, i. e. with their lives, 4, 162. 17, 242. παραθέσθαι κεφαλὰς, to expose their heads, Od. 2, 237.

Κεφαλλῆν, ἦνος, ὁ, plur. Κεφαλλῆνες, the Cephallenians, the subjects of Odysseus (Ulysses), the inhabitants of Samē, Ithaca, Zacynthus, Dulichium, and the main-land, 2, 631. Od. 20, 210. 24, 354. 377; later, the inhabitants of the island Cephallenia.

κέχανδα, see χανδάνω.

κεχαρησμένω, κεχαρήσεται, κεχαρῶς, κεχαροίατο, κεχάροντο, Ep. forms from χαίρω.

κεχαρισμένος, η, ον, see χαρίζομαι.

κεχηνῶς, see χαινῶ.

κεχόλωμαι, see χολῶ.

κεχηρμένος, η, ον, see χράομαι.

κεχυνμαι, see χέω.

κῆω 1) Ep. form of κείω, q. v. only ὅσο κῆων, go, in order to lie down to

sleep, Od. 7, 342, † 2) as a form of *καίω*, it is doubtful, see Buttm. Gramm., § 114. p. 287.

κῆαι, *κῆαι* (3 optat. aor.), *κῆάμενος*, Ep. aor. forms from *καίω*.

κῆδειος, *ον* (*κῆδος*), Ep. also *κῆδεος*, q. v. worth care, *dear*, *beloved*, 19, 224. (The other explanation: 'to be buried by us,' does not suit the connexion; 19, 294.) Superl. *κῆδιστος*.

κῆδεμών, *όνος*, ὁ (*κῆδέω*), one who has the charge, a *guardian*, a *protector*, in *23, 163. 674, those who have charge of the interment of the dead.

κῆδεος, *ον*, Ep. for *κῆδειος*, *οἷσι κῆδεός ἐστι νέκυς*, either generally, *dear*, or [less probably], according to Voss, 'upon whom devolves the care of the corpse,' 23, 160. † (Some Gramm. considered the word as gen. of *κῆδος*: 'to whom the dead is an object of care.')

κῆδέω, absol. pres. of the fut. *κῆδήσω*, see *κῆδω*.

κῆδιστος, *η*, *ον* (superl. formed from *κῆδος*, in signif. belonging to *κῆδειος*), *dearest*, *most beloved*, 9, 642. Od. 10, 225. (In like manner, Od. 8, 583, without exactly indicating the nearest kindred.)

κῆδος, *εὐς*, τό, *care*, *sadness*, *trouble*, *grief*, τῶν ἄλλων οὐ *κῆδος*, about the others there is no care, i. e. there is no trouble with the others, Od. 22, 254. δσ' ἐμῷ ἐνὶ κῆδεα θυμῷ, Il. 18, 53. *κῆδεα θυμοῦ*, *heart-troubles*, Od. 14, 197; distinguished from *ἄχος*, Od. 4, 108; espily grief for the death of one dear to us, Il. 4, 270. 5, 156. 13, 464. 18, 8. 2) that which occasions care, *need*, *misery*, *wretchedness*; espily in the plur. 1, 445. 9, 592. Od. 1, 214; and often. (The signif. *relationship*, Voss, Il. 13, 464, 'if relationship touches thy soul,' is justly rejected by Passow.)

κῆδω (ΚΑΔΩ), fut. *κῆδήσω*, fut. mid. *κεκαδήσομαι*, iterat. imperf. *κῆδέσκειτο*, 1) Act. only Ep. a) *to render anxious*, *to sadden*, *to trouble*, *to distress*, τινά, 9, 615; θυμόν, 5, 400. 11, 458. δ) More frequently: *to injure externally*, *to violate*, *to harass*, θεοὺς τόξοισιν, 5, 404; μῆλα, 17, 550; ὄκον, Od. 23, 9. 2) Mid. *to be anxious*, *sad*, *to trouble oneself*, always partec. 1, 196. Od. 3, 240. 3) *to be anxious about any man*, *to care for any man*, τινός, Il. 1, 56; Δαναῶν, 8, 353; βιότοιο, Od. 14, 4. (The aor. 2 *κέκαδον* and fut. *κεκαδήσω*, in the signif. *to deprive*, belongs to *χάζομαι*.)

κῆεν, see *καίω*.

κηκίω, *to gush forth*, *to stream (from)*, spoken of water, ἂν στόμα, out of the mouth, Od. 5, 455. † (from *κίω*, with duplicat.)

κῆλειος, *ον*, Ion. and Ep. for *κῆλεος*, 15, 744. †

κῆλεος, *ον* (*κάω*, *καίω*, like *δαίδαλεος*), *burning*, *flaming*, always πυρὶ *κηλέω* (the last dissyllabic), 8, 217. Od. 9, 328.

κηληθμός, ὁ (*κηλέω*), *enchantment*, *pleasure*, *transport*, *Od. 11, 334. 13, 2.

κῆλον, τό (*καίω*), prop. a dry stick of wood, espily *the shaft* of an arrow: *an arrow itself* in H.; in the plur. *κῆλα*, *missiles*, *shafts*: used only of the gods, *1, 53. 12, 280. h. Ap. 444.

**Κηναίον*, τό, a promontory on the north-west coast of the island Eubœa, now *Cap Lithoda*, h. in Ap. 219.

κῆξ, κός, ἡ = *κηῦξ*, a sea-bird, the *seā-hen*, or *sew-mew*, Od. 15, 479. †

κῆμεν, Ep. for *κῆωμεν*, see *καίω*.

κῆπος, ὁ, a *garden*, and generally a piece of land, inclosed and set with trees or other vegetation, 8, 305. Od. 4, 737. 7, 129.

Κῆρ, *κηρός*, ἡ, *the goddess of death*, (distinct from *Μοῖρα* and *Αἰσα*), the personified power of death, which brings death in a particular form: as death in battle, sickness, drowning in the sea, etc., hence, in sing. and plur. *Κῆρες θανάτοιο*, 2, 302. 11, 332; and *Κῆρ* in connexion with *φόνος*, *θάνατος*, 2, 352. Od. 4, 273. 5, 387. 16, 169. He who was to die by a violent death had the *Κῆρ* allotted him at birth, 23, 79. To Achilles were two *Κῆρες* allotted, 9, 411. Zeus laid the *Κῆρες* of Achilles and Hector in the scales, to determine which was to die first, 22, 210. The *Κῆρες* are *μυρίαι*, since one is allotted to each person who is destined to a violent death, 12, 326. 327. 2) As an appell. *fate*, *death*, in Wolf's ed. only once: τὸ δέ τοι κῆρ εἶδεται εἶναι, that seems to thee to be death, 1, 228. Bothe has it in many passages beside, 2, 352. 3, 32. 5, 22. etc., which also Passow prefers. In 1, 97, Wolf, after a conjecture of Markland, has *λομοῖοι Κῆρας ἀπέξει* instead of the reading of the Cdd. *χεῖρας* (*κῆρ* prob. from *κέρω*, *κείρω*).

κῆρ, *κηρος*, τό, contr. from *κέαρ*, Batr. *the heart*, espily, 1) *the soul*, *the mind*, as the seat of the feelings and passions, 1, 44; chiefly the dative *κῆρι* as adv. *in the heart*, for the most part with *περί* preceding, (ed. Wolf) much at heart, 4, 46. 53. 13, 119. 430. Od. 5, 36, where *περί* is an adv. according to Passow. Spitzner rejects this and writes with the ancients *περί κῆρι*, in heart. That this is the true explanation is shown by the kindred phrases *περί θυμῷ*, *περί φρεσίν*, 22, 70. 16, 157. cf. *περί*, and Thiersch, § 264. p. 458. 2) As a periphrasis of the person, like *βίη*: *Πυλαμένηας λάσσιον κῆρ*, 2, 851. cf. Od. 4, 270.

κηρεσιφόρητος, *ον* (*φορέω*), *brought by the Fates*, or *impelled by the Fates* [*iniquo fato adeductus*. Db.], [*these dogs, kúres, whom Itium's unpropitious fates Have wafted hither*. Cp.], i. e. the Greeks sent by the *Κῆρες* for the destruction of Troy 8, 527.

Κήρινθος, ἡ, a town in Eubœa, north-east of Chalcis, 2, 538.

**κηρίον*, τό (*κηρός*), a *cake of honey*, a *honey-comb*, h. Merc. 559.

κηρόθι, adv. (*κῆρ*), *in the heart*, *heartily*,

strengthened by μάλλον, 9, 300. Od. 15, 369.

κηρός, ὁ, was, *Od. 12, 48. 173. 175.

κήρυξ, ὅκος, ὁ, a herald. The heralds were most respectable royal servants, and even of noble and often of royal blood, 1, 321. 3, 116. They receive as epithets, ἀγαυοί, 3, 268; θεῖος, 4, 192. Their office was to convoke assemblies, and to preserve order in them, 2, 50. 280. In war they were employed to treat with the enemy, 7, 274, seq. Espl. in time of peace all care of sacrifices and sacrificial feasts devolved upon them, Od. 1, 110. 3, 472. As an ensign of office they carried a sceptre, Il. 18, 505. Od. 2, 38. They were under the immediate protection of Zeus, Διὸς ἀγγελοι, Διὶ φίλοι, 1, 334. 8, 517. They placed the sceptre in the hand of one about to speak in the assembly, 24, 567, seq. Od. 2, 38; they waited at meals, Od. 1, 143. 146.

κηρύσσω (κήρυξ), 1) to be a herald, to hold the office of herald, 17, 325. 2) to proclaim as a herald, to cry out, 2, 438; with accus. λαὸν ἀγορήνδε, 2, 51. Od. 2, 7; πόλεμόνδε, Il. 2, 443.

κήται, for κέηται, see κείμαι.

Κήτειοι, οἱ, the Cētiāns, an unknown tribe in Mysia, so called from the river Κητώεις in the region of the later Elea or Pergamus, Od. 11, 521. (The old Gramm. were uncertain about them: Aristarchus explains ἐταῖροι κήτειοι by μεγάλοι from κήτος; others read κήδειοι.)

κήτος, εὖς, τό (according to Buttm., Lex. p. 378, from ΧΑΩ, χάσσω, prop. a hollow, a chasm, as appears in the deriv.), any large sea-animal, a sea-monster, 20, 147. Od. 5, 421; in Od. 4, 443. 446. 452=φώκη.

κητώεις, εὖσα, εν (κήτος), only as an epith. of Lacedæmon, having many chasms and hollows; cf. Δακεδαίμων, 2, 581. Od. 4, 1; because it [the valley of the Eurotas] lies in a hollow, surrounded with mountains and narrow passes. Thus Buttm., Lex. p. 378, and Nitzsch; others, as Heyne, Voss, spacious, vast, huge, a definition less suited to fact.

Κηφισίς, ἰδος, ἡ λίμνη, the Cephissian lake, 5, 709; elsewhere ἡ Κοπιὰς λίμνη, the lake Copāis, in Boeotia, which was nine geographical miles in circumference, and often occasioned a flood, now the lake of Livadia or Topolia. (It received its name from the river Κηφισός, q. v.)

Κηφισός, ὁ, a river in Phocis; it rises near Lillæa, and flows into the lake Copais, now Mauro-Nero, 2, 522. (Κηφισός, a later form, cf. Buttm. Gram. § 21.)

κηώδης, ες (κάω, καίω), exhaling vapour, sweet-scented, fragrant, κόλπος, 6, 467.† (according to Passow from an old subst. κῆος=θύος.)

κηώεις, εὖσα, εν = κηώδης, fragrant, always epith. of θάλαμος, 3, 382. Od. 15, 99.

κιδνάμαι (intrans.), Ep. mid. from κιδνῆμι, poet. form of σκεδάννυμι, to spread, to extend, Ἦὸς ἐκιδνατο πᾶσαν ἐπ' αἶαν, *8, 1. 24, 695. ὑπεῖρ ἅλα, 23, 227.

κιθάρα, ἡ = κιθάρις, a later form, h. Merc. 509. 515.

κιθαρίζω (κιθάρις), to play upon the harp, and generally, to play upon a stringed instrument, φόρμιγγι, 18, 570; † λύρῃ, h. Merc. 433.

κιθάρις, ἰος, ἡ, accus. κιθάριν, a harp, a lute, a stringed instrument which differed in form from the lyre. According to Burette in the Mémoires des Inscriptions de l'Académie des Sciences à Paris IV. p. 116, the cithara had two curved horns, which at the top turned outwards and at the bottom inwards, and stood upon a hollow-sounding stand. Above and below were two cross-pieces for fastening the strings (ὑπολύριον and ζυγόν). The strings were strained above by pegs (κόλλωνες). The cithara had a soft tone, and was closely related to the φόρμιγγις, 3, 54. Od. 1, 153. 2) the act of playing upon the harp, the tone of stringed instruments, Il. 13, 731. Od. 8, 248.

κιθαριστής, ὅς, ἡ, the art of playing upon the cithara, harp playing, 2, 600.†

*κιθαριστής, οὗ, ὁ (κιθαρίζω), a harp-player, a harper, h. 24, 3.

κικλήσκω, Ion. and Ep. form for καλέω in the pres. and imperf. 1) to call, τινα, 2, 404. 9, 11; to call upon, to cry to, Ἀδῆιν, 9, 569. 2) to name, with accus. of the pers. and of the name, 2, 813. Od. 4, 355; and ἐπικλήσιν κικλήσκει, to call by surname, Il. 7, 139. Mid. Batr. 27.

Κίκονες, οἱ, sing. Κίκων, ονος, a people in Thrace, who dwelt along the southern coast of Ismarus to Lissus, 2, 846. Od. 9, 39, seq.

κίκυς, ἡ, an ancient poet. word, strength, Od. 11, 393.† h. Ven. 238. (According to Eustath. from κίω, to go; others write κηκίς, and explain it, moisture, blood.)

Κίλικες, οἱ, sing. Κίλιξ; the Cilicians had their seat in H.'s time in greater Phrygia. Here they were governed in two kingdoms, of which one had its capital at Thebe, at mount Placus, the other at Lyrnessus, 6, 397. 415. cf. 2, 692. At a later date they emigrated to the country called by their name.

Κίλλα, ἡ, a small town in Troas or in Æolis in Asia Minor, having a temple of Apollo, 1, 38. 452.

Κιμμέριοι, οἱ, Cimmerii, in H. a fabulous people, who dwell in the western part of the earth, on Oceanus, north of the entrance to the under world; they are wrapped in clouds and storms, and live in perpetual night, Od. 11, 14, seq. The ancient critics place them either in Italy, in the region of Baiae, or in Spain, cf. Strab. That the Cimmerian night indicates the extreme north,

cannot be denied; and we may certainly suppose that a dark rumour of a night lasting many months may have had a place in the poet's imagination, though he thought of no definite country. Völscher, *Hom. Geogr.* p. 154, derives the name from χειμέριος; Voss, on the other hand, from the Phœnician word *Kamar*, *Kimmer*.

*κινδύνος, *δ*, *peril, danger*, *Batr.* 9.

κινέω (κίνω), poet. form, mid. κινύμαι, fut. κινήσω, aor. 1 ἐκίνησα, aor. pass. ἐκινήθην, *to put in motion, to move, to excite, to urge on*; often κάρη, *to move the head*, 17, 200. Od. 5, 285; σφήκας, *to excite the wasps*, 11, 16, 264; νεφέλην, 16, 297; κύμα (spoken of wind), 2, 395; τινά λαβέ, *to thrust a man with one's foot (to awaken him)*, 10, 158; θύρην, Od. 22, 394. Mid. and pass. *to move oneself, to move*. κινήθη ἀγορή, ἐκίνηθον φάλαγγες, 11, 2, 144. 16, 280; *to move oneself forward*, i. e. *to go*, 1, 47.

*κινητήρ, ἦρος, *δ* (κινέω), *a mover, one who shakes; γαίης, a shaker of the earth*, h. 21, 2.

κινύμαι, mid. poet. form of κινέω, *to be moved*. κινύμενον ἔλαιον, 14, 173; *often to move oneself, i. e. to go*, ἐς πόλεμον, 4, 281. 332. 10, 280.

Κινύρης, αὐ, *δ*, Ion. for Κυρίας, ruler in Cyprus, 11, 20. *Apd.* 3, 14. 4; son of Sandacus, grandson of Phaëthon, at first king of Syria; he went afterwards to Cyprus and built Paphos, cf. Κινύρου πλουσιώτερος, *Tyrt.* III. 6.

κινυρός, ἦ, *όν*, *wailing, moaning, plaintive*, 17, 5.†

Κίρκη, ἡ, Kirkê (Circe), daughter of Helios and Persê, sister of Ætêtes, a nymph, skilled in magic, who dwelt on the island Ææa. Od. 10, 136; see *Ala.* Odysseus (Ulysses), having escaped from the terrible Læstrygonæ, landed on her island. The enchantress metamorphosed his companions into swine; he compelled her to disenchant them, Od. 10, 230—364. He lived a year with Circe in perpetual feasting; and, in order to procure intelligence concerning his return, he visited, by her advice, the entrance of the infernal regions, Od. 10, 466, seq. 11, 1, seq. According to Hes. Th. 759, she bore two sons by Odysseus (Ulysses), Agrius and Latinus. (*Herm. de Myth. Græc. Antiq.* explains the name, *navigatio in orbem facta*.)

κίρκος, *δ*, *a hawk, a kind of falcon*, which describes circles in flying, 17, 757. 22, 139. Because his flight was regarded as ominous, he was called Ἀπόλλωνος ἄγγελος, Od. 15, 526; and also ἱρηὲς κίρκος, the circling hawk, Od. 13, 87.

κινάω and κίρηναι, poet. form of κεράννυμι, *to mingle, to mix*, from which we have partep κινάας, Od. 16, 14; imperf. ἐκίρνα, Od. 7, 182. 10, 356; and from κίρηναι, imperf. κίρην, *Od. 14, 78. 16, 52.

Κισσιέτις, ἴδος, ἡ, daughter of Kissês

(Cisseus) ἡ Θεᾶν, 6, 299.

Κισσῆς, οὐ, *δ*, contr. from Κισσεάς, later Κισσεύς, ἑως, king of Thrace, father of Theân, 11, 223. (Κισσεύς, from κισσός, crowned with ivy.)

*κισσοκόμης, οὐ, *δ* (κομάω), *having tresses of ivy, having the hair decorated with ivy*, h. 25, 1.

*κισσός, *δ*, ivy, a plant sacred to Dionysos, h. 6, 40.

κισσύβιον, τό, *a goblet, a cup*, prop. made of ivy wood, *Od. 9, 346. 14, 78. 16, 52.

κίστη, ἡ, chest, *a box*, Od. 6, 76.†

κίχων and κίχονομαι. Ep. imperf. ἐκίχανον, 2 sing. ἐκίχεις (cf. ἐτίθεις), dual ἐκίχτην, 1 plur. ἐκίχημεν. fut. κίχῃσομαι (as if from κίχέω), aor. 2 ἐκίχον, and aor. 1 mid. ἐκίχῃσατο, partep. pres. mid. κίχήμενος; also from an obsol. form κίχημι, pres. subj. κίχῶ, Ep. κίχέω, optat. κίχῃην, inf. κίχῃναι, partep. κίχέας, 1) *to reach, to attain, to overtake*; with accus. ποσσὶ τινά, *to overtake a man with the feet*, i. e. *in running*, 6, 228; δουρί, 10, 370; metaph. spoken of death and destruction, 9, 416. 11, 441. 451. κίχάνει δίψα τε καὶ λιμός, 19, 165. cf. κίχήμενον βέλος, *a hitting arrow*, with gen. of pers. 5, 187. 2) *to hit, to meet with, to find*, τινά παρὰ νηυσί, 1, 26. Od. 13, 228.

κίχλη, ἡ, the thrush, Od. 22, 468.†

*κίχρημι (χράω), fut. κρήσω, *to lend*, mid. *to borrow*, only χρησαμένη, *Batr.* 187.

κῖω, poet. form from εἰμι, ἼΩ, in pres. indicat. obsol., only optat. κίοιμι, partep. κίων, imperf. ἐκίον, κίων, *to go, to go away*, like εἰμι, spoken of living beings; only, 2, 509, κίων νῆες.

κῖων, ονος, ἡ, and masc. *δ*, Od. 8, 66. 473. 17, 29. 19, 38; *a pillar, a column*, mly spoken of the pillars which supported the roof of the eating-room, Od. 1, 127. 6, 307. 19, 38, seq. 22, 466; metaph. spoken of Atlas, ἔχει κίονας μακράς, see Ἀτλας. *Od.

κλαγγή, ἡ (κλάζω), generally an inarticulate sound, produced by animate and inanimate objects; *a sound, a noise*, spoken of men; *a cry, a tumult*, spoken of warriors, 2, 100. 10, 523; of the dead, Od. 11, 604; of animals, espily of cranes, 11, 3, 2; of swine, Od. 14, 412; of the roar of lions, h. 13, 4; of the twang of the bow, 11, 1, 49.

κλαγγηδόν, adv. (κλαγγή), *with a cry, with a clamour*, 2, 463.†

κλάζω, aor. 1 ἐκλαξα, Ep. perf. with pres. signif. κέκλαγα, partep. κεκλήγας, of this the plur. is κεκλήγοντες (as if from a pres. κεκλήγω), aor. 2 ἐκλαγον, spoken of any articulate sound, *to resound, to cling, to ring, to cry*, spoken of the cry of men, 2, 222. 12, 125; of the cry of the eagle, 12, 207. 16, 429; of herons and jackdaws, 10, 276. 17, 756; of the barking of dogs, Od. 14, 30; *to resound, to whiz or hum*, spoken of arrows, 11, 1,

46; to roar *as* hiss, spoken of the wind, Od. 12, 408. ἐκλαγεν ὁλος, in h. 18, 14, according to Herm. ad loc. *solius sub vesperam fluitula canit* (Pan).

κλαίω, fut. κλαύσομαι, aor. 1 ἐκλαυσα, Ep. κλαῦσα, Ep. iterat. imperf. κλαί-εσκον, 1) to weep, to wail, to lament, absol. κλαίοντά σε ἀφῆσα, I will send thee forth weeping, i. e. I will punish thee, 2, 263; espy to weep for the dead, 7, 427. 19, 75. 2) With accus. to weep for any man, to bewail, 22, 87. 210. Od. 1, 363, and often.

*Κλάρος, ἡ, a small town near Colophon in Ionia, upon a point of land, with a temple and oracle of Apollo; now Zille, h. Ap. 40.

κλαυμός, ὁ (κλαίω), the act of weeping or wailing, lamentation, 24, 717, and often Od.

κλάω, aor. 1 Ep. κλάσε, aor. pass. ἐκλάσθην, to break, to break off, with accus. πτόρθον, Od. 6, 128. Pass. intrans. to break in pieces, Il. 11, 584.

κληδών, ὄνος, ἡ, once κληγδών, Od. 4, 317; Ion. and Ep. for κληδών (κλέος), 1) report, rumour, fame; πατρός, intelligence about one's father, Od. 4, 317. 2) Espy a divine voice, an omen, like ὄσσα, *Od. 18, 117, 20, 120.

Κλεισιδική, daughter of Keleos (Ce-
leus), in Eleusis, h. in Cer. 109.

κλειτός, ἡ, ὄν (κλείω), famous, glorious, excellent, illustrious, spoken of persons, 3, 451. Od. 6, 54; of things: ἐκατόμβῃ often Il.; Πανοπεύς, 17, 307.

Κλείτος, ὁ, Clitus, son of Pisēnor, a Trojan, 15, 445, seq. 2) son of Mantius, grandson of Melampus, Od. 15, 249.

κλείω, poet. for κλέω (from κλέω; H. has only pres. pass. κλέομαι, imperf. ἐκλεο for ἐκλέεο, 24, 202; also fut. act. κλήσω, h. 31, 19); to make known, to render famous, to praise, with accus. ἔργα, Od. 1, 338. 17, 418. Pass. to be made known, to be famous, ἐπ' ἀνθρώπων, Il. 24, 202; whereby κέρδεσιν, Od. 13, 299.

Κλεόβουλος, ὁ, a Trojan, slain by Ajax, son of Oileus, 16, 330.

Κλεοπάτρη, ἡ, daughter of Idas and Marpessa, wife of Meleagros (Meleager), see Ἀλκυνόη, 9, 556.

κλέος, εὖς, τό (κλέω), 1) report, rumour, fame, 2, 486; with gen. κλέος Ἀχαιῶν, the report of the Greeks, 11, 227; πολέμοιο, 13, 364; πατρός, Od. 2, 308. 3, 83; σὸν κλέος, intelligence of thee, Od. 13, 415; ἐμόν, Od. 18, 255. 2) a good report, fame, glory, honour, in connexion with ἐσθλόν, μέγα, εὐρύ, and alone Il. 4, 197; and often in the plur. κλέα ἀνδρῶν, for κλέα, famous deeds, laudes, 9, 189. 524. Od. 8, 73.

κλέπτης, οὐ, ὁ (κλέπτω), thief, robber, 3, 11.†

κλεπτοσύνη, ἡ, thievery, knavery, deception, Od. 19, 396.†

κλέπτω, aor. 1 ἐκλεψα, 1) to steal, to procure by stealth, 5, 268. 24, 24. 2)

Metaph. to deceive, to cheat, to overreach, νόον τινός, 14, 217; absol. μὴ κλέπτε νόφ, cherish not deception in thy soul (Voss, 'meditate not deceit'), 1, 132.

κλέω, from which pass. κλέομαι, see κλείω.

Κλεωναί, αἱ, Cleonae, a town in Argolis, south-west of Corinth, 2, 570.

*κλεψίφρων, ὄν (φρήν), having deceitful purposes, cunning, crafty, h. Merc. 413.

κληδὴν, ἀν. (καλέω), by name, namely, 9, 11.†

κληγδών, ὄνος, Ep. form of κληδών, q. v.

κλήθρη, ἡ, Ion. for κλήθρα, the alder, aln us, *Od. 5, 64, 239.

κληζέω, as a form of κλείω, κληζώ is incorrect, see Butt. Ausf. Gram. Th. 2, p. 169.

*κλήθρον, τό, Ion. and Ep. for κλήθρον, a lock, a bolt, h. Merc. 146.

κληίς, ἴδος(ι), ἡ, Ion. and Ep. for κλείς, (only in the Ion. form), 1) Prop. that which locks, a) the bolt or bar, which locks the door inside, and which from without is pulled forward with a thong; to unlock, after untying the thong, the bolt is pressed back with a hook. ἐπὶ κληίδ(ι) ἐτάσσουσιν ἱμάντι, Od. 1, 442. Il. 24, 455. This bolt is also called ἐπιβλής, 24, 453; and θυεὺς, 12, 121. b) the bolt, which locked together two corresponding bars, 12, 456. 14, 168. c) Espy a key, of brass, with ivory handle, with which the door was locked and opened, Od. 21, 6. Il. 6, 89. It was a curved hook with which, in locking, the bolt was thrust forward; in opening, pushed back through a hole, into which the key was introduced, Od. 21, 6. 47. 241. d) the hook of a clasp, Od. 18, 294. 2) the clavicle, the bone between the neck and breast, Il. 5, 146. 8, 325. plur. 22, 324; (in the Od. it has not this signif. 3) κληίδες(ι), only in the plur. the rowers' seats in the ship, i. e. the seats where the oars were worked in leather thongs in the manner of a key, Od. 2, 419. 4, 579. Il. 16, 170.† cf. Voss ad Arat. Phænom. 191.

κληιστός, ἡ, ὄν (κλήω), Ion. for κλειστός, locked, that may be locked. Od. 2, 344.†

κλητώ, Ion. and Ep. for κλείω (κληίς), aor. 1 ἐκλήϊσα, to shut up, to lock, with accus. θύρας, Od. 19. 30. 24, 166 (κληίσσαν with σσ is incorrect, as i is long), *Od.

*κληροπαλῆς, ἐς (πάλλω), distributed by shaking lots, by lot, h. Merc. 129.

κλήρος, ὁ, 1) a lot, any thing used for casting lots; in the earliest times, stones, pieces of wood, etc., marked by those who were casting lots, 7, 175. In H. the lots are placed in a helmet, shaken, and he whose lot first leapt out of the helmet, was the individual destined by the lot, 3, 316. 325. Od. 10, 206. 2) that which is obtained by lot, espy as in

heritance, Il. 15, 498. Od. 14, 64. (From κλάω, because a fragment was used for a lot.)

κλητός, ἡ, ὃν (καλέω), 1) *called, called out*, hence *chosen*, 9, 165. 2) *summoned, invited*, Od. 17, 386.

*κληῶ = κλέω, to *celebrate, to render famous*, κλήω, h. 31, 16; κλήσαι, Ep. 4, 9.

κλίμαξ, ακος, ἡ (κλίνω), a *ladder, a stair-case*, *Od. 1, 330. 10, 558. 21, 5.

κλιντήρ, ἦρος, ὃ (κλίνω), an *easy chair, a couch*, Od. 18, 190.†

κλίνω, aor. 1. ἐκλίνα, perf. pass. κέκλιμαι, 3 plur. Ep. κεκλιάται, aor. pass. ἐκλίσθην, Ep. ἐκλίσθην, ground signif., 1) Act. to *incline, to bend*. 1) to *incline, to lean*, τί τινα, any thing against another: σάκεα ὤμοισι, 11, 598. 13, 488; ἄρματα πρὸς ἐνώπια, 8, 435; τόξον πρὸς ἐνώπια, Od. 22, 121. 2) to *incline, to change the direction*, τάλαντα, to *bend the balances*, so that one scale rises and the other falls, 19, 223; ὅσσε πάλιν, to *turn back*, 3, 427. Esplly 3) to *bend, to force to yield, to put to flight*, μάχην, Τρῶας, 14, 510. 5, 37. Od. 9, 59. 11) Mid. with aor. pass. to *incline oneself to one side, to lie down*, Od. 19, 470. Il. 10, 350; and perf. and pluperf. pass. a) to *be inclined, to support oneself*, τινί, on or against any thing. κεκλιμένος στήλῃ, *inclined against a pillar*, 11, 371. Od. 6, 307; ἀσπίσι, *leaning upon the shields*, 11, 3, 335. b) to *lie*, 10, 472. Od. 11, 194; spoken esply of places, to *lie, to be situated*, ἀλί, towards the sea, Od. 4, 608. 13, 235; also of persons, κεκλιμένος λίμνῃ, *inclined to the lake, i. e. dwelling at*, 11, 5, 709. 16, 68. 2) to *bend oneself, to sink*, esply in aor. pass. 3, 360. 7, 254. 13, 543.

κλισίη, ἡ (κλίνω), Ep. dat. κλισίῃφι, 13, 168: prop. a place where a man may lie down or recline; hence 1) a *lodge, a hut, a tent*, made of posts, inwoven with osier twigs and covered above with reeds. a) the *huts of herdsmen*, 18, 589. Od. 14, 45. 16, 1. b) Esply the *lodges of warriors*, which were in like manner built of wood, often in the plur. 1, 306. 2, 91, seq. The lodge of Achilles is described, 24, 450. Tents like those now used were probably of later invention, see Mitford's Greece, I. § iii. p. 147. 2) an *easy-chair, an arm-chair*, Od. 4, 123. 19, 55; mly κλισμός, q. v.

κλισίῃθεν, from the lodge, from the tent, *1, 391. 11, 603; and often.

κλισίῃνδε, adv. (κλισίη), to the lodge, to the tent, 9, 712. Od. 14, 45. 48.

κλισίων, τό (κλισίη), the *domestics' house, a dwelling for the servants of a family*, Od. 24, 208.†

κλισμός, ὁ (κλίνω), an *easy-chair, an arm-chair*, distinct from θρόνος, Od. 3, 389; prob. somewhat lower, often elegantly wrought, and decked with shining ornaments, Od. 1, 132. Il. 8, 436; also sometimes with a foot-stool, Od. 4, 136.

κλίτύς, ὅς, poet. accus. plur. κλιτύς, *inclination, declivity, a descent*, 16, 390. Od. 5, 470.

κλονέω, for the most part poet. only pres. and imperf. 1) Act. to *put in violent motion, to drive before a man, to chase*, with accus. φάλαγγας, 5, 96; spoken of lions: ἀγέλην, 15, 324; absol. to *make a tumult*, 11, 496. 526. 14, 14; metaph. of the wind: to *drive*, νέφεα, 23, 213; φλόγα, 20, 492. 2) Mid. and pass. to *put oneself in disorderly motion, to be in confusion, to be tumultuous*, 11, 148. 15, 448; ὁμίλῳ, 4, 302; ὑπὸ τινι, *5, 93.

Κλονίος, ὁ, son of Alector, and leader of the Boeotians before Troy, 2, 495.

κλόνος, ὁ, poet. any *violent motion, a press, a tumult, a confusion*, esply of warriors, who are thrown into disorder, 16, 331. 713. 729; ἐγχειάων, a *press of spears*, *5, 167.

κλόπιος, ἡ, ὃν (κλώψ), *thievish, stolen, stealthy, crafty*. Od. 13, 295.†

*κλόπος, ὁ (κλώψ), a *thief*, h. Merc. 276.

κλοποτεύω, 19, 149.† οὐ γὰρ χοῖ κλοποτεύειν, from the connexion it seems to signify, 'it is not proper to employ fine words,' or 'to use plausible pretexts.' (The deriv. is uncertain, Hesych. and other Gramm. explain it by παραλογίζεσθαι, ἀπατάω, and derive it from κλέπτω, supposing it to be equivalent to κλοποτεύειν, to *delay by plausible pretexts*. One Schol. B. explains it: καλλιλογεῖν καὶ κλυτοῖς ἐπεσὶν ἐνδιατρίβειν, 'to employ fine words,' and derives it from κλυτός and -ὄψ, proposing to write κλυτοπεύειν or κλύ' ὀπεύειν.)

κλύδων, ὄνος (κλύζω), a *wave, a dashing of the surge*, Od. 12, 421.†

κλύζω, κλύσω, fut. Ep. σσ, aor. pass. ἐκλύσθην, prob. a word formed to imitate the sound of agitated water. 1) to *dash upon, to splash, to beat*, spoken of waves, ἐπ' ἡρίονος, 23, 61. δ) τινά, h. Ap. 74. 2) Pass. to *roll in waves, to dash in waves*. ἐκλύσθη θάλασσα ποτὶ κλισίας, 14, 392. Od. 9, 484. Batr. 76.

κλύθι, see κλύω.

Κλυμένη, ἡ, 1) a Nereid, 18, 47. 2) a handmaid of Helen, 3, 144. 3) daughter of Minyas or Iphis, wife of Phylacus, mother of Iphiclus, Od. 11, 326.

Κλύμενος, ὁ, son of Presbon, king of the Minyæ in Orchomenos, father of Erginus and Eurydice, who was mortally wounded at Thebes, on a feast of Poseidon, Od. 3, 452. Apd. 2, 4. 11.

(κλύμι), an assumed root of κλύθι.

Κλυδώννυμος, ὁ, son of Amphidamas, slain by Patroclus, 23, 88.

Κλυταιμνήστρη, ἡ, daughter of Tyndareus and Leda, sister of Helen, wife of Agamemnon, q. v., 1, 113. Od. 3, 264. She lived in illicit intercourse with Ægisthus, who with her aid slew her husband upon his return from Troy. Orestes avenged his father's death, by the murder of his mother and her paramour, Od. 1, 300. 11, 409.

Κλυτίδης, ου, ὁ, son of Clytius, 1) = *Piræus*, of Elis, Od. 15, 539. 16, 327. 2) = *Dolops*, Il. 11, 302.

Κλυτίος, ὁ, 1) son of Laomedon, and brother of Priam, father of Calëtor, one of the counsellors, 3, 147. 15. 419. 2) father of Piræus of Ithaca, Od. 16, 327. 15, 539. 3) a Greek, father of Dolops, Il. 11, 302. The accentuation Κλύτιος is incorrect, cf. Göttling, *Lehre vom Accent*, § 23.

κλυτοεργός, ὄν, poet. (ἔργον), *famed by works, illustrious by his products, an illustrious artist*, epith. of Hephæstus, Od. 8, 345.†

Κλυτομήδης, εὖς, ὁ, son of Enops from Ætolia, whom Nestor conquered in a pugilistic combat, 23, 634.

*κλυτόμητις, ι. poet. (μήτις), *famed for knowledge, intelligent*, h. 19, 1.

Κλυτόνῃος, ὁ, son of Alcinous, a fleet runner, Od. 8, 119. 122.

κλυτόπωλος, ὄν, poet. (πῶλος), *famed for horses, or rather, having famous horses*, cf. Schol. ad Il. 5, 754; and κλυτότοφος; in the Il. an epith. of Hades, *5, 654. 11, 445. 16, 625; of the country Dardania, Fr. 38.

κλυτός, ἦ, ὄν, rarely ὅς, ὄν, poet. 2, 742; and Od. 5, 422; (κλύω), prop. *heard*, hence: of which one hears much, i. e. *famed, famous, glorious*, often an epith. of gods and men; κλυτὰ φύλα ἀνθρώπων in opposition to brutes, 14, 361; generally, spoken of animate and inanimate objects: *famed, glorious, splendid, mûla, τεύχεα, δώματα, ἄλσος*. (The signif. *roaring, noisy*, that makes itself heard, has been given to the word, in connexion with μῆλα, λιμήν, Od. 9, 308. 10, 87; although the signif. *glorious* is suitable.)

κλυτοτέχνης, ου, ὁ, poet. (τέχνη), *famous for art*, an illustrious artist, 1, 571. Od. 8, 286.

κλυτότοφος, ὄν, poet. (τόφον), *famed by the bow*, or, rather, *having a famous bow*, cf. ἀργυρότοφος, ἀγκυλότοφοι: an illustrious archer, epith. of Apollo, 4, 101. Od. 17, 494.

κλύω, poet. (akin to κλέω), imperf. ἔκλυον with signif. of aor., also imperat. aor. 2 κλῦθι, κλῦτε, and with redupl. ἔκλυθι, κέκλυτε, 1) *to hear, to apprehend*, mly with accus. δούπων, αὐδὴν, 4, 455. 13, 757; more rarely with gen. of pers. and partec. ἔκλυον αὐδῆσαντος, I heard him speaking, 10, 47; with gen. of pers. and thing, 16, 76; ἔκλυες ὄπός, 22, 451; κέκλυτέ μεν μύθων, Od. 10, 189. 311. 481. 12, 271. 340; ἔκ τινος, to hear of any man, Od. 19, 93; generally, *to learn, to become acquainted with*, Od. 6, 185. 2) *to hear, to listen to*, mly with gen. of pers. Il. 1, 43. 218; with dat. after κλῦθι and κλῦτε, 5, 115. Od. 2, 262, is rather dat. commod., yield to my desires; in like manner, θεὰ οἱ ἔκλυεν ἀρῆς, the goddess listened to her prayer, Od. 4, 767. 3) *to hear to any man, to obey*, in

connexion with πείθομαι, Il. 7, 379. 9, 79. Od. 3, 477.

κλωμακοῖεις, εἶσα, εν (κλώμαξ), *stony, rocky*, poet. Ἰθώμη, 2, 729.†

κνάω, imperf. κνῆ, Ep. for ἔκνη, *to scrape, to rub, τυρόν*, 11, 639.† (κνῆ is not aor. cf. Butt. Gram. § 105, note 5. Rost, p. 234.)

κνέφας, αὖς, τό (akin to νέφος), *darkness, gloominess, espily the obscurity of evening twilight*, 1, 475. Od. 5, 225; only nomin. and accus.

κνῆ, see κνάω.

κνήμη, ἡ, the leg between the knee and ankle, *the shank, the tibia*, 4, 147. 519. Od. 19, 469.

κνημῖς, ἴδος, ἡ (κνήμη), *armour for the legs, greaves*, a covering worn for protection in war. It consisted of two metallic plates, fastened together with buckles or clasps (ἐπισφύρια), 3, 330; prob. they were of tin or plated with tin, 18, 613. 21, 392. In Od. 24, 228, *leathern greaves or gaiters* are mentioned, a kind of boots worn for a protection against thorns.

κνημός, ὁ, a mountain height, a mountain forest, the Lat. *salvus*, Pass.; plur. 2, 281. 11, 105. Od. 4, 337; sing. h. Ap. 283.

κνήστις, ιὸς, ἡ (κνάω), *a scraping knife, a scraper, a rasp*, dat. κνήστι for κνήστιϊ, 11, 640.†

*Κνίδος, ἡ, *Cnidus*, a town on the promontory Triopium, upon an isthmus, with a temple of Aphrodite, h. in Apoll. 43.

κνίσση, ἡ, also κνίση, ed. Spitzn. and Dindorf.) 1) vapour from the fat of burnt meat, *the odour or vapour of fat*, espily the *sacrificial vapour*, 1, 66. 317. 8, 549. 2) *fat*, espily the *fat of the kidneys*, mly called suet or tallow, in which the sacrifice was enveloped, 1, 460. Od. 4, 457; see Voss, mythol. Brief. 2. p. 316; according to Heyne the *fat caul* about the stomach and intestines, *omentum*, which is justly rejected by Voss.

κνισσῆις, εἶσα, εν (κνίσση), *full of the vapour of fat, full of sacrificial vapour*, Od. 10, 10.†

*κνισσοδιώκτης, ὁ (διώκω), *fat-smeller*, that runs after roast meat, Batr. 231.

κνυζήθμῶς, ὁ (κνύζω), *the whine, howl, or growl of a dog*, Od. 16, 163.†

κνυζῶ, fut. ὦσω, aor. ἔκνυζωσα (akin to κνύω), *to render obscure, to decloud*, τινὶ ὄσσε, *Od. 13, 401. 453.

κνώδαλον, τό, 1) any living thing which is monstrous and dangerous of its kind, *a monster, a reptile, a wild beast*, Od. 17, 317.† 2) Adj. *monstrous, horrible*, γέρον, h. Merc. 188, according to Voss. and Passow. But this is not suitable, hence Herm. conjectures *νωχάλον*, i. e. *ράθυμον*.

κνώσσω, poet. *to sleep, to slumber*, Od. 4, 809.†

Κνωσός, ἡ (also Κνωσσός), the chief town of the island of Crete, on the Cæra-

tus, in H. the residence of Minos. at a later period famous for its Labyrinth, 2. 646. Od. 19, 178. From this Κνώσιος, ἡ, ἰον, Cnossian, from Cnossus.

κοῖλος, ἡ, ὄν (akin to κύω), 1) *hollow, excavated, deep*, often epith. of ships. κοῖλος δόμος, the hollow structure, spoken of a wasp's nest, 12. 169; κοῖλον δόρυ, the hollow wood; of the Trojan horse, Od. 8, 507; σπέος, a deep cave, Od. 2) Espl. of places which lie in the valleys between mountains: κοίλη δόδος, a hollow pass, a defile, Il. 23, 419. κοίλη Λακεδαιμόνων, the hollow Lacedæmon (i. e. lying in a deep situation), 2, 581; metaph. λιμὴν, a harbour encompassed by hills, Od. 10, 92.

κοιμάω (κεῖμαι), aor. ἐκοίμησα, aor. mid. ἐκοιμήσαμην, partic. aor. pass. κοιμηθεῖς, 1) Act. prop. to lay down, to lay to rest, to put to bed, τινά, Od. 3, 397; spoken of animals: e. g. of a hart laying her fawns to rest, Od. 4, 336. 17, 127. 2) to close in sleep, to lull, ὅσσε, Il. 14, 236; τινά ὕπνω, Od. 12, 372; metaph. to calm, to still, to hush, ἀνέμους, Il. 12, 281; κύματα, Od. 12, 169; to assuage, ὀδύνας, Il. 16, 524. II) Mid. and aor. pass., to go to bed, to lie down to sleep, to go to sleep, often in H. χάλκεον ὕπνον, to sleep the brazen sleep, i. e. the sleep of death, 11, 241; spoken of animals: to sleep, Od. 14, 411.

*Κοῖος, ὁ, Cœus, son of Uranus and Gæa (Tellus), husband of Phœbe, father of Latona, h. Ap. 62. (With οἰ shortened in Κοῖοιο.)

κοιρανέω, poet. (κοίρανος), 1) to be ruler, to rule, to command, spoken both of war: κατὰ πόλεμον, ἀνὰ μάχην, 2, 207. 5, 824; πολέας διὰ, 4, 230. πόλεμον κάτα κοιρανέουσιν, 5, 332; and of peace, 12, 318; Ἰθάκην κάτα, Od. 1, 247. 2) to domineer, to play the master, spoken of the suitors, Od. 20, 234.

κοίρανος, ὁ (akin to κύρος), ruler, commander, λαῶν, 7, 234. 2) Generally, lord, master, Od. 18, 106.

Κοίρανος, ὁ, 1) a Lycian, slain by Odysseus (Ulysses), 5, 677. 2) a Cretan, from Lyctus, 17, 611.

κοίτη, ἡ (κεῖμαι), a couch, a bed, Od. 19, 341.

κοῖτος, ὁ=κοίτη, 1) a couch, a bed. 2) the going to sleep, sleep, *Od. 19, 510. 515. [κοῖτιον μέθεσθαι, to think about going to bed. 2, 358.]

*κόκκος, ὁ, the kernel or stone [granum] of fruits; of the pomegranate, h. Cer. 373. 412.

κολεόν, τό, Ep. κουλέον, a scabbard of a sword, made of metal, or decorated with it, 11, 29, seq. H. has it only as neut. κολέον, Od. 8, 404. μέγα κουλέον, Il. 3, 372. 11, 30. The nom. κολεός does not occur in H.

κολληῖς, εσσα, εν, poet. κολλάω, glued together, fastened together, ξυστά, 15, 389.†

κολλητός, ἡ, ὄν (κολλάω), glued together,

and generally, joined together, δίφρος, ἄρματα, ξυστόν, 15, 678; σανίδες, Od. 21, 137. 164.

κόλλωψ, σπος, ὁ, the key or peg of a lyre, to which the strings were attached, Od. 21, 407.† (Prop. the thick skin on the neck of oxen.)

κολοῖός, ὁ, the jackdaw, graculus, *16, 583. 17, 755 (akin to κολῳός).

*κολοκύντη, ἡ (also κολυκύνθη), the round gourd, the pumpkin, Batr. 53.

κόλος, ὄν (akin to κυλλός), mangled, maimed; δόρυ, a spear with its head lopped off [his mutilated beam, Cp.], 16, 117.†

κολοσυρτός, ὁ poet. (akin to κολῳός), noise, tumult, uproar, hubbub, of men and dogs, *12, 147. 13, 472.

κολούω (κόλος), to maim, to cut short, to curtail; only metaph. τὸ μὲν τελέει (τό relates by synes. to μύθος), τὸ δὲ καὶ μεσοτηρὸν κολουεῖ, one he fulfils, another he cuts short in the midst, i. e. leaves half accomplished, 20, 370. εἰ δ' αὐτοῦ πάντα κολουεῖ, Cp. 'he cripples his own interest,' Od. 8, 211; ὥδρα, to curtail your gifts [scantily to impart, Cp.], Od. 11, 340.

κόλπος, ὁ, 1) the bosom of the human body, δέχεσθαι κόλπον, 6, 483. παῖδ' ἐπὶ κόλπῳ ἔχειν, as an expression of tender maternal love, 6, 400. 2) the bosom, the swell of the garment formed by the girdle, 22, 80. Od. 15, 469; plur. Il. 9, 570. 3) any thing formed like a bosom, a gulf of the sea, 2, 560; the bosom of the deep, 18, 140. Od. 5, 52. h. Ap. 431.

κολῳάω (κολῳός), to screech, to cry, to clamour, to wrangle [in piercing accents stridulous, Cp.], spoken of Thersites, 2, 212.†

κολώνη, ἡ, a hill, an elevation, *2, 811. 11, 711.

*κολωνός, ὁ=κολώνη, h. Cer. 273.

κολῳός, οὐ, poet. a screech, a cry, scolding strife [prop. a shrill chattering, B.]. κολῳὸν ἐλαίνειν, to make an uproar, to quarrel, 1, 575.† (according to Buttm. Lex. p. 391, akin to κολοῖός, κέλω, κέλωμαι; but, according to Döderlein, L. Hom. Sp. I. p. 4, κολῳάω is a collateral form of κέλλω.)

κομάω (κόμη), fut. ἤσω, to let the hair grow long, to have long hair, in Il. only partic. Ἀβαντες ὅππεν κομώντες, the Abantes, long-haired behind, 2, 512 (Strabo assigns as a reason, that no enemy might seize them by the hair); spoken of horses: furnished with manes, 8, 42. 13, 24. 2) Metaph. of fields and plants: to be overgrown, to be verdant, to wave, fut. ἀσταχέουσιν, h. Cer. 454. *Il.

κομέω, poet. to take care of, to tend, to provide for, νιούς, γέροντα, Od. 11, 250. 24, 212; ἵππους, Il. 8, 109. 113; κύνας, Od. 17, 310. 319.

κόμη, ἡ, the hair, the hair of the head, more rarely plur. κόμαι Χαρίτεσσιν ὁμοῖαι, 17, 51 (see ὁμοῖος). Od. 6, 231. 2)

Metaph. κόμη ελαίης, the foliage of the olive-tree, Od. 23, 195.

κομίδη (κομίζω), care, attendance, the care of feeding, in the Il. spoken of horses, 8, 186. 23, 411; in the Od. spoken of men, and of the care of the garden, Od. 24, 245. 247. *ἔπει οὐ κομίδη κατὰ νῆα ἦεν ἐπητανός*, since I have not *all along* had (ample or) good accommodation in a ship: he had lost his ship and been obliged to swim, Od. 8, 232; see Damm and Nitzsch. Passow unnecessarily assumes here the signif. 'nourishment, provisions.' So also Cp.

κομίζω (κομῶ), aor. ἐκομίσα, Ep. σσ, aor. mid. ἐκομισάμην, 1) to take care of, to attend upon, to provide for, like κομῶ, spoken of things and persons: *ἔργα*, 6, 490. Od. 1, 356. 21, 350; *κτῆματα*, to manage possessions, Od. 23, 355; *τινά*, to take care of any man, espily to entertain as a host, often in the Od. (in the Il. in this signif. only in the mid.). 2) to take up any thing, to bear away, to carry away, prim. to take care of, *χλαῖναν, τρυφάλειαν*, 2, 183. 13, 578; and generally, *to bear off, to carry off, to take away*, in a good and bad sense: *νεκρόν*, 13, 196; *ἵππου*, Il.; *ἄκοντα κομίσει χροῖ*, he bore off the spear in his body, 14, 456. 463. Mid. *to provide for in a man's house, to attend upon, to entertain*, *τινά*, 8, 284. Od. 6, 278. 14, 316. 2) to take up for oneself, to receive. *Σάντιες ἐκομισαντο αὐτόν*, the Sintiāns took him up, 1, 594; *τινά*, to convey away (from the battle), 5, 359. *ἔγχος ἐνὶ χροῖ κομίσασθαι*, to receive a spear in the body, 22, 286. cf. Act. 2.

κομπέω (κόμπος), to resound, to rattle, to clash or clang, spoken of brass, 12, 151.†

κόμπος, ὁ, a rattling, a noise, a clashing, a sound arising from striking upon a body; spoken of the tread or stamping of dancers, Od. 8, 380; *ῥόδοντων*, of the noise of the tusks of the wild boar, Il. 11, 417. 12, 149.

κοναβέω, kindr. from κοναβίζω, poet. (κόναβος), aor. 1 κονάβησα, to resound, to rattle, to ring, spoken of brass, 15, 648. 21, 593; to resound, to re-echo, *ῥῆς, δῶμα*, 2, 334. 16, 277. Od. 17, 542. (κοναβέω only in the aor.)

κοναβίζω=κοναβέω, only in the imperf. *2, 466. 13, 498. 21, 255.

κονάβος, ὁ, poet. a sound, a clashing, a noise, Od. 10, 122.† (Prob. from κόμπος.)

κονίη, ἡ, poet. form κόνις, ἡ, 1) dust, espily the powdered dust of the earth, often in plur. *ἐν κονίησι πίπτειν*, Il. *ἐν κονίησι βάλλειν τινά*, to cast any one into the dust, i. e. to slay him, 8, 156. 2) sand, river-sand, 21, 271. 3) ashes, Od. 7, 153. 160 (in the arsis of the sixth foot is used by H. as long).

κόνις, ιος, ἡ=κονίη, dust, in connexion with ψάμαθος, to indicate infinity of

number, 9, 385. (κόνι, Ep. dat. for κόνι, 24, 18. Od. 11, 191.) 2) ashes, *κόνις αἰθαλόεσσα*, Il. 18, 23.

κονίσσαλος or κονίσσαλος, ὁ (κόνις), dust, a whirlwind of dust *3, 13. 5, 503. 22, 401.

κονίω (κόνις), fut. κονίσω, aor. ἐκόνισα, perf. pass. κεκόνισμαι, 1) to fill with dust, to cover with dust, with accus. *χαίτας*, 21, 407; pass. 21, 405; *πεδίον*, to fill the plain with dust, spoken of the flying Trojans, 14, 145; hence *κεκονιμένοι*, covered with dust, 21, 541. 2) Intrans. *to excite dust*, spoken of fleet horses and men; always *κονιόντες πεδίον*, raising a dust through the plain, 13, 820. 23, 372. Od. 8, 122.

κοντός, ὁ, a pole, a stick, Od. 9, 487.†

*κοπῶς (κόπος), to weary, to fatigue; pass. to become weary. Batr. 190.

Κοπρεύς, ἦος, ὁ, son of Pelops, from Elis, a herald of Eurystheus, 15, 639, seq.

κοπρίζω (κόπρος), fut. ἴσω, to manure with dung, Od. 17, 299.†

κόπρος, ὁ, 1) manure, dung, Od. 9, 329. 17, 297; and generally, dirt, filth, Il. 22, 414. 24, 164. 2) a stable, a yard for cattle, 18, 575. Od. 10, 411.

κόπτω, aor. 1 ἔκοπα, perf. κέκοπα, aor. mid. ἐκοπάμην, 1) to strike, to thrust, *τινά*, spoken of persons fighting, Od. 18, 28. 335. *κώληπα*, Il. 23, 726; with double accus. *τινά παρήϊον*, 23, 690; and with dat. instrum. *ἵππου τόξῳ*, with the bow, *σκηπανίῳ*, 10, 514. 13, 60; spoken of a serpent: *κόψε αἰετὸν κατὰ στήθος*, it struck or bit the eagle in the breast, 12, 204; also spoken of the blow with which oxen were stunned when they were to be slaughtered, 17, 521. Od. 14, 425. 2) to strike off, to cut off, *κεφαλὴν ἀπὸ δειρῆς*, Il. 13, 203. Od. 22, 477. 3) to hammer, to forge, *δεσμούς*, Il. 18, 379. Od. 8, 274. Mid. *to smite oneself*, *κεφαλὴν χειρσίν*, to beat a man's head, Il. 22, 23.

Κόρακος πέτρα, ἡ, the rock Korax, in Ithaca, near the fountain Arethusa, according to Gell, on the south-east end of the island, still called *Koraka Petra*; according to Voss, in the middle of the island upon the east side, on Neion; Völsker, Hom. Geogr., places it on the west side as a part of Neritus, Od. 13, 408. It received its name, according to the Schol., from Korax, son of Arethusa, who in a hunt fell from this rock.

κορέννυμι, fut. κορέσω, Ep. κορέω, 8, 379. 13, 831; aor. 1 ἐκόρεσα, Ep. σσ, aor. 1 mid. ἐκορέσάμην, perf. Ion. κεκόρημαι, also Ep. partec. perf. act. with pass signif. *κεκορώς*, Od. 18, 372; aor. pass. *ἐκορέσθην*, to satiate, to satisfy, *τινά*, any man, Il. 16, 747; with any thing, *τινὶ: κόνας, ἧδ' οἰωνὸς δημῷ καὶ σάρκεσσιν*, spoken of the corpses which lie unburied, Il. 8, 379. 13, 831. 17, 241. Mid. *to satiate oneself, to be sated or satisfied, have (had) one's fill*, also perf. pass. and

aor. pass. 1) With gen. φορβῆς, Il. 5, 562; σίτον, Od. 14, 46; also with θυμὸν δαΐτος, Od. 8, 93; metaph. θυλόπυδος κορέσσα-σθαι, to be sated with battle, Il. 13, 635; also ἀέθλων, Od. 23, 350. 2) Often with partcp. κλαίονσα ἐκορέσσατο, she sated herself with weeping, Od. 20, 59. κλαίων ἐκορέσθη, Od. 4, 541. ἐκορέσσα-το χεῖρας τάνων, he was satiated in his hands with cutting, i. e. tired, Il. 11, 87. οὐπω κεκόρησθε ἐλμένοι; are ye not yet satisfied with being enclosed? 18, 237. (H. has not the pres. κορέννυμι.)

κορέω, fut. ἴσω, to sweep, to take care of, to clean, δῖμα, Od. 20, 149.†

κόρη, ἡ, Ep. κόρη, q. v., h. Cer. 439.† κορῦν (κορῦς), to lift up, only mid. to lift oneself. κύμα κορῦνται, the wave lifted itself up, 9, 7.†

Κόρινθος, ἡ, Corinthus, mentioned 2, 570; afterwards, one of the most flourishing cities of the old world, situated on the isthmus. According to Pausan. 2, 1, 1, built by Ephyræ, daughter of Oceanus, of whom a descendant Corinthus changed the name; according to Apd. 1, 9, 3, by Sisyphus, son of Æolus, cf. Ἐφύρη. In Hom. Κορ. is prob. fem., for ἀφνειός is common, as in Soph. and Herod. It is found masc. in an oracle, Herod. 5, 92, and in Strab. δὲ δὲ Κορ. ἀφνειός, p. 580. From this the adv. Κορινθόθεν, at Corinth, 13, 664.

κορμός, ὁ (κεῖρω), a piece cut off, a billet, a log, Od. 23, 196.†

κόρος, ὁ (κορέννυμι), satiety, the state of satiety, (one's) fill, φολόπιδος, γοοῖο, 19, 221. Od. 4, 103. πάντων κόρος ἐστί, there is a satiety of all, Il. 13, 636.

κόρος, ὁ, Ep. and Ion. κούρος, q. v.

κόρη, ἡ, Ep. and Ion. for κόρη, the temples, the temples of the head, *4, 502. 13, 574.

κορυθαῖε, ἱκος, ὁ (ῖ, αἶσσω), helm-shaking, crest-waving, i. q. κορυθαίολος. epith. of Arēs, 22, 132.†

κορυθαίολος, ον (αἰόλος), helm-shaking, crest-waving, often an epith. of Hector, 2, 816; once of Arēs, 20, 38. (Others explain it, 'with variegated helmet,' see αἰόλος.)

κόρυμβος, ὁ, plur. τὰ κόρυμβα (κορυφή), prop. the upper part of a thing, the point, the top, the peak, ἄκρα κόρυμβα νηῶν, the extreme points of the curved sterns of the ships=ἄφλαστα (αἰχυστρία), which were commonly adorned with ornaments, 9, 241.† Thus Heyne after Hesych. Voss, on the other hand, 'the splendid beaks,' after Etym. M. ἀφλαστα μὲν λέγεται τὰ πρυμνήσια, κόρυμβα τὰ πρῶρη-σια; or the Schol. κάκροστολία, 'the ships' beaks which were erected as trophies.' This was, however, a later custom. [our vessel-heads, Cp.]

κορύνη, ἡ, a club, a mace; σιδηρεῖη, iron or covered with iron, *7, 141. 143.

κορυνητής, ου, ὁ, a mace-bearer, a war-rior armed with a club, *7, 9, 138.

κόρυς, υθος, ἡ, accus. κόρυθα and κόρυν,

13, 131. 16, 215; the helmet; it was coated with brass, χαλκήρης, χαλκεῖη, and differed in this respect from the leathern κυνέη, although this difference is not always regarded, 12, 184. The helmet had a crest, λόφος, made of horse-hair (ἵπποδάσεια, ἵππουρις); this was put into a conical elevation (φάλος), and many helmets had several φάλοι, hence ἀμφίφαλος, τετράφαλος, etc. The helmet itself was fastened with a strap (ὄχευς) under the neck.

κορύσσω (κόρυς), aor. 1 mid. Ep. κο-ρυσσάμενος, perf. pass. Ep. κεκορυθμένος, 1) Prop. to put on a helmet, hence generally, to equip, to arm, τινά, Batr. 123. 2) to raise, to excite, πῶλεμον, 2, 273; κύμα, 21, 306. Mid. often: 1) to equip oneself, to arm oneself for war, absol. 10, 37. Od. 12, 121; with dat. instrum. χαλκῷ, τεύχεσι, Il. 7, 206. 17, 199; in the partcp. κεκορυθμένος χαλκῷ, 4, 495. 5, 562. Od. 21, 434; metaph. spoken of arms: δοῦρα κεκορυθμένα χαλκῷ, spears armed with brass, Il. 3, 18. 11, 43. 16, 802. 2) to raise oneself, to rise, prop. for battle, metaph. spoken of strife, 4, 442. κύμα κορύσσεται, the wave swells, 4, 424; in the Od. rarely.

κορυστής, ου, ὁ (κορύσσω), prop. one wearing a helmet; then generally, one armed, ἀνὴρ, 4, 457, and often. *11.

κορυφή, ἡ (κόρυς), prop. the extreme part of any thing, hence 1) the crown of the head, 8, 83. h. Ap. 309. 2) the top, of a mountain, the summit, often plur. with ὄρεος or ὄρεων, Il. and Od.

κορυφῶ (κορυφή), to carry any thing to the highest point, hence mid. to reach the highest point, to tower aloft; only κύμα κορυφούται, the wave towers aloft [curls its head on high. Cp.], 4, 426.†

Κορώνεια, ἡ, a town in Boeotia on the west side of the lake Copāis, now Di-minia, 2, 503.

κορώνη (κορωνός), prop. any thing curved, hence 1) the crow (from the curved beak), always the sea-crow or cormorant, εἰवालὴ, Od. 5. 66. 12, 418. 14, 308. 2) the ring on the house-door with which it is shut, Od. 1, 441. 7, 90. 21, 46. 3) the curved end of a bow, which was furnished with a knob or ring to which the string was fastened, Il. 4, 111. Od. 21, 138. 4) the curved stern of a ship, see κορωνίς. [Dōd. thinks κορωνίζεω was=κρῶζειν: cornix=coro-nix.]

κορωνίς, ἰδος, ἡ (κορώνη), curved, beaked, epith. of ships, from the curved stern, Il. often, once Od. 19, 182.

*Κορωνίς, ἰδος, ἡ, daughter of Phle-gyas of Laceria in Magnesia, sister of Ixion, who bore Asklēpios (Æsculapius), to Apollo on the plain of Dotium, h. 15. cf. Apd. 3, 10, 3.

Κόρωνος, ὁ (appell. κορωνός), son of Cæneus, father of Leonteus, king of the Lapithæ, at Gyrtos in Thessaly, 2, 746.

κοσμέω (κόσμος), aor. 1 Ep. κόσμησα,

aor. mid. ἐκοσμήσαμην, aor. pass. ἐκοσμήθην, 1) *to put in order, to arrange, to draw up in line*, with accus. of warriors: ἵππους τε καὶ ἀνέρας, 2, 554. 704. 14, 379. πάνταχα κοσμηθέντες, arranged in five troops, 12, 87. διὰ τρία κοσμηθέντες, see διακοσμέω. φθάν μετ' ἱππῶν ἐπὶ τάρῃ κοσμηθέντες, they were drawn up at the trench before the charioteers, 11, 51. (The gen. ἱππῶν depends upon φθάνω, since this contains a notion of comparison, and not upon κοσμέω, cf. Thiersch, Gram. § 254, d.) δόρον, to prepare a repast, Od. 7, 13; αἰδῶν, h. 6, 59. 2) *to adorn, to deck, χρυσῶ*, h. Ven. 65; σώμα ἐν έντεσι, Barr. 121. Mid. to put in order, with reference to the subject, with accus. πολίτας, 2, 806.

κοσμητός, ἡ, ὄν (κοσμέω), set in order, arranged, πρασιαί, Od. 7, 127.†

κοσμητήρ, opos, ὁ, poet. for κοσμητήρ, one who orders, a commander, always with λαών, 1, 16. Od. 18, 152.

κόσμος, ὁ (prob. from κομέω), 1) order, arrangement, suitability, propriety. κόσμω ἐρχεσθαι, to go in order, 12, 225; καθίζειν, Od. 13, 77; ἐσπλ κατά κόσμον, in order; and strengthened with ἐν, Il. 10, 472. 12, 85, according to propriety, as is befitting; often οὐ κατά κόσμον, not according to propriety, contrary to propriety; ἐρίζειν, εἰπεῖν; hence, ἵππον κόσμος, the arrangement, the construction of the (wooden) horse, Od. 8, 492. 2) ornament, decoration, of women, Il. 14, 187. h. Ven. 163; of horses, 4, 145.

κοτώεω and κοτέομαι, poet. (κότος). Of the act. there occur: pres. indic. aor. 1 partcp. κοτέσας, h. Cer. 254; Ep. partcp. perf. κεκοτηώς, always κεκοτηότι θυμῷ, mly mid. pres., fut. κοτέσομαι, Ep. σσ, aor. 1 ἐκοτεσάμην, Ep. σσ, to be angry, enraged, with dat. pers., 3, 345. 5, 177. 14, 143. τοισίντε κοτέσσεται for κοτέσεται, 5, 747. 8, 391. Od. 1, 101 (cf. Rost, p. 629. Kühner, § 661. 1); with gen. of the thing: ἀπάτης, on account of deception, Il. 4, 168; and with accus. κοτεσάμενῃ τόγῃ θυμῷ, angry in mind at this, 14, 191.

κοτῆεις, εσσα, εν, poet. (κοτώεω), wrathful, angry, enraged (θεός), 5, 191.†

κότος, ὁ, prop. a grudge; then, anger, hatred. κότον ἔχειν τινί, to have a grudge against any man, 13, 517. κότον ἐντίθεσθαι τινί, Od. 11, 102. 13, 342.

κοτύλη, ἡ (akin to κοῖλος), prop. any cavity; hence 1) a small vessel for fluids, a cup, a little goblet, 22, 495. Od. 15, 312. 17, 12. 2) the hip-pan, the socket in which the head of the thigh-bone turns, Il. 5, 306, 307.

κοτυληδών, ὄνος, ὁ (κοτύλη), any cavity; espily, a) a little cavity in the arms of sea-polypi [like a small cupping-glass] with which they attached themselves to the rocks, Passow; b) the branching arms themselves. πουλύποδος πρὸς κοτυληδονόφιν (Ep. for κοτυληδόσι) πυκινὰ λαίγυγες ἔχονται, to the arms of the poly-

pus many pebbles attach themselves, Od. 5, 433;† see πουλύπους.

κοτυλήντος, ον (ἀρνῶ), that may be drawn with a cup, gushing, copious, ἐβρεεν αἷμα [flooded by goblets full], 23, 34.†

*κοτύλος, ὁ=κοτύλη, a cup, Ep. 14, 3. κουλεύον, τό, Ep. and Ion. for κολεύον, q. v.

κούρη, ἡ, Ion. for κόρη, a maiden, a virgin, 2, 872; a daughter, 1, 111; Διός, Il. 9, 536; mly with gen. of a prop. name, alone 6, 247. 2) a bride, Od. 18, 279; always the Ion. form, except h. Cer. 479.

*κουρήϊος, ἱη, ἱον, Ion. for κόρειος (κούρη), appertaining to virgins, youthful, h. Cer. 108.

κούρητες, οἱ (κούρος), youths, Παναχαιών, *19, 193, 248.

Κουρήτες, οἱ, the Cūrētes, the most ancient inhabitants of the south-eastern parts of Aetolia, about Pleuron, probably belonging to the Lelēges; they were expelled by the Aetolians; for which reason they attacked them in their chief town Calydon, 9, 532. (Prob. from κουρή, tonsure, because they wore short hair, cf. Eustath. ad Il. 19, 193.)

κουρίς, ἱη, ἱον, Ion. and poet. (κοῦρος), conjugal, legitimate, connected with πόσις, ἀνὴρ, ἄλοχος or γυνή, in opposition to illicit concubinage; as clearly appears from 19, 298, where Briseis says that it is forbidden her to become the κουριδίη ἄλοχος, the lawful wife of Achilles; κουριδὸς πόσις, 5, 414. Od. 11, 430; also κουριδὸς φίλος, as subst. beloved husband, Od. 15, 22; ἀνὴρ κουρ., Od. 19, 266; ἄλοχος, Il. 1, 114. Od. 14, 245; γυνή, Od. 13, 43; λέχος, the conjugal couch, Il. 15, 40; κουρ δῶμα, the house of the husband, Od. 19, 580. The common explanation youthful, after the Schol., a wife whom a man has married as κούρη is refuted by Butt., Lex. p. 393; although the derivation from κοῦρος, as denoting the bloom of life, or, of free, noble birth, is not rejected. According to Döderlein, κούριος is the Homeric form of the later κύριος.)

κουρίζω (κούρος), to be young, juvenile, only Od. 22, 185.†

κουρίζ, adv. (κουρά), by the hair, Od. 22, 118.†

κούρος, ὁ, Ion. and Ep. for κόρος, 1) a youth, a boy, from the earliest age to the vigour of manhood; hence often the young warriors are called κούροι Ἀχαιῶν, 1, 473; spoken of one unborn, 6, 59; Καδμείων, 5, 807; also, a son, κούρος Ζήθοιο, Od. 19, 523. 2) the servants at sacrifices and entertainments, who were always free-born, and often of royal descent, Il. 1, 470. Od. 1, 148. 3, 339.

κουρότερος, ἡ, ον, compar. of κούρος, younger; and generally, youthful, ἀνὴρ, Od. 21, 810; subst. Il. 4, 316.

κουροτρόφος, ον (τρέφω), nourishing boys or youth, ἐπὶ δ. of Ithaca, Od. 9, 27.†

κοῦφος, ἡ, ον, *light*; [hence] *fleet*: σάνδαλα, h. Merc. 83. The neut. plur. as adv. κοῦφα προβιβάς, lightly striding along, 13, 158; and compar. κουφότερον μετεφώνεε, he addressed them more lightly, i. e. more cheerfully, Od. 8, 201.

*κοχλίας, ον, ὁ, a snail with convoluted shell, Batr. 165.

Κόων, ὠνος, ὁ, son of Antenor, a Trojan, slain by Agamemnon, 11, 248—260.

Κῶως, ἡ, Ep. for Κῶς, q. v.

κράας, τό, obsol. nom. of the Ep. oblique cases, κράατος, κράατι, etc. see κάρη.

κραδαίνω, Ep. form of κραδάω, to brandish, to hurl; pass. αἰχμὴν κραδαινόμενῃ, 13, 504. ἔγχος κραδαινόμενον, 17, 524.

κραδάω (κράδη), Ep. form κραδαίνω, only in pres. pass. partep. to brandish, to swing, to shake, with accus. always κραδάων ἔγχος, δόρυ, 7, 213. Od. 19, 438.

κράδιῃ, ἡ, Ep. for καρδίῃ.

κραιαίνω, Ep. length. form of κραίνω, q. v.

κραίνω, oftener the Ep. lengthened κραιαίνω (κάρη), imperf. ἐκραιαίνων, fut. κρανέω, 9, 310, another reading for φρονέω, aor. 1 ἐκρηνα, Ep. ἐκρήνα, imperat. κρήνην, 11., κρήνον, Od.; infin. κρήνηναι, 11., κρήναι, Od.; perf. pass. κεκράανται, fut. mid. κρανέομαι, 11, 9, 626, with pass. signif.: 1) to finish, to end, to accomplish, to complete, to fulfil, to perform, with accus. ἐφερμάς, 5, 508; ἐέλδωρ τινί, to fulfil a wish for any man, 1, 41. Od. 3, 418; ἔπος, Od. 20, 115; absol. Od. 5, 170 (antith. νοήσαι); hence pass. οὐ μοι δοκεῖ τῆδε δόψ κρανέεσθαι, it seems to be that it [our object] will not be attained in this way, 11, 9, 626. χρυσὸν ἐπὶ χεῖλεα κεκράανται, the lips are finished off with gold, i. e. gilded (spoken of a cup), Od. 4, 616, 15, 116; κεκράαντο, Od. 4, 133. 2) to be head, to rule, to reign, Od. 8, 391 (κραίνω in the Od., κραιαίνω in the Il. except κρανέεσθαι). κραινὼν ἀθανάτους τε θεοὺς καὶ γαῖαν, h. Merc. 427. Passow explains: he completed the gods and the earth, i. e. he represented them in his song as coming into being, as they really did come. Math. and Herm. think κραινὼν corrupt; the latter conjectures κλειών. [Bothe after Hesych. renders κραινὼν, honorans, celebrans.]

κραιννός, ἡ, ὄν, compar. κραιννότερος, 1) sweeping, snatching away, Βορέης, Od. 5, 385. 2) rapid, fleet, swift, πόδες, πόμποι; metaph. κραιννότερος νός, a vehement spirit, 11, 23, 590. As adv. often neut. plur. κραιννά, with κραιννός, 13, 18, 5, 223. (Prob. from ΑΡΗΩ, ἀρπάζω.)

*κραιννός, adv. (κραιννός), quickly, swiftly, 10, 162. Od. 8, 247.

*κράμβη, ἡ, cabbage, Batr. 163.

*Κραμβοφάγος, ὁ (φαγεῖν), Cabbage-eater, name of a frog, Batr. 221.

Κρανάη, ἡ (appellat. κραναή), Cranaë, an island to which Paris first brought

Helen from Lacedæmon, 3, 445. According to the ancient critics, it is either the island Helena in Attica, Eur. Hel. 1690; or a small island in the Laconian gulf, now *Marathonisi*, Paus. 3, 22. 2. Otfr. Müller, Orchom. p. 316, decides in favour of the latter. Others suppose it *Cythera*.

*κραναήπεδος, ον (πέδον), having a hard, rocky soil, h. Ap. 72.

κραναός, ἡ, ὄν, hard, rough, stony, rocky, epith. of Ithaca, 3, 201. Od. 1, 247.

κρανέεσθαι, see κραίνω.

κράνεα, ἡ, the cornel-tree, cornus, 16, 767. According to Od. 10, 242, swine were fed with the fruit [cornel-fruit, Cp.].

*κρανένος, ἡ, ον, made of the cornel-tree, ἀκόντιον, h. Merc. 460.

κράνιον, τό (κράνη), the skull, 8, 84.†

Κράπαθος, ἡ, Ep. for Κάρπαθος, q. v.

ΚΡΑΣ, ὁ, used only in the oblique cases, gen. κράτος, dat. κρατί, as a term of κάρη, q. v., the head, the summit. ὑπὸ κράτεσφι, under the head, 10, 156.

κραταιγύαλος, ον, poet. (γύαλον), furnished with strong arched plates, strong-arched, θώρηξ, 19, 361.†

κραταῖς, ἡ, Ep. (κράτος). τότ' ἀποστέψασκε κραταῖς ἄντις, Od. 11, 597.† According to Schol. br. ἡ κραταὶ δύνამις ὃ ἐστὶ τὸ βάρος, the overpowering force, the weight of the stone (for which also some of the ancients would write κραταίς), rolled it back.' Aristarchus took it as an adv.: 'then rolled it violently back;' [cf. λυκροφίς.] Nitzsch. (and so Fäsi) thinks κραταῖς is (as in the next article) a personification; a sort of sprite, 'Mastery' or 'Force.'

Κραταῖς, ἡ, the powerful, the mother of Scylla, a nymph, Od. 12, 124.

κραταῖος, ἡ, ὄν, poet. (κράτος), strong, powerful, mighty, Μοῖρα, 5, 83; θήρ, 11, 119; φῶς, h. Merc. 265.

κραταινέδος, ον, poet. (πέδον), having a firm, hard bottom or soil, σῶδας, Od. 23, 46.†

*κραταινός, οδος, ὁ, ἡ, poet. (πούς), strong-footed, Ep. 15, 9.

κρατερός, ἡ, ὄν (κράτος), Ep. κάρτερος, strong, mighty, powerful. a) Spoken of persons: Ἀρης, Ἔρις, espy of warriors; brave, bold, courageous, 11. 2) Of things: βέλος, ὑσμίνη, 11.; φύλλοις, Od. 16, 268; μῦθος, a violent, harsh word, 11, 1, 25. 326; [aspera vox, Nägelsb.] from this κρατερός, strongly, mightily, powerfully, μάχεσθαι, νευεσθᾶν, 11. ἀγορεύειν, to speak powerfully, with emphasis, 8, 29.

κρατερόφρων, ον, gen. ονος, poet. (φρήν), of a firm, hard temper, spirited, courageous, unterrified, epith. of Heracles, 14, 524; of the Dioscuri, Od. 11, 298; of the lion, 11, 10, 184.

κρατερόνυχς, νχος, ὁ, ἡ, poet. (ὄνυξ), strong-hoofed, ἱπποὶ, ἡμίονοι, 5, 329. 24, 277; strong-clawed, λύκοι [talons d' wolves, Cp.], λέοντες, Od. 10, 218.

κράτεσφι, see ΚΡΑΣ.

κρατευταί, αἱ, Ep. (κρατέω), the forked
M 5

supports upon which the spit rested (Voss, the supporting-forks), according to Aristarch., stones upon which the roasting spit was laid, 9, 214.†

κρατέω (κράτος), fut. ἦσω, 1) to have might, power; to exercise sway, to command, absol. 5, 175. 16, 172. 2) to rule, to command, with gen., over any man, 1, 79. 288. rarely with dat. νεκρέσσω, to have dominion amongst the dead, Od. 11, 485; ἀνδράσι, ἀθανάτοισι, Od. 16, 265. 3) With accus., to get any thing into one's power, to hold, to grasp, Batr. 63. 236.

κράτιστος, η, ον, Ep. κάρτιστος, q. v. κράτος, eos, τό, Ep. κάρτος, strength, might, power, Od. 1, 70. 359; espily spoken of bodily strength, Il. 7, 142. 9, 39. 13, 486; of iron: strength, hardness, Od. 9, 393. 2) mastery, superiority, victory, Il. 1, 509. 6, 387; ἐγγυαλίζειν τινὶ κράτος, 11, 192. 753; φέρεσθαι, to bear away the victory, 13, 486.

κράτος, gen. from ΚΡΑΣ, see κάρη. κρατύς, ὁ, poet. (κράτος) = κρατερός, powerful, mighty, epith. of Hermēs, 16, 184. Od. 5, 49.

*Κραυγασίδης, ον, ὁ (κραύγασος), Vociferator, a frog's name, Batr. 216.

κρέας, ατος, τό, nom. and accus. plur. κρέα. gen. κρεῶν, h. 2, 130; κρεῶν, Od. 15, 98; Ep. κρεῶν, 11, 11, 551; dat. κρέασιν, 8, 162; meat, flesh, in sing. only accus. Od. 8, 477; plur. pieces of meat. (The α in the last syllable in κρέα is short, and in the Od. is also elided, Od. 3, 65. 470.) To be read with synizesis, Od. 9, 347; (see Butt. Gram. § 54, note 3. Thiersch, § 188. Rost, Dial. 38.)

κρεῖον, τό (κρέας), a meat-table, a dresser [Cp.], upon which meat was cut up, 9, 206.†

κρείσων, ον, gen. ονος, irreg. compar. of αγαθός, prop. from κρατύς or κράτος for κράσων, stronger, more powerful, 1, 80; espily superior, victorious, in connexion with νικᾶν, 3, 71. 92. Od. 18, 46; sometimes with infin. Od. 21, 345.

Κρεοντιάδης, ας, ὁ, Ep. for Κρεοντιάδης, son of Creon, 19, 240.

κρεῖων, οντος, ὁ, fem. κρεῖουσα, ἡ, (prob. from κρᾶς, κραίω), ruler, commander, spoken of kings and gods; also of Eteoneus, a servant of noble race, Od. 4, 22; κρεῖουσα, ἡ, only once, Il. 22, 48.

Κρεῖων, οντος, ὁ, Ep. for Κρέων, father of Megara, ruler in Thebes, Od. 11, 269. 2) father of Lycomedēs, Il. 9, 84.

κρέμαμαι, depon. mid. I hang, see κρεμάννυμι.

κρεμάννυμι, fut. κρεμάσω, contr. κρεμῶ, and expanded κρεμῶ, 7, 83; aor. 1 ἐκρέμασα, mid. κρέμαμαι, imperf. ἐκρεμάμην, 2 sing. ἐκρέμα and κρέμω, which has been falsely given as aor. 2 mid. 1) to hang up, to suspend, to let hang, τεύχεα προτὶ νηόν, 7, 83; σειρὴν ἐξ οὐρανόθεν, to let a chain hang down from heaven,

8, 19. Mid. to hang, to be suspended, δεῖ ἔκρεμω ὑψόθεν, when thou wert suspended on high, *15, 18. 21.

κρεμβαλιαστός, υός, ἡ (κρέβαλον), a rattling, a jingling, h. Ap. 162.

κρέων, see κρέας, Od.

κρήννος, ον, poet. good, advantageous, profitable, τό κρήννον εἰπεῖν, 1, 106.† (According to Butt., Lex. p. 395, from χρήσιμος, others think from κέαρ, γαῖω, that which rejoices the heart, see Thiersch, § 199. 7.)

κρήδεμνον, τό (κρᾶς, δέω), prob. a head-band, a veil, a female head-covering, with which the whole face could be covered, and whose long ends were permitted to hang down over both cheeks, 14, 184. Od. 1, 334. Nitzsch, ad Od. 5, 346, thinks it perhaps differed from the καλύπτρη, in being attached to the head by a band, whereas the καλύπτρη was thrown over it. Odysseus (Ulysses) used the veil of the goddess Ino as a girdle in swimming, Od. 5, 346. 2) Metaph. Τροίης ἱερὰ κρήδεμνα, the sacred battlements of Troy, which, like a band or fillet, encircled and protected the city, Il. 16, 100. Od. 13, 388. δ) the lid of a vessel, since κάρη denotes the upper part of a thing, Od. 3, 392; perhaps a cover tied over the opening: cf. Od. 10, 23.

κρήνναι, Ep. for κρήναι, see κρῖνω.

κρήθεν, adv. (syncope. from κάρη, κάρηθεν), from the head, from above, 16, 548. Od. 11, 588; see κατακρήθεν.

Κρηθεύς, ἦος, ὁ, son of Eolus and Enaretē or Laodice, founder of Iolcus in Thessaly, husband of Tyro, brother of Salmoneus, father of Aeson, Amythaon, and Pheres, Od. 11, 236, seq. 253—258.

Κρήθων, υνος, ὁ, son of Diocles, brother of Orsilochous of Phææ in Messenia, slain by Aeneas, 5, 542, seq.

κρημνός, ὁ, any overhanging edge; a precipice, or cliff, of a mountain, &c.; or the edge of a deep trench, *12, 54. 21, 175. 234.

κρηναῖος, η, ον (κρήνη), belonging to a fountain. (Νύμφαι κρηναῖαι, fountain-nymphs, Od. 17, 240.†)

κρήνη, ἡ (akin to κάρη), a fountain, a spring, a well, 9, 14; κρήνηνδε, Od. 20, 154.

Κρής, ὁ, gen. Κρητός, plur. οἱ Κρήτες, the Cretans, inhabitants of the island of Crete, 2, 645. Their reputation as liars, according to Damm, originated in the fiction of Odysseus (Ulysses), Od. 14, 200, seq.

Κρήτη, ἡ, and poet. αἱ Κρήται, Od. 14, 199, a large island in the Mediterranean Sea, famed by the legislation of Minos and by the fable of Zeus and Europa; now Candia. Even in the time of Homer it was very populous, for he speaks of it as having a hundred cities, 2, 649; in round numbers, however, as in Od. 19, 174, he mentions only ninety. From this the adv. Κρήτηθεν, from Crete. Il. 3, 233. Κρήτηνδε, to Crete, Od. 19, 186

κρητήρ, ἦρος, ὁ (κεράννυμι), a *mixing-vessel*, a *mixer*, the vessel in which the wine was tempered with water, and from which it was poured into the goblets, 3, 247. Od. 1, 110. 7, 179. 9, 9. 13, 50. The mixing-vessel stood upon a tripod, Od. 21, 141. 145. 22, 341; was of silver, Il. 23, 741. Od. 9, 203; and prob. also furnished with a golden rim, Od. 4, 615. Il. 23, 219.

κρί, τό, Ep. abbreviated form for κριθή, in nom. and accus. *barley*. [Prob. the original form, see Buttm. § 57, note 3.] ["Every final consonant that the Greek language did not admit as a termination is either *rejected* or *changed* into a permissible consonant of the same organ, or *assimilated* to the nearest vowel. The earliest form of the language had some neuters *without suffix*; hence by the changes just enumerated we get δῶ (=δοῦ), κρί (=κριθ), βρι (=βριθ [βρίθος, βριθοσύνη]), γάλα (=γαλαγ, γάλαγος), κνῦ (κυνθός, Hes.), &c.," *Dodd.*, p. 231, note 163.]

κρίζω, aor. ἔκρικον (akin to κράζω), to *crack*, to *snap*, spoken of a breaking body, 16, 470.†

*κριθαίν, ἦ, prob. *barley broth*, Ep. 15, 7.

κριθή, ἦ, *barley*, only plur., 11, 69. Od. 9, 110. Sing. Ep. abbrev. κρί λευκόν, Il. 8, 564. Od. 4, 604. 12, 358. It is mentioned as food for horses. Prob. *hordeum vulgare*, Linn.

κρίκε, Ep. for ἔκρικε, see κρίζω.

κρίκος, Ep. for κρίκος, a *ring*, placed upon or over the pin on the pole, in attaching the horses to the chariot, 24, 272;† see ἔστωρ.

κρίνω, aor. ἰ κρίνω, aor. I mid. ἐκρινάμην, perf. pass. κέκριμαι, aor. pass. ἐκρίθην, partep. κρίθεις and κρινθείς, 13, 129. Od. 8, 48; 1) to *separate*, to *divide*, to *sunder*, with accus. Il. 2, 362; καρπὸν τε καὶ ἄχνας, 5, 502. 2) to *choose out*, to *select*, φῶτας ἐκ Αὐκίης, 6, 188. Od. 4, 666. 10, 102; hence partep. κεκριμένος and κρινθείς, selected, chosen, Il. 10, 417, Od. 13, 182; but οὐδὸς κεκριμένος, a decided wind, which blows steadfastly to one point of the compass, Il. 14, 19. 3) to *decide*, to *judge*, νείκεα, Od. 12, 440. σκολιάς θέμιστας κρίνειν, to give tortuous sentences, i. e. to pervert the laws in judging, Il. 16, 387; spoken also of war: νείκος πολέμου, to decide the contest of battle, Od. 18, 264; hence pass. ὅπότε μνηστήρσι καὶ ἡμῖν μένος κρίνηται Ἄρης, when between the suitors and us the strength of Arēs is decided, i. e. when it comes to open conflict, Od. 16, 269. Mid. 1) to *separate oneself*, to *withdraw oneself*, Od. 8, 36. 24, 507; espy from battle: κρίνεσθαι Ἀργῇ, according to Wolf: 'to get clear, as it were, of each other by fighting,' and generally, to contend in open battle, to decide any thing by fighting, Il. 2, 385. 18, 209. 2) to *select for oneself*, to *choose for oneself*,

ἐταίρους, Od. 4, 408. Il. 9, 521. 11, 697. 3) to *decide*, to *judge*, as dep. οὐκρινούς, to explain dreams, 5, 150.

Κρίσα, ἦ, later orthography Κρίσσα, h. Ap. 269, ed. Herm. and Ilgen; a very ancient city in Phocis, north of Cirrha, a colony of Cretans according to h. Ap. At a later day, it was destroyed by a decree of the Amphictyons, and its territory attached to Delphi; still it remained the port of Delphi; now *Chriso*, 2, 520. Whence ὁ Κρίσσης κόλπος, the Crisean Gulf, on the coast of Phocis, now *Mare di Lipanto*. Strabo distinguishes Κρίσα and Κίρρα, but Pausanias, 10, 37. 4, considers them as one place. With him accords Otfr. Müller, Orchom. S. 495.

κρίος, ὁ, a *ram*, *Od. 9, 447. 461.

κριτός, ἦ, ὄν (κρίνω), *separated*, *chosen*, selected, 7, 434. Od. 8, 258. 12, 439.

κροαίω (κρούω), to *strike*, to *stamp*, spoken of a horse. *6, 507. 15, 264.

Κροῖσμος, ὁ, a Trojan, slain by Mege, 15, 523.

*κροκήϊος, ἦ, ov, poet. (κρόκος), *saffron-coloured*, ἄνθος, h. Cer. 178.

κροκόρεπλος, ov (πέπλος), *having a saffron-coloured robe*, epith. of [the saffron-mantled Morn. Cp.] Aurora, 8, 1, and elsewhere.

κρόκος, ὁ, *saffron*, a flower which grows in the mountains of southern Europe, *crocus vernus*, Linn., Il. 14, 348.†

Κροκύλεια, τά, a place in Arcania according to Strabo, or in Ithaca according to Steph., Il. 2, 633.

κρόμμον, τό, an *onion* (*allium cepa*, Linn.); it is spoken of as food 11, 630. Od. 19, 233 (later orthography κρόμμων).

Κρονίδης, ov, ὁ [also *aw* and *ew*, h. Cer. 414. h. 32. 2], son of Kronus=Zeus, often, standing alone, or connected with Ζεύς, 2, 375. Od. 1, 45.

Κρονίων, ὦνος and ἰονος, son of Kronus=Zeus, also Ζεύς Κρονίων. (ἴ in nom. and gen. Κρονίονος, 14, 247. Od. 11, 620; elsewhere ἴ.)

Κρόνος, ὁ, *Saturnus*, son of Uranus and Gaia or Gæa (Tellus), husband of Rhea, father of Zeus, Poseidōn, Hādēs, Hērē, Dēmētēr, and Hestia (Vesta). Before Zeus, he governed the world, till he was dethroned by his sons, and confined with the Titans in Tartarus, 8, 479. The sons divided the kingdom of their father, 15, 187. The golden age was during his dominion, Hes. Op. 111. (Κρόνος from κραινω, the finisher, *Perseus*, as the last of the Titans, Herm.)

κρόσσαι, αἱ (akin to κόρη), τῶν πύργων, the *battlements* [?] of towers, Schol. ακραι, στεφάναι, *12, 258. 484. They are distinct from ἐπάλξεις. Hdt. 2, 125, compares them with ἀναβαθμοί, projecting stones by which the wall could be ascended; hence κροσσῶν ἐπέβαινον, 12, 444. Other critics incorrectly understand by it, scaling-ladders.

κροταλίζω (κρόταλον), to *clatter*, to

produce a rattling; with accus. ὄχρα, to hurry away the chariots with a rattling noise, 11, 160.†

*κρόταλον, τό, a clapper, a bell, h. 13, 3.

κρόταφος, ὁ (κροτέω), the temple of the head, the temples, 4, 502; mly plur., 13, 188, and Od. 18, 378.

κροτέω (κρότος), to cause to clatter or rattle, ὄχρα, 15, 453.†

Κροῦνοί, οἱ, a fountain, not far from Chalcis, of a little river in the southern part of Elis, with a village of the same name, cf. Strab. VIII. p. 351. Od. 15, 295. h. Ap. 425. (Barnes has introduced the verse from Strabo into the Od.; Wolf, on the other hand, has enclosed it in brackets.)

κροῦνός, ὁ 1) a fountain, a spring, 22, 208. 2) the basin in which the water is collected; the bed of a stream, 4, 454.

κρύβδα, adv. (κρύπτω), secretly, privately; with gen. Διός, without the knowledge of Zeus, 18, 168.†

κρύβδην, adv. i. q. κρύβδα, *Od. 11, 455. 16, 153.

κρυερός, ἡ, ὄν (κρύος), cold, chilling; metaph. terrific, horrible, φόβος (icy fear), γῶς, 13, 48. 24, 524. Od. 4, 103.

κρυόεις, εἶσα, εν (κρύος), cold, chilling; icy, terrific, φόβος, ἰωκή, *5, 740. 9, 2.

κρυπτάδιος, ἡ, ὄν (κρύπτω), concealed, secret, φιλότης, 6, 161. κρυπτάδια φρονεῖν, to devise secret plans, *1, 542.

κρυπτός, ἡ, ὄν (κρύπτω), concealed, secret, κληῖς, 14, 168.†

κρύπτω, Ep. iterat. imperf. κρύπτασκε, 8, 272, for κρύπτεσκε, h. Cer. 239; fut. κρύψω, aor. 1 ἐκρύψα, perf. pass. κέκρυμαι, aor. pass. ἐκρύφθην, 1) to conceal, to hide, with accus. 18, 397. Od. 11, 244; for protection, τινά σκάει, to cover any one with a shield, 11, 8, 272. κεφαλὰς κορύθεσσιν, 14, 373. 2) Metaph. to conceal, to be silent, τινί ἔπος, Od. 4, 350. τὸ δὲ καὶ κεκρυμμένον εἶναι (for the imperat.), let the other remain unspoken, Od. 11, 443. Mid. with aor. pass. to conceal oneself, ὑπ' ἄσπιδι, 11, 13, 405. κρύπτων Ἥρην, h. 26, 7, has been explained as reflexive, 'concealing oneself from Hērē,' but unnecessarily; supply σέ from what precedes, and render, 'concealing thyself from Hērē.'

κρύσταλλος, ὁ (κρύος), any transparent, congealed, or frozen substance, ice, 22, 152. 14, 477.

κρυφῆδόν, adv. (κρύπτω), secretly, in a concealed manner, clandestinely, *Od. 14, 330. 19, 299.

Κρώμνα, ἡ, a place in Paphlagonia; according to Strabo at a later day, with Sesamus and Cytōrus, it formed Amastris, 2, 885.

κτάμεν, κτάμεναι, κτάμενος, see κτείνω.

κτάομαι, aor. 1 ἐκτήσάμην, perf. ἐκτημαι, only infin. ἐκτήσθαι, to gain, to acquire, to earn, to procure, to purchase, with accus. 9, 400; also τινί τι, to obtain any thing for any one, Od. 20,

265; perf. to have acquired, to possess, 11, 9, 402.

ΚΤΑΩ, assumed ground form of the Ep. aor. ἐκταν, ἐκτάμην, see κτείνω.

κτέαρ, ατος, τό, only dat. plur. κτέα-τεσσι; poet. that which is gained, property, possessions, 5, 154. Od. 1, 218, and often.

κτεαρίζω (κτέαρ), aor. 1 ἐκτέαρισα, Ep. σσ, perf. mid. ἐκτεάρισμαι, 1) to acquire for oneself, to procure, with accus. πολλά, Od. 2, 102; δουρί, in war, 11, 16, 57. Mid. to acquire for oneself, h. Merc. 522.

Κτέατος, ὁ, son of Actor and Molionē, or, according to fable, son of Poseidōn, twin brother of Eurytus; Heracles slew him, 2, 601. 13, 185; see Εὐρύτος.

κτείνω, fut. κτενέι, Ep. κτενέω, εἰς, and fut. part. κτανέοντα, 18, 309; aor. 1 ἐκτεῖνα, aor. 2 ἐκτανον, aor. 1 pass. 3 plur. ἐκτανεν for ἐκτάθησαν, Od. 4, 537; Ep. aor. act. ἐκταν, 3 plur. ἐκταν for ἐκτασαν, subj. κτώ, Ep. 1 plur. κτέμεν,

infin. κτάμεν, κτάμεναι for κτάναί, aor. 2 mid. ἐκτάμην, with pass. signif. infin. κτάσθαι, part. κτάμενος (akin to καίνω, θείνω), to slay, to kill, to slaughter, τινά, espily in battle, rarely spoken of the killing or slaughtering of a brute, 15, 587. Od. 12, 379. Pass. κτείνεσθαι τινί, to be slain by any one, 11, 5, 465; Ep. aor. 2 mid. with pass. signif. 3, 375. 5, 301. 15, 558.

κτέρας, τό=κτέαρ, Ep. possessions, property, only sing. nom., *10, 216. 24, 235.

κτέρεα, τά (the nom. sing. κτέρος, i. q. κτέαρ, does not occur), prop. possessions; then, every thing bestowed upon a dead person as property, and burned with the funeral pile; generally, funeral obsequies, the last offices to the dead, extreme honours; mly κτέρεα κτερεῖζειν, Od. 1, 291. 3, 285. 11, 24, 38.

κτερίζω, fut. κτερεῖξω, a lengthened form of κτερίζω, 23, 646. 24, 657. Od. 1, 291. 2, 222.

κτερίζω (κτέρεα), fut. κτερίσω, Ep. κτερίω, aor. ἐκτέρισα, originally=κτεαρίζω, confined in use to the funeral rites of the dead. 1) With accus. to inter a man with funeral honours, 11, 458. 18, 334. 22, 236. κτερεῖζειν τινά ἀέθλοις, to solemnize the interment of any one with funeral games, 23, 646. 2) with the accus. κτέρεα, to perform the obsequies, justa facere, 24, 38. Od. 1, 291.

κτῆμα, ατος, τό, that which is gained, possessions, property, estate, sing. only Od. 15, 19. Plur. in the 11. mly treasures, valuables, 9, 382. Od. 4, 127; in the Od. rather, property, estate, Od. 1, 375. 404.

*κτῆνος, εος, τό=κτῆμα, possessions, espily an ox, plur. oxen, domestic animals, h. 30, 10.

Κτήσιος, ὁ, son of Ormenus, father of Eumæus, of Syria, Od. 15, 414.

Κτήσιππος, ὁ (possessing horses), son of Polytheres of Samē, a suitor of Penelope, Od. 20, 288. 22, 279.

κτησις, *ιος*, ἡ, *that which is gained, possessions, property*, 5, 158. Od. 4, 687. κτητός, ἡ, ὅν (κτάομαι), *gained*, 2) *to be acquired, to be gained*, 9, 407.† cf. ἐλετός.

κτιδεος, ἐγ, εον (κτίς), *for iktidios, pertaining to a weasel κυνή κτιδῆ, a head-piece of weasel-skin [of ferret's felt, Cp.]*, *10, 335, 458. (According to most critics, κτίς or iktis is *mustela putorius*, a polecat; some define it to be a ferret, *viver-ra.*)

κτίζω, fut. ἴσω, aor. 1 ἔκτισα, Ep. σσ, *to make a country habitable, to settle, to people; to found, to build a city*, with an accus. 20, 216; Θήβης ἔδος, Od. 11, 263. (Akin to κτάομαι.)

κτῖλος, ὁ, prop. adj. *tame*; then subst. *a ram*, *3, 196. 13, 492.

Κτυμένη, ἡ, daughter of Laertes, sister of Odysseus (Ulysses); she was married and settled in Samē, Od. 15, 362, seq.

κτυνέω (κτύπος), aor. ἔκτυπον, *to crack, to rattle, to resound*, 13, 140. 23, 119; often Ζεὺς ἔκτυπε, Zeus thundered, 8, 75. Od. 21, 413.

κτύπος, ὁ (τύπτω), *a noise, crash, &c. produced by striking or stamping, noise, rattling, uproar, hubbub; ἵππων, the stamping of steeds*, 10, 532. 535; ποδοῦν (of men), Od. 16, 6. Il. 19, 363; of the tumult of battle, 12, 338; Διός, the thunder of Zeus, 15, 379. 20, 66.

κῦμος, ὁ, *a bean, prob. the field-bean*, 13, 589.† Batr. 125.

κῦάνεος, ἐγ, εον (κῦανος), *dark-blue, black-blue; and generally, dark-coloured, blackish, ὀφρύς (of Zeus)*, 1, 528; of Hērē, 15, 102; χαῖται, spoken of the hair of Hector and Odysseus (Ulysses), 22, 402. Od. 16, 176; δράκων, Il. 11, 26; κάλυμμα, 24, 94; νέφος, νεφέλη, 23, 188. 5, 345; trop. κῦάνεον, Τρώων νέφος, 16, 66. κῦάνεαι φάλαγγες, *dark squadrons, which move on like dark clouds*, 4, 282.

κῦανόπεζα, ἡ (πέζα), *having dark-blue feet, a table with dark-blue pedestal*, V., 11, 629.

*κῦανόπепλος, ον (πέπλος), *having a dark-coloured robe, dark-robed* epith. of Démētēr, h. in Cer. 320.

κῦανοπρώρεος, ον and κῦανόπρωρος, ον (πρώρα), *having a dark-blue or black prow, black-beaked [sable-prow'd, Cp.]*, γῆς, 15, 693, and often. (κῦανοπρώρεος only Od. 3, 299.)

κῦανος, ὁ, *a blue cast metal* (according to Voss, *blue cast steel*); Beckmann, Geschich. der Erfind. 4 B. p. 356, with Voss, takes it for *steel*; and according to Köpkins Kriegswissensch. it cannot be denied that the ancients used steel, cf. 23, 850, and Od. 9, 391. As there is no other blue-black metal, whether produced by nature or by art, H. very probably intends this by κῦανος. Millin (Mineralogie d'Homère) considers it as *tin* or *lead*, and several ancients (Hesych.) thought it a *dark colour*, or a kind of *mineral varnish* or *lacker*. Thus Schneider in

Lex. This metal was used for ornament, as upon the shield of Agamemnon ten strips, 11, 24; and in Od. 7, 87, in the hall of Alcinous, a cornice of κῦανος is mentioned.

κῦανochaίτης, ον, ὁ (χαίτη), *having dark hair, mly having dark locks*, epith. of [the azure-haired, Cp.] Poseidōn (once ἵππος, black-maned, 20, 144); as subst. *one having black locks*, 20, 144. Od. 9, 536.

κῦανώπις, ἴδος, ἡ (ὦψ), *dark- or black-eyed*, epith. of Amphitritē, Od. 12, 60.† κυβερνάω, aor. infin. κυβερνήσαι, *to steer, to pilot*, γῆα, Od. 3, 283.†

κυβερνήτης, ἦρος, ὁ = κυβερνήτης, Od. 8, 557.†

κυβερνήτης, ον, ὁ (κυβερνάω), *a pilot, gubernator*, 19, 43. Od. 9, 78.

κυβιστάω (κυβή), *to place or throw oneself upon the head, esply to plunge head foremost, to dive down*, 16, 745. 749; spoken of fish, *21, 354.

κυβιστήτης, ἦρος, ὁ (κυβιστάω), *one who places himself upon his head, or who turns a somerset, a juggler, a tumbler*, 18, 605. Od. 4, 18. 2) *a diver*, Il. 16, 750.

κῦδαίνω (κῦδος), poet. κῦδάνω, fut. κῦδανώ, aor. 1 ἐκύδηνα. 1) Prop. *to render famous; to honour, to distinguish, to glorify*, τινά with τιμᾶν, 15, 612. 2) *to place any one in an enviable condition, to honour, to distinguish, to glorify*, spoken of the body (opposed to κακῶσαι): Αἰνεῖαν ἀκρόντο τε κῦδανόν τε, they healed Æneas and restored his former beauty, 5, 448; [him—they healed and glorified, Cp.] cf. Od. 16, 212. The Schol. explain it: ἐδόξαον, λόγῳ παρεμύοντο: Damm; *honore afficiebant*, notions which do not suit ἀκρόντο. 3) Spoken of the mind, *to rejoice, θυμὸν ἀνακτος*, Od. 14, 438.

κῦδάμιος, ον, poet. (κῦδος), *famous, renowned, lauded*, epith. of individual heroes and of entire people, 6, 184. 204. 2) *ambitious, noble, κῆρ*, 10, 16. Od. 21, 147; spoken of lions, 12, 45.

κῦδάνω, poet. for κῦδαίνω, *to honour, τινά ὁμῶς θεοῖσιν*, 14, 73.† 2) Intrans. = κῦδαίω, *to vaunt oneself, to be proud*, imperf. κῦδανον. 20, 42.

κῦδιάνειρα, ἡ (κῦδαίνω), poet. *man-honouring, man-ennobling, μάχη*, Il. and once ἀγορή, *1, 490. It is derived not from κῦδος, but from κῦδαίνω, hence Hesych. justly: ἡ τοὺς ἀνδρας δοξάζουσα.

κῦδιάω (κῦδος), intrans. *to boast, to be proud, to be puffed up, to stride proudly*, spoken of warriors, 2, 579. 21, 519. of steeds, 6, 509. 15, 266; for the most part, the Ep. partic. κῦδιών (glorying [in]); only εὐφροσύνη κῦδιώσει, h. 30, 13.

*κῦδιμος, ον (κῦδος) = κῦδάμιος, epith. of Hermēs, only h. Merc. 46, and repeated nine times.

κῦδιστος, η, ον (irreg superl. of κῦδος, as if formed from κῦδος), *most famous*,

most honorable, most honoured, epith. of Zeus and Athênê, 4, 415; and of Agamemnon, 2, 434.

κυδοιμέω (κυδοιμός, fut. ήσω, 1) to make a noise, to raise a disturbance, to make an uproar, ἀν' ὄμιλον, 11, 324. 2) Trans. to throw into confusion, with accus. *15, 136.

κυδοιμός, ὁ, noise, tumult, the tumult of battle, 11., confusion, panic, 18, 218. 2) As a mythic being: the deity of the tumult of battle, as companion of Enyo (Beilona), 5, 593. 18, 535. (Bothe as appellat.) *11.

κῦδος, εὖς, τό, 1) splendour, glory, honour, praise, dignity, often connected with τιμή, 16, 84. 17, 251; in the address, κῦδος Ἀχαιῶν, glory or pride of the Greeks, 9, 673. Od. 3, 79. 2) that which gives glory and fame, prosperity, success: fortune. κῦδος δπάζειν τινί, Od. 3, 57. 15, 326; in the 11. success in war, the glory of victory, 5, 225. 8, 141; famous bodily strength, lofty courage, κῦδος καὶ ἀγαθή, Od. 15, 78. 11. 1, 405. 5, 906. Nitzsch ad Od. 3, 57.

κῦδρός, ἡ, ὄν, poet. (κῦδος), famous, famed, glorious, always fem., epith. of Hêrê, Lêtô (Latona), Athênê, and of a mortal female, Od. 15, 26. The masc. h. Merc. 461.

Κύδων, ὠνος, ὁ, plur. οἱ Κύδωνες, the Cydones, a people who dwelt on the north-west side of the island of Crete. According to Strab. they were the aborigines of the island, and, according to Mannert, VIII. p. 679, prob. a division of the Etruscans. Their town Cydonia was prob. situated where stands the present Canea, Od. 3, 292. 19, 176.

κύνω, poet. old form for κύω, to become pregnant, to be pregnant with; to conceive, with accus. νιόν, spoken of a woman, 19, 117; of a mare, 23, 266; mid. h. 26, 4. κύβη, see κεύθω.

Κυθήρεια, ἡ, an appellation of Aphroditê, either from the island Cythêra, which was sacred to her, or from the town Cythêra in Cyprus, Od. 8, 288. 18, 192. h. Ven. 6; with Κυπρογενής, h. 9, 8.

Κύθηρα, τά, an island on the Laconian coast, south-west (according to Strab. one mile) of the promontory of Malea, now Cerigo. According to later fable, Aphroditê landed upon it when she rose from the foam of the sea, 15, 432. Od. 8, 288. The chief town Cythêra, had a noted temple of Aphroditê. From this Κυθηρόθεν, from Cythêra, 11. 15, 438; Κυθήριος, born in Cythêra, 10, 268.

κυκάω, partic. pres. κυκῶν, Ep. for κυκῶν, aor. 1 ἐκύκησα, aor. 1 pass. ἐκυκίσθην, 1) to touch, to mingle, to stir in, 5, 903; with dat. instrum. τυρόν οἶνον, Od. 10, 235. 11. 11, 637. 2) Metaph. to confuse, to throw into confusion, to put into disorder; only pass. to be confused, to be thrown into disorder, 11, 129. 18, 229; of horses: to be terrified, 20, 489; of

riders and waves: to be in uproar, to be turbid, 21, 235. Od. 12, 238. 241.

κυκεῖω and κυκέω, see κυκεῶν.

κύκεῶν, ὄνος, ὁ (κυκάω), Ep. accus. κυκεῖω and κυκέω, Ep. for κυκεῶνα, a mixture, a potion, draught (Cr.), or jelly which was prepared from barley-meal, goat's-milk cheese, and Pramnian wine, 11, 624. 638. 640. In Od. 10, 234. 290, Circê casts in honey. That it was somewhat thick appears from the Od., where it is called σίτος. In h. Cer. 208, it is prepared of barley-meal, water, and penny-royal. This jelly was taken to strengthen and recruit; and even in later times it was an article of food for the lower classes, Theoph. Char. 4, 1. (On the accus. see Thiersch, § 188, 15. Butt. § 55, note.)

κυκλέω (κύκλος), fut. ήσω, to carry away on wheels, to convey away, νεκρούς βοσσί, 7, 332.†

κύκλος, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, spoken of a chariot, 1) a circle, a ring, a circumference, esp. the circular rim of a shield, κύκλοι, 11, 33. 12, 297; trop. b) a circle, spoken of men, ἱερὸς κύκλος, of a popular assembly, 18, 504. c) δόλιος κύκλος, the deceitful circle, which hunters form around wild animals, Od. 4, 792; κύκλω, in the circle, Od. 8, 278. 2) any thing circular; in form, a wheel, which is the signif. of τὰ κύκλα, 11. 5, 722. 18, 375. b) the disc, the ball of a planet, h. 7, 6.

κυκλόσσει, adv. (κύκλος), in a circle, round about, *4, 212. 17, 392.

κυκλοτερής, ἑς (κύκλος), round, circular, ἄλσος, Od. 17, 209. κυκλοτερὲς τεῖνεν τόξον, to send the bow to a circle, 11. 4, 124.

Κύκλωες, οἱ, sing. Κύκλωψ, ὁ (prop. circular-eyed), the Cyclopes, in the Od. are a rude, gigantic race, who live in a scattered, nomadic manner, without laws or cities, Od. 9, 106, seq. Polyphêmus, the most powerful amongst them, sprung from Poseidôn, Od. 1, 63, seq. That they were only one-eyed, appears from the circumstance that Polyphêmus, after losing his eye, saw no more, cf. Od. 9, 397. 416. The ancients generally place them in Sicily, in the region of Ætna, Thuc. 6, 2. Some regard the Leontines as springing from them. Amongst the moderns Voss places them on the south side of Sicily; Völcker, Hom. Geogr. § 58, with great probability, on the south-west coast, near the promontory Lilybæum. Distinct from them are the Cyclopes mentioned by Hes. Th. 140, children of Uranus and Gaia (Tellus), who forge lightning and thunderbolts for Zeus.

κύκνος, ὁ, a swan, *2, 460. 15, 692.

κυλίνδω, only pres. and imperf. and aor. 1 pass. ἐκυλίσθην as if from κυλίω, to roll, to move by rolling, with accus. spoken of waves, ὄστρα, Od. 1, 162; oi the wind, κύμα, Od. 5, 296; metaph. πῆμά τι, to bring a misfortune upon

any one, Il. 17, 688. Mid. with aor. pass. *to roll oneself, to roll away*, spoken of a tempest and of waves, 5, 142. 11, 307; of a wounded horse: *περὶ χαλκῷ*, 8, 86; spoken of men, as an expression of vehement grief; *κατὰ κόπρον*, to roll (oneself) in the dirt, 22, 414. 24, 165. Od. 4, 541. Metaph. *νῶϊν πῆμα κυλινδεται*, ruin is rolling upon us, Il. 11, 347. 17, 99. Od. 2, 163.

Κυλλήνη, ἡ, a mountain in northern Arcadia on the borders of Achaia, having a temple of Hermēs, 2, 603. h. Merc. 2, a town in Elis, now *Chiarenza*.

Κυλλήνιος, ὁ, the *Cyllenian*. 1) epith. of Hermēs, Od. 24, 1. 2) an inhabitant of the town of Cyllēnē in Elis, Il. 15, 518, according to Schol. Venet. and Eustath.

Κυλλοποδίων, ονος, ὁ (κυλλός, ποὺς), voc. *Κυλλοπόδιον*, having crooked feet, lame, epith. of Hēphæstus, *18, 371. 21, 331.

κύμα, ατος, τό (κύω), a wave, a swell of rivers and the sea, often plur. *κύματα παντοίων ἀνέμων*, the waves excited by winds from every direction (gen. origin.), 2, 397.

κύμαινω (κύμα), to swell into waves, to undulate, only part. *πόντος κυμαίνων*, 14, 229. Od. 4, 425, and often.

κύμβαχος, ον (κύπτω, κύβη, κύμβη), adj. head forwards, head foremost, headlong. 2) Subst. the upper arch or head of the helmet, in which the crest was inserted, *15, 536.

*Κύμη, ἡ, a town in Æolis (Asia), a colony of Ætolians, Ep. 1, 2. 4, 16.

κύμινδης, ὁ, a night-hawk, Plin. H. N. *nocturnus accipiter*; according to 14, 291,† it was called in the earlier language *χαλκίς*, in the later *κύμινδης*.

Κύμοδος, ἡ (δέχομαι), a Nereid, prop. the wave-receiver, 18, 39.

Κύμοδῆ, ἡ (θοός), a Nereid, prop. wave-swift, 18, 41.

κυνάμνις, ἡ (μνία), a dog-fly, i. e. according to Voss, an impudent fly, a term of reproach used in regard to women, who like dogs and flies are shameless and impudent. Arēs uses it to Athēnē and Hērē [*Wasp! front of impudence! Cp.*], 21, 394. 421. Others, as Bothe, read *κυνόμνις*, as common in prose.

κυνέη, ἡ (prop. fem. from κύνεος, sub-aud. *δορά*), a dog's-skin, from which head-coverings were made; generally, a helmet, a head-piece, without regard to the derivation; the *κυνέη* was made of ox-hide, *ταυρεῖν*, 10, 258; of weasel's [or ferret's]-skin, *κτιδέη*, 10, 335; and set with metal, *χαλκήρης*, *χαλκοπάρης*, also entirely of brass, *πάγχαλκος*, Od. 18, 378; *κυνέη αἰγείη*, a cap of goat's skin, is mentioned Od. 24, 231, which countrymen wore in labouring. The *κυνέη* Ἄϊδος rendered the wearer invisible (like the *Nebel-* or *Tarn-kappe* of the Niebelungenlied), 5, 845; it was made by the Cyclopes, Apd. 1, 2. 1.

κύνεος, ἐγ, εον, of a dog, canine, shameless, impudent, 9, 373.†

κυνέω, aor. 1 *ἐκνῶ*, Ep. σσ (from κύω), to kiss, with accus. *νῖον*, 6, 474. Od. 16, 190; *γούνατα*, *χείρας*, Il. 8, 371. 24, 478; and with double accus. *κύσσει μιν κεφαλάν*, Od. 16, 15. 17, 39; (κυνέω only in the pres. and imperf. Od. 4, 522. 17, 35.)

κυνηγέτης, ου, ὁ (ἡγέτης), that leads dogs to the chase, an hunter. Od. 9, 120.†

*Κύνθιος, η, ον, *Cynthian*, ὄχθος=Κύνθος, h. Ap. 27.

*Κύνθος, ὁ, a mountain on the island of Delos, the birth-place of Apollo and Diana, h. Ap. 141; and Κύνθον ὄρος, for Κύνθος, according to an emend. of Hollstein's ad Steph. cf. Herm. ad loc.

κυνοραιστής, ὁ (ράϊω), a dog-louse, a dog-tick, *acarus ricinus*, Od. 17, 300.†

Κύνος, ἡ, a city in Locris, on a peninsula of the same name, the port of Opus, now *Cyno*, 2, 531.

κύντερος, η, ον, compar. and κύντατος, η, ον, superl. formed from κύων: more dog-like, metaph. more shameless, more impudent, 8, 483. Od. 7, 216. Superl. *κύντατον ἔρδειν*, to act most impudently, Il. 10, 503.

κυνώπης, ου, ὁ (fem. *κυνώπις*, ἰδος), dog-eyed, dog-faced, i. e. shameless, impudent; voc. *κυνώπια*, spoken of Agamemnon, 1, 159.†

κυνώπις, ἰδος, ἡ, fem. of *κυνώπης*, dog-eyed, i. e. shameless, impudent, of Helen, 3, 180. Od. 4, 146; of Hērē, Il. 18, 396; of Aphroditē, Od. 8, 319.

Κυπαρισσῆς, εντος, ἡ, a town in Triphylia in Elis, on the borders of Messenia, according to Strab. in the ancient Macistia, and in his time an uninhabited place, called ἡ *Κυπαρισσία*, 2, 593.

κυνάρισσινος, η, ον (κυνάρισσος), made of cypress-wood, Od. 17, 340.†

Κυνάρισσος, ἡ, cypress, cupressus semper virens, which in Greece was very abundant, Od. 5, 64.†

Κυνάρισσος, ἡ, a little town in Phocis on Parnassus, not far from Delphi, or a cypress-grove; according to Steph. at an early period *Erano*s, later *Apollonias*, 2, 519.

κύπειρον, τό, a meadow-plant, the cyperus, *cyperus longus*, Linn. Heyne, ad Il. 21, 351, understands by it the fragrant cyperus, *cyperus rotundus*, Linn. Voss, on the other hand, the *gallangal*, pseudo-cyperus, Plin.; it was used as food for horses, Od. 4, 603.

*κύπειρος, ὁ, prob. =κύπειρον, h. Merc. 107.

κύπελλον, τό (κύπτω), a goblet, a beaker, a drinking-cup, often the same with δέπας, mly of metal, *χρύσεια κύπελλα*, 3, 248; and Od. 1, 142.

Κύπρις ἰδος, ἡ, accus. *Κύπριδα*, 5, 458; and *Κύπριν* (Κύπρος), 5, 330; *Cypris*, an appellation of Aphroditē, because she

was especially worshipt on the island Cyprus, or was supposed to have been born there, *5, 422.

*Κυπρογενής, οὗς, ἡ, *one born in Cyprus*, epith. of Aphroditē, h. 8, 9.

Κύπρος, ἡ, an island of the Mediterranean sea, on the coast of Asia Minor, noted for the worship of Aphroditē, for its fruitfulness, and its rich mines of metals, now *Cipro*, 11, 21. Od. 4, 83, 8, 362. (v prop. short, but Ep. also long.)

κύπτω, aor. 1 ἐκύψα, *to bow oneself, to bend forwards*, 4, 468. 17, 621. Od. 11, 585.

*κυρβαίη μάζα, ἡ, *a kind of paste or broth*, Ep. 16, 6; where Suid. has *κυρκαίη*; Herm. would read: *πυρκαίη δ' αἰεὶ κατὰ καρδόπον ἔρπεο, μάζαν ἔμμεν, ignis mactram calefaciat, ut semper placenta suppetat*.

κυρέω, Ion. and poet., rarely κύρω, imperf. κύρε for ἔκυρε, 23, 821; aor. 1 ἔκυρσα (ἐκύρησα, Ep. 6, 6), pres. mid. κύρομαι = κυρέω, 1) with dat. *to fall by chance upon any thing, to hit, to meet any thing*, ὄμματι, 23, 428; *κακῶ κύρεται*, he is fallen into misfortune, 24, 530; ἐπὶ σώματι, spoken of a lion which meets with prey, 3, 23; αἰὲν ἐπ' αὐχένι κύρε δουρὸς ἀκακῇ, he aimed even at the neck with the spear's point, 23, 821. 2) With gen. *to reach any point, to attain, to reach*, Ep. 6, 6. (Pres. κυρέω is not found in H.)

κύρμα, αὐρος, τό, any thing which one falls upon and finds, *a windfall, spoil, booty, plunder*, in connexion with ἔλωρ, 5, 488. 17, 151. 272. Od. 3, 271. 5, 473.

κύρσας, see κυρέω.

κυρτός, ἡ, ὄν, *bent, curved, crooked*, κύμα, 4, 426. 13, 799. ὦμα, *2, 218.

κυρτώ (κυρτός), fut. ὠσω, *to bend, to curve, to arch*; κύμα οὐρεῖ ἱσον κυρτωθέν, arched like a mountain, Od. 11, 244.†

κυστίς, ἰος, ἡ (κύω), *a bladder*, *5, 67. 13, 652.

Κύρωπος, ἡ, a town in Paphlagonia, later the port of Amastria, now *Quitros*, 2, 853; Strab. τὸ Κύρωρον.

κύφος, ἡ, ὄν (κύπτος), *bent forwards, bowed down, γήραι*, Od. 2, 16.†

Κύφος, ἡ, a town in Perrhaëbia (Thessaly), upon a mountain of the same name, 2, 748; elsewhere ἡ Κύφος.

κύω, 1) a later form from κύνω, q. v. 2) the root of κύνω.

κύνω, gen. κυνός, ὁ, ἡ, dat. κυσί, Ep. κύνεσσιν, 1) a dog, a bitch; κύνες θηρευτῆς, hunting dogs; hounds; τραπέζης, table-dogs. It was a heroic custom to take dogs into the assembly, Od. 2, 11. 17, 62. 2) As a term of reproach, to indicate shamelessness, impudence, as of Helen, Athênē, Hērē, 6, 344. 356. 8, 423. 21, 481; used of a maid of Odysseus (Ulysses), Od. 18, 338; spoken of men it indicates rage, rashness; of Hector: κύων λυσσητήρ, a raging dog, Il. 8, 299; but also shameless cowardice, espily in the fem. κακαὶ κύνες, ye dastardly dogs

(spoken of Trojans), 13, 623. 3) κύων Αἰδῶο, the dog of Hades, is Cerberus, 8, 368. 4) κύων Ὀρίωνος, the dog of Orion (the dog-star, Ζεῖριος, Hes.), which, with his master, was placed amongst the constellations. In hot regions it is the forerunner of fevers and epidemics, 22, 29. 5) a sea-dog, Od. 12, 96.

κῶας, τό, plur. κῶα, dat. κῶασιν, a soft, hairy skin; a sheep-skin, a fleece. Such skins were spread on the ground, or on chairs and beds, to sit or lie upon, 9, 661, once; Od. 3, 38. 16, 47, and often.

κῶαει, ἡ (κῶττα), a head, espily, a porphy-head, 14, 499.† Cf. on the passage the word φῆ.

κωκῦτός, ὁ (κωκῦω), howling, lamentation, wailing, *22, 469. 447.

Κώκυτος, ὁ, Cocytus, a river in the under-world, which issued from the Styx, Od. 10, 514.

κωκῦω, aor. 1 ἐκώκῦσα, *to howl, to lament, to wail, to groan*, always spoken of women, 18, 37. 71. Od. 2, 361 (in the press. and imperf. ὤ, Od. 4, 259. 8, 527).

κῶληψ, ητος, ἡ (κῶλον), the ham, 23, 726.†

κῶμα, τό (κοιμάω), a deep, sound sleep, 14, 359. Od. 18, 201.

*κῶμος, ὁ, a feast, a festal entertainment, h. Merc. 481.

*κῶνωψ, ὠπος, ὁ, ἡ, a gnat, Batr. 203.

Κῶπαι, αἱ, Copæ, an old town on the north side of the lake Copais in Boeotia, now *Topolia*, 2, 502.

κῶπη, ἡ (ΚΑΠΠ, κάπτω), a handle, hence 1) the hilt of a sword, the hilt of a dagger, 1, 219. Od. 8, 403. 11, 531. δ) the handle of an oar, Od. 9, 489. 12, 214; also the oar itself. [For the last signification there is no sufficient proof, see Jahrb. Jahn und K. p. 271.] c) the handle of a key, Od. 21, 7.

κωπήεις, εσσα, εν (κῶπη), furnished with a handle or hilt; hilted, ξίφος, *15, 713. 16, 332. 20, 475.

κῶρυκος, ὁ, a leathern sack or wallet, in which provisions were carried, *Od. 5, 267. 9, 213.

*Κῶρυκος, ὁ, a steep mountain in Ionia (Asia Minor), which forms a promontory, according to Steph. near Troy and Erythræ, h. Ap. 39.

Κῶς, Ep. Κῶως, gen. Κῶ, accus. Κῶν, 2, 677; a little island of the Icarian sea, with a town of the same name; it was inhabited by the Meropes, 2, 677. h. Ap. 43. Adv. Κῶωνδε, to Cos, 14, 255. 15, 28.

κωφός, ἡ, ὄν (κῶττω, cf. tusus, obtusus), blunt, obtuse, powerless, βέλος, 11, 390; espily 1) obtuse in the senses, deaf, h. Merc. 92. 2) mute, still. κύμα κωφόν, the mute [or still, Cp.] wave, as a premonitory sign of a coming tempest, 14, 16; κωφή γαῖα, the mute or dumb, i. e. the senseless earth, 24, 54.

Λ.

Λ, the eleventh letter of the Greek alphabet; hence the sign of the eleventh rhapsody.

λάας, contr. λᾶς, ὁ, gen. λᾶος, dat. λᾶϊ, accus. λᾶαν, dat. plur. λᾶεσσι, *a stone*, such as warriors hurl at one another in battle, 3, 12. 4, 521. 2) *a rock, a crag*, Od. 13, 163. [3] *a stone-seat*, Od. 6, 267.]

Λᾶας, contr. Λᾶς, ὁ, accus. Λᾶαν, an old town in Laconia, ten stadia from the sea; it was destroyed by the Dioscūri, who from this acquired the name Λαπέρσαι, 2, 385. (Λᾶς, nom. in Scyl. and Paus. According to Eustath, and Steph. ἡ Λᾶ and ὁ Λᾶς were used in the nom.)

λαβραγόρης, ον, ὁ (ἀγορεύω), *prating boldly, pertly; forward with the tongue*, 23, 479.†

λαβρεύομαι, depon. mid. (λάβρος), *to speak in a bold, rash, or pert manner, to prate inconsiderately*, *23, 474; μύθοις, 478.

λάβρος, ον superl. λαβρότατος, *vehement, impetuous, violent, rapid*, spoken of wind, 2, 148. Od. 15, 293; κύμα, Il. 15, 625; ποταμός, 21, 271; and of rain, λαβρότατον χέει ὕδωρ Ζεὺς, 16, 385. (The deriv. is obscure; the Gramm. derive it from λα and βορά, very voracious, greedy; that is, however, a post-Hom. notion; according to Passow from ΔΑΩ.)

λαγχάνω. aor. 2 ἔλαχον, subjunc. λάχω, ἔρ. λελάχω, 7, 350; perf. λέλογχα, ἔρ. for εἴληχα; (3 plur. λελόγγασ', Od. 11, 304, is a conject. of Eustath. instead of the vulgar λελόγγασι, with α short, Thiersch, § 211. 26. Rem.) 1) *to receive by lot, to receive by fate or the will of the gods, because, to learn this, recourse was had to lots, and generally, to receive, to obtain.* a) With accus. γέρας, 4, 49; οὐρανόν, 15, 192; αἶσαν, Od. 5, 40; πολλά, Od. 14, 233. h. Merc. 420; also κλήρω λαχέω, Il. 23, 862; with infin. following, 23, 356, 357. cf. 15, 191; hence absol. ὅς τε λάχρουν, on whom the lot falls, 7, 171. 10, 430. cf. Od. 9, 334. In the perf. *to be master of, to possess, to have*, τιμῇ, Od. 11, 304. h. 18, 6. δ) With gen. *to become partaker of a thing*, as it were, to obtain part of a thing, δώρων, Il. 24, 76; κτερέων, Od. 5, 311. 2) *to cause to partake of, to make one a partaker of a thing, τινά τινος*; however, the subj. aor. with redupl. has this signif. only in the Il. θανόντα πυρός, to yield the dead the honour of fire, 7, 80. 15, 350. 23, 76. 3) Intrans. *to fall by lot, to be allotted to.* ἐς ἐκάστην ἐνέα λαχάνον αἶγες, nine goats fell to the lot of each ship, Od. 9, 160.

*λαγών, ὄνος, ἡ, or ὁ, prop. a cavity. 2)

the flank (the space between the hips and the ribs), Batr. 225.

λαγῶς, ὁ, Ion. and ἔρ. for λαγός. *a hare*; its cry in mating-time is a hollow muttering; when distressed, it is like the crying of a child, 10, 361. Od. 17, 295.

Δᾶέρκης, ον, ὁ, 1) son of Aimon (Æmon), father of Alcimædon, a noble Myrmidon, 16, 197. 17, 467. 2) An artist in Pylos, Od. 3, 425. According to Eustath. ὁ λαοὶς ἐπαρκών, who aids the people.

Δᾶέρτης, αο, ὁ, son of Arcesius, father of Odysseus (Ulysses), king of Ithaca; in his youth he destroyed Nericius; he lived to an advanced age in the country, Od. 11, 186, seq. 24, 219, seq.; and fought with his son against the people of Ithaca, Od. 24, 498.

Δᾶερτιάδης, ον, ὁ, son of Laertes = Odysseus (Ulysses), Il. and Od.

λάζομαι, depon. only pres. and imperf. Ion. and ἔρ. for λαμβάνω, *to take, to seize, to grasp, to lay hold of*, with accus. ἡνία χερσὶ, 5, 365. Od. 3, 483; ἀγκᾶς θυγατέρα, *to take in the arms, to embrace*, Il. 5, 371; γαῖαν ὀδᾶς, *to lay hold of the earth with the teeth, to bite the earth, to perish*, 2, 418; metaph. μῦθον πάλιν, *to take again the word, to answer*, 4, 357. Od. 13, 255.

*λάζυμαι, a form of λάζομαι, h. Merc. 316.

λαθικηδής, ἐς (κηδος), *that causes to forget trouble, soothing, maudlin*, 22, 83.†

λάβρη, Ion. and ἔρ. for λάθρα, adv. (λανθάνω), *secretly, unobserved*, 2, 515. Od. 4, 92; with gen. λάβρη τινός, *without the knowledge of*, Il. 5, 269. 24, 72. (λάβρα, h. Cer. 241.)

λάβρυς, ἴγρος, ἡ (dimin. of λᾶας), *a pebble, a stone*, *Od. 5, 483. 6, 95.

λαίλαψ, απος, ἡ, *a tempest with a whirlwind, rain, and darkness, a hurricane*, 4, 278. To it H. compares his heroes, 11, 747. 12, 375; espily *a sea-storm*, Od. 9, 68. 12, 314.

λαίμω, ὁ (λάω), *the throat, the gorge, the gullet*, 13, 388. Od. 22, 15.

λαῖνεος, ἐπ. ἐόν (only 22, 154), and λαῖνος, ον (λᾶας), *stony, of stone, stony*, 9, 404. λαῖνος χιτών, 3, 57 (cf. ἐννυμι). πάντη περὶ τείχος ὀρύρει θεσπιδαῖς πῦρ λαῖνον, *every where the dreadful fire arose around the wall of stone*, 12, 177. Thus Damm explains this passage, constructing λαῖνον with τείχος by hyperbaton. Others (as Heyne and Voss) construct λαῖνον with πῦρ, and understand it in a trop. signif. 'around the wall arose the dreadful fire of rattling stones.' (Several Gramm. consider this verse as not genuine.)

Λαιστήιον, τό (prob. from λάσιος, *the target, a kind of shield*, prob. of leather, and lighter than the ἀσπίς, hence πρεπέως, *5, 453. 12, 426. cf. Hdt. 7, 91.

Λαιστρῦγες, οἱ, sing. Λαιστρῦγών, ὄνος, the *Læstrigones*, an ancient rude race, who lived by grazing cattle. The

ancients, Thuc. 6, 2, placed them on the east side of Sicily, where the city Leontini (afterwards called Lentini) was situated; Voss. and Völcker, with more probability, place them on the north-west coast. Some of the ancients supposed their place of abode was in Formiae in lower Italy, Od. 10, 119, seq. cf. Cic. ad Atticum, II, 13.

Λαιστργόνομος, ἰη, ιον, *Læstrygonian*, Od. 10, 82; in Wolf's ed. Λαιστρυγονίη stands as prop. name, and Τηλέπυλος as adj. Even the ancients were not agreed about the name of the city; it is best to take Τηλέπυλος as the prop. name, as Voss translates it, and even Wolf in Od. 23, 318. Cf. Δάμος. Nitzsch, however, ad loc., prefers Λαιστρυγονίην as prop. name.

Λαίτμα, ατος, τό (λαίμος), *the deep, an abyss*; always with ἁλός or θαλάσσης, the abyss of the sea, 19, 267. Od. 4, 504; and generally, *the depths of the sea*; *the Deep*, often Od.

Λαῖφος, εος, τό, *a ragged garment, an old cloak* (pl. tatters), *Od. 13, 399, 20, 206. 2) *a sail*, h. Ap. 206. (Akin to λῶπος.)

Λαίηρος, ἡ, ὄν, *quick, rapid, fleet*, espily γούνατα, 20, 358. (= αἰηρός, cf. εἶβω and λείβω, see Thiersch, Gram., § 158. 12.) *II.

λάκε, Ep. for ἔλακε, see λάσκω.

Λακεδαίμων, ονος, ἡ, *Lacedæmon*, 1) Prop. the name of the country, later *Laconia*, which in heroic times was settled only in country villages and residences. As it forms a wide basin between two mountains running down from Arcadia, it is called hollow, κοίλη; abounding in hollows, cavernous, κητώεσσα, 2, 581. 2) the chief town of Lacedæmon = Σπάρτη, Od. 4, 1; or, according to Buttm. Lex. p. 383, the country also, as a collection of villages.

Λακτίζω (λάξ), *to strike with the heel*, and generally, *to thrust, to strike, ποσὶ γαῖαν*, Od. 18, 99; *to struggle, to writhe*, *Od. 22, 88. Batr. 90.

*Λακωνίς, ἰδος, ἡ, adj. *Laconian*, γαῖα, h. in Ap. 410.

Λαμβάνω, αor. 2 ἔλαβον, Ep. ἔλλαβον and λάβον, aor. 2 mid. ἐλαβόμην, Ep. ἐλλαβόμην, infin. λελαβόσθαι, only in the aor. 1) *to take, to grasp, to lay hold of*, with accus. ἔγχος χειρὶ or χερσὶ, ἡνία ἐν χεῖρεσσι, 5, 853. 8, 116. The part taken hold of stands in the gen. τινὰ ποδῶν, by the feet, 4, 463; γούνων, by the knees, Od. 6, 142. The gen. often alone: ἐανοῦ, ποδῶν, γενείου; metaph. spoken of external and internal states: τρόμος ἐλλαβε γνῖα, II, 8, 452; in like manner, χόλος, πένθος, with double accus. 4, 230 16, 335. 2) *to take, to receive, to take possession of*, τὶ ἐκ πεδίου, 17, 621; espily in a bad signif.: *to take any one prisoner*, 5, 159. 11, 126; *to make booty of*, ἵππους, 10, 545; κτήματα, Od. 9, 41; in a good signif.: *to acquire, κλέος*, Od. 1, 298. 3) *to receive, to receive into one's house*, Od.

7, 255, rarely. The partec. λαβὼν apparently often stands superfluously. λαβὼν κύσε χεῖρα, he kissed his hand, prop. having taken it, Od. 24, 398. Mid. *to take any thing for oneself, to seize upon* anything, with gen. σχεδὸν, Od. 5, 323; with accus. Od. 4, 388.

Δάμος, ὁ (gorge), king of the Læstrygones, founder of the city Telepylos, according to Eustath. and the ancients generally, son of Poseidōn, cf. Ovid, Metam. 14, 23. (Some take Lamos for the name of the city Δάμον πολίεθρον, like Ἰλίου πόλιν, 5, 642; cf. Τροίης πολ., Od. 1, 2.) Od. 10, 81.

λαμπεῖω, poet. = λάμπω, *to shine, to blaze*; only partec. pres. λαμπετόντωνι πυρὶ, 1, 104. Od. 4, 662.

Λαμπείδης, ον, ὁ, Ep. for Δαμπίδης, son of Lampus = Dolops, 15, 526.

Λαμπετή, ἡ (the shining), daughter of Helios and Neæra, who with her sister pastured the herds of her father in Trinacria, Od. 12, 132. cf. 374.

Δάμος, ὁ, 1) son of Laomedon in Troy, father of Dolops, a counsellor, 3, 147. 20, 237. 15, 825. 2) a horse of Aurora, Od. 23, 246.

λαμπρός, ἡ, ὄν, superl. λαμπρότατος, ἡ, ον (λάμπω), *shining, gleaming, beaming*, spoken of the heavenly bodies, II. and Od.; of brass, 13, 132. The neut. sing. as adv. 5. 6. 13, 265.

λαμπτήρ, ἦρος, ὁ (λάμπω), *a fire-vase, a lighter*, a vessel in which dry wood was burned for a light, *Od. 8, 307. 343. cf. Od. 19, 63.

λάμπω and λαμπομαι, fut. ψω, 1) *to give light, to shine, to glimmer, to beam, to flash*, prop. spoken of fire, mly of brass, 10, 154. πᾶς χαλκῷ λάμπ' (= ἐλαμπε), sc. Hector, 11, 66; of the eyes: ὀφθαλμοὶ οὐ πυρὶ λάμπρον, the eyes flashed with fire, 13, 474. Mid. in II. and Od. only in the partec. spoken of persons and things: λαμπρο δοῦρὸς αἰχμῇ, 6, 319; χαλκός, 20, 134; of Hector: λαμπόμενος πυρὶ, τεύχεσι, 15, 623. 20, 46; but also λαμπομένη κόρυς, δαίς, Od. 19, 48. λαμπρο φλόξ, h. Merc. 113.

λανθάνω, Ep. and Ion. oftener λήθω, Ep. iterat λήθεσκε, 24, 13; fut. λήσω, aor. 2 ἔλαβον. Ep. λάθω, subj. Ep. λελάθω, mid. λανθάνομαι, only imperf. oftener Ep. and Ion. λήθομαι, aor. 2 ἐλαβόμην, Ep. λελαβόμην, perf. mid. ἐλασμαι; λανθάνω in the imperf. only three times, 13, 721. Od. 8, 93. 532; and imperf. mid. once, Od. 12, 227. 1) Act. 1) *to be concealed, to remain concealed or unobserved*, τινὰ, from any one: οὐ λήθε Διὸς νόον, 15, 461. Oftener there stands with it, α) A partec. οὐ σε λήθω κινόμενος, I do not moving remain concealed from thee, i. e. I do not move without being observed by you, 10, 279. 13, 273. Od. 8, 93. 12, 17. b) With ὅτι: οὐ με λήθεις, ὅτι θεῶν τίς σ' ἤγε, it was not concealed from me, that some one of the gods conducted thee, II. 24, 563. c)

The partep. aor. often stands as adv. *ἄτο λαθών*, he leapt down unobserved, 12, 390. 2) Trans. *to cause one to forget* a thing, only in the subj. aor. 2 with redupl. *τινά τινος*, 15, 60. cf. *ἐκλαθάνω*. 11) Mid. *to forget*, with gen. often *ἀλατῆς*, *χάρμης*, 11.; *ἀθανάτων*, Od. 14, 421. 2) *to neglect, to omit*, 11. 9, 587.

λάξ, adv. (*striking*) *with the heel*, or (*thrusting*) *with the foot*, also *λάξ ποδῖ*, 10, 158. Od. 15, 45.

Λαόγονος, ὁ, 1) son of Onétor, a Trojan, slain by Meriones, 16, 604. 2) son of Bias, a Trojan, 20, 460.

Λαοδάμας, *αντρός*, ὁ (subduer of the people), 1) son of Anténor, a Trojan, slain by Ajax, 15, 516. 2) son of king Alcinoüs in Scheria, an excellent pugilist, Od. 8, 116, seq.

Λαοδάμεια, ἡ, daughter of Bellerophon, who bore Sarpédon by Zeus. Artemis, being angry, slew her, 6, 197, seq. 205.

Λαοδίκη, ἡ, 1) daughter of Priam in Troy, wife of Helicæon, 6, 252. 2) daughter of Agamemnon, 9, 145. 287 (on account of her beauty, in the tragic poets *Electra*).

Λαοδόκος or *Λαῶδοκος*, ὁ (receiving the people), 1) son of Anténor, a Trojan, 4, 87. 2) a Greek, a friend of Antilochus, 17, 699.

Λαοδόη, ἡ, daughter of Altes, king of the Leleges, mother of Lycæon, 21, 85. 22, 48. (Damm, 'a concursu populi ad eam spectandam'.)

Λαομεδοντιάδης, *οὐ*, ὁ, son of Laomedon=*Priam* or *Lampus*, 3, 250. 15, 527.

Λαομέδων, *οντός*, ὁ, son of Ilus, father of Tithónus, Priam, Lampus, etc., 5, 269. 20, 237. Poseidón and Apollo served him, at the command of Zeus, for a year, at wages. The former built the walls of Troy; the latter kept his herds. When they demanded their wages, he refused to pay them, and wished to sell them as slaves, 21, 441. cf. 7, 452. They left him in anger; Poseidón sent a ravaging sea-monster, and Apollo a pestilence. According to the oracle, the anger of the gods could only be appeased by exposing his daughter Hesíðñ, as a victim, to the monster. This was done. Heracles delivered her, but Laomedon did not give him the promised reward; therefore Heracles sacked Troy and slew him, 5, 638, seq. 20, 145. cf. *Ἡρακλῆς*.

λαός, ὁ, *the people*, as a mass or collection of men. 1) Esply plur. *troops*, *army*, sometimes *infantry*, in opposition to *ἵπποι*, 7, 342. 9, 708. 18, 153; or the army in the ships, 9, 424. 2) In the Od. often *λαοί*, rarely *λαός*, people. *λαοὶ ἀγροῶνται*, country people, 11. 11, 676. *λαοὶ ἔταροι*, 13, 710.

λαοσσύος, *ον*, Ep (*συνώ*), *exciting the people, urging the people to battle, exciting the nations*, epith. of Arés, of Eris, 17, 398. 20, 48; of Athénè, 13, 128. Od. 22,

210: of Apollo, 20, 79; of Amphiaræus, Od. 15, 244.

Λαοφόρος, *ον*, Ep. (*φέρω*), *bearing the people*; *ὁδός*, the public road, 15, 682.†

Λαπάρη, ἡ, *the flank* (between the ribs and hips), 6, 64, and often.

Λαπιθαί, *οἱ*, *the Lapithæ*, an ancient warlike race, about Olympus and Pelion in Thessaly, known by their contest with the Centaurs at the marriage of Pirithous, 1, 266. 12, 128. Od. 21, 295, seq.

λάπτω, *ψω*, poet. *to lap, to lick up*, as cats and dogs drink; spoken of wolves: *γλώσσησιν ὕδωρ*, 16, 161.†

Λάρισσα, ἡ (*fortress*, a Pelasg. word), a town of the Pelasgians in Æolia, in Cymè, afterwards called *Phryconia*, 2, 841. 17, 301.

Λάρναξ, *ακος*, ἡ, *a chest, a box*, and generally, a repository for keeping any thing, 18, 413; *an urn* in which the bones of Hector were placed, *24, 795.

Λάρος, ὁ, a voracious sea-bird, *a sea-mew*, *larus*, Linn., Od. 5, 51.†

Λαρός, ἡ, *όν*, superl. irreg. *λαρώτατος*, Od. 2, 350; *agreeable, palatable, delicious, sweet*, spoken of taste, *δείπνον, δόρπον, οἶνος*. *Λαρόν οἱ αἵμ' ἀνθρώπων*, sweet to it (the gnat or musquito) is the blood of man, 11. 17, 572. (*λάω*, *capio*, hence *acceptus*; or from *λάω*, to wish.)

**Λασιάνχνη*, *ενος*, ὁ (*αὐχὴν*), *having a hairy neck, shaggy-necked*, epith. of the bull, h. Merc. 224; of the bear, h. 6, 46.

Λάσιος, *ἴη*, *ιον*, *thick-haired, shaggy, hairy*, spoken of men: *λάσια στήθεα, λάσιον κῆρ*, the hairy breast, the hairy heart, as a mark of manhood and of distinguished bodily vigour, 1, 189. 2, 851; *woolly, ὄϊς*, 24, 125; *γαστήρ*, Od. 9, 433.

λάσκω, poet. aor. 2 *ἐλακον*, Ep. *λάκον*, perf. *λέληκα*. partep. *λεληκώς*, fem. *λελακυία*, aor. 2 mid. *λελάκοντο*, h. Merc. 145. 1) *to sound, to crack, to snap, to creak*, spoken of hard bodies which are struck; of brass, 14, 25. 20, 277. *λάκε δοντῆα*, the bones cracked, 13, 616. 2) *to cry, to bark*, spoken of the cry of the falcon, 21, 141; of the barking of Scylla, Od. 12, 85.

Λανκανίη, ἡ (*λάω, λάβω*), *the gorge, the gullet*, *22, 325. 24, 642.

Λαύρη, ἡ, *a lane, street, a way* between houses, *Od. 22, 128. 137. (From *λάω, λάβω*, a gorge-like opening.)

λαφύσσω (*λάπτω*), *to swallow greedily, to devour, αἶμα καὶ ἔγκατα*, spoken of lions, *11, 176. 17, 64. 18, 583.

λάχε, Ep. for *ἐλαχε*, see *λαγχάνω*.

Λάχεια, ἡ, Od. 9, 116. 10, 509; as an epith. of *νήσος, ἀκτῆ*, Eustath. Apoll. Etym. M. explain it by *εὐγεως ἢ εὐσκαφος*, and derive it from *λαχαίνειν*, having good arable land. More correct is the reading of Zenodotus: *νήσος ἔπειρ' ἐλάχεια* and *ἀκτῆ ρ' ἐλάχεια*, a little island, a little coast. Thus Voss, cf. Thiersch, Gram. § 201. 14. c.

Λάχνη, ἡ, *wool, woolly hair*, spoken of

the human hair and beard, 2, 219. Od. 11, 320; of a mantle, Il. 10, 134.

λαχνήεις, εσσα, εν (λαχνή), woolly, hairy, shaggy, φήρες, στήθεα, Il. λαχνήεν δέρμα σνός, the bristly skin, 9, 548; ὄροφος, the hairy reed, 24, 451.

λάχνος, ὁ=λαχνή, wool, Od. 9, 445. † λῶν, an ancient Ep. word found only in three places; according to the best Gramm. it signifies, to see, to look at. κύων ἔχε ἑλλόν, ἀσπαίροντα λῶν, (a dog held a fawn, looking at it palpitating,) Od. 19, 229; and v. 230: ὁ μὲν λάε νεβρόν ἀπάγχων, choking he looked at the fawn. Clearer still is αἰετὸς ὀδὺ λῶν, h. Merc. 360. It is the root of γλαύσω, and of ἀλαός, blind. Some explain it as meaning to s-ize, from the root ΔΑΩ=λαμ-βάνω, ἀπολαύω.

λέβης, ητος, τό (λείβω), prop. a vessel for pouring, a basin, a cauldron. 1) a vessel for boiling, made of brass, often connected with τρίπους, and prob. smaller than the tripod, 9, 123. 21, 362. 23, 267. 2) a basin or ewer, on which, before eating, water (χέρωνι) was carried to strangers, in a golden laver. It was frequently made of silver, and ornamented with artificial work, Od. 1, 137. 3, 440; also for bathing the feet, Od. 19, 386.

λέγω, fut. λέξω, aor. 1 ἔλεξα, fut. mid. λέξομαι, aor. 1 mid. ἐλέξαμην, Ep. sync. aor. ἐλέγμην. imperat. λέξο and λέξέο, aor. 1 pass. ἐλέχθην, 1) Act. Ep. to lay any one down, to put to bed, τινά, only in the aor. 1 act. 24, 635; metaph. to quiet, to soothe, Διὸς νόον, 14, 252. 2) to lay single things together, to pick up, to gather, to collect, δστέα, 23, 239. 24, 72; αἰμασιὰς, Od. 18, 359. 24, 224. 3) to place single things in a row, i. e. to count, to count out. ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, he counted us first amongst the sea-calves, Od. 4, 452; hence pass. ἐλέχθην μετὰ τοῖσιν, I was counted with these, Il. 3, 188. 13, 276. 4) to recount, to relate, τί, often, espy Od. τί τινι, only ονειδεά τινι, to utter reproaches against any one, Il. 2, 222. II) Mid. 1) to lie down, to place oneself, to lie, aor. 1 mid. and the sync. aor. 2 and imperat. λέξο, λέξέο. a) to lay oneself down to sleep, 14, 350. Od. 10, 320. λέξσθαι ὕπνῳ, Il. 4, 131; εἰς εὐνήν, Od. 17, 102. b) to place oneself, to lie down, (in ambush,) περὶ ἄστυ ἐς λόχον, Il. 9, 67. Od. 4, 413. 453. 2) to pick up for oneself, to gather, εὔλα, Il. 8, 507. 547; hence, to pick out for oneself, to select, Τρῶας, 2, 125. 21, 27; ἄνδρας, Od. 24, 108. 3) to place oneself with, to count oneself amongst, to count for oneself. ἔγω πέμπτος μετὰ τοῖσιν ἐλέγμην, I reckoned myself as the fifth amongst them, Od. 9, 385; but λέκτρο ἀριμόν, he counted over their number (for himself), Od. 4, 451. 4) to recount any thing, to relate, to talk of, μηκέτι ταῦτα λεγόμεθα, let us speak no more about these things, Il. 2, 435. 13, 292. cf. 275. Od. 3, 240. The Schol. explain μηκ.

ταῦτ. λεγ. by καθήμεθα, κείμεθα; hence Wolf, 'let us not lay our hands in the lap,' but cf. Butt. m., Lex. p. 398. (Buttm., Lex. p. 403, takes for the signif. to lay, the theme AEXΩ [Germ. legen], hence λέχος, λόχος, and for the other signif. the theme λέγω.)

λειάνω, Ep. for λείνω (λείος), fut. λειανέω, aor. 1 ἐλειῆνα, to make smooth, to smooth, to polish, κέρα, 4, 111; κέλευθον, to smooth the way, 15, 261; χορόν, Od. 8, 260.

λείβω (akin to εἴβω), aor. 1 ἐλειψα, to drop, to pour, to pour out, to shed, δάκρυα, espy to pour out wine as a libation to a deity, οἶνον τινι, 10, 579. Od. 2, 432; and absol. Il. 24, 285.

λειμών, ὄνος, ὁ (λείβω), any moist place, a meadow, a field, a pasture, 2, 461. Od. 4, 605.

λειμωνόθεν, adv. from the meadow or pasture, 24, 451. †

λείος, η, on, smooth, polished, spoken of the trunk of a poplar, 4, 484; level, plain, of places: πεδῖον, ὁδός, and with gen. χώρος λείος πετρώων, a place free from rocks, Od. 5, 443. ποιεῖν λεία θεμελία, to level the foundation (of the wall), Il. 12, 30.

λείονσι, see λῶν.

λείπω, fut. λείψω, aor. 2 ἔλιπον, perf. ἔλοιπα, aor. mid. ἐλιπόμην, perf. pass. ἐλείμμαι, aor. 1 pass. ἐλείβην, h. Merc. 195; aor. 2 pass. ἐλίπην, 16, 507; fut. pass. λελείσθαι, 24, 742. I) Act. a) to leave, to quit, to forsake, to leave behind, with accus. of persons, things, and places, θάλαμον, Ἑλλάδα, Il. λείπειν φάος ἡελίου, to leave the light of the sun, i. e. to die, 18, 11; on the other hand, τὸν λίπε θυμός, ψυχῇ; ψυχῇ λέλοιπε, subaud. δστέα ('the soul left the bones,' Voss), Od. 14, 134; in like manner, v. 213; in πάντα ἔλοιπε, supply the accus. ἐμέ, all things have left me. (Some Gramm. take ἔλοιπε as intrans.; this, however, is foreign to the Homeric usus loquendi.) Again, τί τινι, to bequeath, to leave behind, any thing to any one, Il. 2, 106. 722, seq. b) to abandon, to leave in the lurch, 16, 368; ἔλιπον τοι ἄνακτα, the arrows left the king, i. e. failed him, Od. 22, 119. II) Mid. and pass. 1) to be left behind, to be forsaken, spoken of persons and things, Il. 2, 700. 10, 256; hence, to remain, to survive, 5, 154. 12, 14. Od. 3, 196. 2) to remain back or behind (in the course), ἀπό τινος, far from any one, Il. 9, 437. 445; espy in foot and chariot races, 23, 407. 409. Od. 8, 125; with gen. of the person, to remain behind any one, Il. 23, 523. 529. δουρὸς ἐρωήν (a spear's cast), hence, λελειμμένος οἶον, remaining behind the sheep (the ewes), Od. 9, 448; ἀπ' ἄλλων, h. Ven. 76. (In Il. 16, 507, ἐπεὶ λίπεν ἄρματ' ἀνάκτων, λίπεν stands for ἐλίπεν, aor. 2 pass. (Schol. Ven. ἐλείφθησαν). The Myrmidons held up the panting horses, which strove to fly, after

the chariots were left by the kings. (The reading of Zenodot. which Voss follows, was *λίπων*, after they had left the chariots.)

λειριόεις, *εσσα*, *εν* (*λειριον*), *lily* (as adj.), *having the colour of a lily*, only metaph. *χρῶς*, *lily-white*, i. e. tender, delicate skin, 13, 830; *ὄψ*, the tender (clear-chirping, V.) voice of the cicada [his slender ditty sweet, *Cp.*], 3, 152.

**λειριον*, τό, a *lily*, esply the white, h. Cer. 427.

λειστός, ἡ, ὅν (*λεῖζομαι*), Ion. and poet. for *ληϊστός*, q. v.

**Δειχίνωρ*, ορος, ὁ (*ἀνήρ*), *Licker*, name of a mouse, Batr. 205.

**Δειχοῦλλα*, ἡ (*μύλη*), *Lick-mill*, one that licks up the flour in the mill, name of a mouse, Batr. 29.

**Δειχοῖναξ*, ακος, ὁ (*πίναξ*), *Plate-licker*, name of a mouse, Batr. 106.

Δειώδης, ον, ὁ, son of *Ænops*, a prophet and suitor of Penelope. He was opposed to the impiety of the suitors; still Odysseus (*Ulysses*) slew him, Od. 21, 144, 22, 310.

Δειώκριτος, ὁ, 1) son of *Arisbas*, a Greek, slain by *Æneas*, 17, 344. 2) son of *Evenor*, a suitor of Penelope, Od. 2, 242, 22, 294.

λεῖων, see *λέων*.

λέκτο, Ἐρ. for *ἐλεκτο*, see *λέγω*.

Λεκτόν, τό (more correctly *Δέκτρον*), a promontory on the Trojan coast, at the foot of *Ida*, opposite *Lesbos*, now *Cap Baba*, 14, 283 (h. *Ap.* 217, it stands incorrectly; hence *Ilgen* would read *Δεῦκος*, *Herm.* *Δύγκος*).

Λέκτρον, τό (*λέγω*), 1) a couch, a bed, mly in the plur. *Il.* and *Od.* *Λέκτρονδε*, to bed, *ἰέναι*, *Od.* 8, 292.

λελαβέσθαι, *λελάβησι*, see *λαμβάνω*.

λελάθη, *λελάθοντο*, see *λανθάνω*.

λελάκοντο, *λελακύντα*, see *λάσκω*.

λέλασμαι, see *λανθάνω*.

λελάχητε, *λελάχωσι*, see *λαγχάνω*.

Λελέγες, οἱ, the *Leleges*, an ancient race of the southern coast of *Troas*, about *Pedasus* and *Lynessus*, opposite *Lesbos*, 10, 429 20, 96. After the destruction of *Troy*, they migrated to *Caria*. According to *Mannert*, they together with the *Curètes* were of *Illyrian* origin, and dwelt originally in *Acarnania*, *Ætolia*, etc. Prob. they were a *Pelasgian* race, having their earliest place of settlement in *Greece*.

λεληκώς, see *λάσκω*.

λελημαι, an old perf. with pres. signif.: *to strive*, *to hasten*, only partep. *λελημένος*, used as an adj. *eager* [= *eagerly*], *impetuous*, 12, 106, 16, 552; with *ὄφρα*, 4, 465, 5, 690. (From *λελάομαι* [simpler form of *λελάομαι*] for *λελήμαι*, see *Thiersch*, *Gram.* § 233. 85.) **Il.* [Buttm., *Lex.* p. 77.]

λέλογχα, see *λαγχάνω*.

λέξω and *λέξο*, see *λέγω*.

Λεοντεύς, ἦος, ὁ, son of *Coronus*, one of the *Lapithæ*, a suitor of *Helen*; he

went to *Troy* with twenty ships, 2, 745, 23, 841.

Λέπαδρον, τό, the yoke-strap; mly in the plur., according to *App. Lex.* the leathern straps with which the yoke was fastened under the necks of the draught-animals, and connected with the girth; but in *H.*, the straps with which the yoke was made fast to the end of the pole. These straps served perhaps also to govern the horses, 5, 730, 19, 393; cf. *Köpke*, *Kriegsw.* d. G. S. 137.

Λεπταλέος, ἦ, ἔον, poet. (*λεπτός*), slender, weak, delicate, *φωνή*, 18, 571.†

λεπτός, ἡ, ὅν (*λέπω*, prop. peeled), 1) thin, fine, delicate, mly spoken of the products of the loom, 18, 595. *Od.* 2, 95; of brass, *Il.* 20, 275; of barley, *trodden fine*, 20, 497; *εἰσθῆμη*, a narrow entrance, *Od.* 6, 264. 2) little, slender, weak, *μήτις*, *Il.* 10, 226.

**Λεπτοργής*, ἐς (*ἔργον*), wrought finely, h. 31, 14.

**Λέπυρον*, τό (*λέπος*), a rind, a husk, a shell, *καρπῖον*, *Batr.* 131.

λέπω, αορ. *ἔλεψα*, to peel off, to strip off, with accus. *φύλλα*, 1, 236.†

Λέσβος, ἡ, an island of the *Ægean sea*, opposite the *Adramyttian gulf*, having a town of the same name, now *Mettellino*, 24, 544. *Od.* 3, 169; from which 1) *Adv.* *Λεσβόθεν*, from *Lesbos*, *Il.* 9, 660. 2) *Λεσβίς*, ἴδος, ἡ, *Lesbian*; subst. a *Lesbian female*, 9, 129.

λέσχη, ἡ (*λέγω*), 1) talk. 2) a place frequented for talk and gossip [the public portico, *Cp.*]; a rendezvous for idlers and loungers, *Od.* 18, 329.†

Λευγαλέος, ἦ, ἔον (from *λυγρός* as *πενκάλμω* from *πυκνός*), wretch d., sad, miserable, lamentable, *dad*, miser. 1) Of persons: *πτωχός*, *Od.* 16, 273, 17, 202, 20, 203. *Λευγαλέοι ἐσόμεσθα*, we shall be miserable, i. e. weak (*Nitz.*), *Od.* 2, 61. 2) Of things: miserable, wretched, *θάνατος*, a miserable death, in distinction from a natural death, *Il.* 21, 281. *Od.* 5, 312; *πόλεμος*, 13, 97. *Λευγ. ἔπεα*, harsh words, 20, 109. *Λευγ. φρένες*, an evil mind, 9, 119. (According to the *Schol.* act. *hurtful*; but see *Nitzsch* ad *Od.* 2, 61.)

Λευγαλέως, adv. sadly, lamentably, 13, 723.†

Λευκαῖνω (*λευκός*), to whiten, *ὄδωρ ἐλάττησιν* [to sweep the whitening flood, *Cp.*], *Od.* 12, 172.†

Λευκάς, ἄδος, ἡ, *πέτρη*, the *Leucas-rock*, i. e. white-rock, is prop. a rock on the coast of *Epírus*, where the ancients placed the entrance into the under-world, also=*Λευκαδία*, now *S. Maura*. In *H.* *Od.* 24, 11, it is further west, near *Oceanus*, but still to be regarded as this side of it, on the light-side of the earth.

Λεύκασπις, ἴδος, ὁ, ἡ (*ἀσπίς*), having a white shield, epith. of *Deiphobus* [white-shielded chief, *Cp.*], 22, 294.†

**Λευκιππη*, ἡ, daughter of *Oceanus* and *Tethys*, h. Cer. 418.

**Δεύκιππος*, ὁ, 1) son of *Periëres*,

brother of Aphareus. 2) son of CEnomaus in Elis, who loved Daphne, h. Ap. 212.

Λευκοθέη, ἡ, i. e. *white-goddess*, a name of *Io*, after she was reckoned amongst the sea-deities. She was the daughter of Cadmus, king of Thebes, and, being pursued by her raging husband Athamas, she precipitated herself with her son Melicertes, from the rock Moluris on the C-rinthis isthmus, into the sea, Od. 5, 334. Cf. Apd 3, 4. 2.

Λευκός, ἡ, ὄν (Λάω, Λεύσσω), compar. Λευκότερος, 1) *shining, gleaming, bright, clear*, 14, 185; αἴγλη, λέβης, hence also: Λευκὸν ὕδωρ. *clear water*, 23, 282. Od. 5, 70; espily *white-shining*; πόλις, κάρηνα, δδόντες, Il. 2) Most mly: *white, whitish*, in manifold degrees. Λευκότεροι χιόνος, spoken of steeds, 10, 437; γάλα, 5, 902; δστέα. Od. 1, 161; ἄλφιστα, Il. 11, 640; χρώς, 11, 573; Λευκοὶ κονισάلف, with white dust, 5, 503.

Λεύκος, ὁ, 1) a companion of Odysseus (Ulysses), 4, 491 2) a river in Macedonia, h. Ap. 217; according to Ilgen for Δέκτον.

*Λευκοχίτων, ὤνος, ὁ, ἡ (χιτών), *white-clad*, ἦπαρ, the liver wrapped in a white net, Batr. 37.

Λευκώλενος, ὤν, Ep. (ὠλήνη), *having white elbows, white-armed*, epith. of Hērē, and of many women, Il. and Od.

Λευρός, ἡ, ὄν (λείος), Ion. *level, smooth*, χῶρος, Od. 7, 123 †

Λεύσσω, poet. (Λάω), prop. to emit light, then, to *see, to look*; ab-ol πρόσσω καὶ ὀπίσσω, forwards and backwards, i. e. to be prudent, wise, 3, 110; ἐπὶ πόντον, ἐς γαῖαν, 5, 771. Od. 9, 166. ὁ) With accus. to *see, to behold*, Il. 1, 120, 16, 70, 127. Od. 6, 157, 23, 124.

Λεχεποῖς, ὤν, ὁ, fem. Λεχεποῖς, ἡ, Ep. only accus. Λεχεποῖν (ποιά), *overgrown with long grass, suitable for making beds, abounding in grass, grassy*, as masc. epith. of the river Asδρος, 4, 383; as fem. of the towns Pteleus, Teumessus, and Onchestus, 2, 697, h. 224. It is incorrect to assume that Λεχεποῖν (with the names of cities) is an *accus. fem.* to Λεχεποῖς. Cf. Eustath. ad Il. 2, 679.

Λέχος, εὐς, τό (Λέγω, ΔΕΧΙ), 1) a *couch, a bed*, in the plur. a *bedstead*, 3, 391. Od. 1, 440, espily, a) the *nuptial bed*, Od. 8, 269. Il. 3, 411, 15, 39, hence: the *nuptial embrace*, in the construct. Λέχος πορσύνων, ἀντιάν, 1, 31. Od. 3, 403. ὁ) a *death-bed*, for laying out a corpse, Il. 18, 233, 24, 589, and often.

Λέχοσθε, adv. to *bed*, 3, 448.

Λέων, ὄντος, ὁ, dat. plur. Ep. λείουσι, (Ep. form λῖς), a *lion*, often as a comparison for heroes, Il. once for Λάων: Ζεὺς σε λέοντα γυναιξὶ θῆκε, Zeus made thee a li ness, i. e. a destroyer, for women, spoken by Hērē, of Artemis, because the sudden death of women was ascribed to the arrows of Artemis, 21, 483.

Λήγω, fut. λήξω, aor. ἔληξα, Ep. λήξα, 1) Intrans. to *cease, to desist, to leave off*, obsol. 21, 218; ἐν σοὶ μὲν λήξω, στέο δ' ἄρξομαι, in thee I will leave off and with thee begin, i. e. I confine myself especially to thee. a) With gen. to *desist from, to rest from, χάλοιο, ἐρίδος, φόνου, χοροῖο, ἀπατάων*. ὁ) With partep. Λήγω αἰδῶν, I cease singing, 9, 191. Od. 8, 87; ἐναρίζων, Il. 21, 224. h. Ap. 177. 2) Transit. only poet. to *cause to cease, to quiet, to allay*, τί, any thing, μένος, 13, 424 21, 305. ὁ) τί τινος: λήγειν χεῖρας φόνου, to stay the hands from slaughter, Od. 22, 63; (λήγω, akin to λέγω, to lay.)

Λήδη, ἡ, Ep. for Λήδα, daughter of Thestius, wife of Tyndareus; she bore to Zeus, who visited her in the form of a swan, Helen, Kastōr (Castor), and Polydeukēs (Pollux), Od. 11, 298; (according to Damm. from Λήδος, a thin robe.)

Ληθάνα, poet. form in timesis, see ἐκλαν-θάνω.

Λήθη, ἡ (Λήθος), *forgetfulness, oblivion*, 2, 33. †

Λῆθος, ὁ, son of Teutamius, king of the Pelasgians in Larissa, 2, 843. 17, 288.

Λῆθω, mid. λήθομαι, Ep. ancient form of λανθάνω, q. v.

Λητιάς, ἄδος, ἡ, pecul. poet. fem. of ληϊδῖος (Ληῖς), a *female captive*, 20, 193. †

Ληιβότειρα, ἡ, fem. from ληιβότηρ, poet. (βόσσω), *crop-devouring*, σὺς, Od. 18, 29. †

Ληϊζομαι, depon. mid. (Ληῖς), fut. ληϊσσομαι, aor. 1 ἐληϊσάμην, Ep. 3 sing.

ληϊσσομαι, to *lead away as booty, to plunder*, to obtain in war, spoken of persons: τινά, 18, 28. Od. 1, 398; spoken of things: πολλά, Od. 23, 357.

Λῆϊον, τό, a *crop, a harvest*, standing in the field, 2, 147. Od. 9, 135.

Λῆῖς, ἴδος, ἡ, Ion. and Ep. for λεία, *plunder, booty in war*, spoken of men and cattle, 9, 138. 280. Od. 3, 106; (from λαός, as common property, divided amongst the warriors.)

Ληϊστήρ, ἦρος, ὁ (Ληῖζομαι), a *spoiler, a plunderer*, espily a *sea-robber, a pirate*, *Od. 3, 73, 9, 254. Piracy and coast-robbery, according to Homeric notions, were not disgraceful, cf. Thuc. 1, 5.

*Ληϊστής, οὐ, ὁ=ληϊστήρ, h. 6, 7.

Ληϊστός, ἡ, ὄν (Ληῖζομαι), Ep. also λείστός, ἡ, ὄν, *plundered, robbed; capable of being plundered*, ληϊστοὶ βόες, 9, 406; ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε ληϊστή, οὔτε, κτλ., the soul of man cannot be seized (and constrained) to return again [ἐλθεῖν=ἵστε ἐλθεῖν], 9, 408; cf. ἐλετός. ληϊστωρ, ὁρος, ὁ=ληϊστήρ, Od. 15, 427. †

Λῆῖς τις, ἴδος, ἡ (Ληῖς), *one who makes booty, the bestower of spoil*, epith. of Athēnē, 10, 460. †

Λῆϊτος, ὁ, son of Alectryon, leader of the Boeotians before Troy, 2, 494; wounded by Hector, 17, 601.

λήκυθος, ἡ, *an oil-flask, an oil-cruet*, *Od. 6, 79, 215.

*Δήλαντον πεδίων, τό, the *Lelantian plain*, a fruitful plain in the western part of the island of Euboea, near Eretria, on the river Lelantus, having warm baths and iron mines, h. Ap. 220.

Δήμνος, ἡ, an island in the northern part of the Aegean sea, having in H.'s time perhaps a town of the same name, sacred to Hēphæstus on account of the volcano Mosychlus, now *Stalimene*, 1, 594. 2, 722. Od. 8, 283.

*Ληνός, ἡ and ὁ, any tub-like vessel; esp. a *trough*, for watering cattle, a *watering-place*, h. Merc. 104.

*Λησιμβροτος, ον, poet. (βροτός), *stealing unawares upon men, deceiver, thief*, h. Merc. 339.

λήσω, λήσομαι, see λαιθάνω.

*Λητοῖδης, ον, ὁ, son of Lētō (Latona) = Apollo, h. Merc. 253.

Λητώ, οὖς, ἡ, voc. Λητοῖ, Lētō (Latona), daughter of the Titan Koios (Cœus), and Phœbe, mother of Apollo and Artemis by Zeus, 1, 9. Od. 6, 318; she cures the wounded Æneas, Il. 5, 447. On the way to Delphi she was violently attacked by Tityus, Od. 11, 580. (According to Herm. *Sopitila*, akin to λήθειν.)

Λιάζομαι, depon. pass. aor. 1 ἐλιάσθην, Ep. λιάσθην, prop. *to bend, mly, 1) to bend sidewise, to bend outwards, to retire, to retreat*, for the most part spoken of men, ὕπαιθα, 15, 520. 21, 255. δεῦρο λιάσθης, retiredst hitherto, 22, 12; and so also νόσφι λιασθεῖς (going or turning aside), 1, 349. 11, 80; ἐκ ποταμοῖο, ἀπὸ πυρκαϊῆς, to escape from the river, to go away from the funeral pile, Od. 5, 462. Il. 23, 231; and with the gen. alone, 21, 255. ἀμφὶ δ' ἄρα σφί λιάζετο κύμα, 24, 96; absol. *to retire*, Od. 4, 838. 2) *to bend down, to sink, to fall, to slip*, only Ep. ποτὶ γαίῃ, Il. 20, 418. πρηνὴς ἐλιάσθη, 15, 243. περὰ πικρὰ λιάσθεν for ἐλίσσθησαν, the thick wings sank, dropt, 23, 879 (see Buttm., Lex. p. 404).

Λιαρός, ἡ, ὄν (χλιαῖον, ιαῖον), *warm, tepid, αἶμα, ὕδωρ*, 11, 477. 846. Od. 24, 25; ὄρος, a soft wind, Od. 5, 268. 2) Generally, *mild, gentle, agreeable*, ὕπνος, Il. 14, 164.

Λιβύη, ἡ, *Libya*, in H. the country west of Egypt as far as Oceanus; later entire *North Africa*, Od. 4, 85. 14, 295.

Λίγα, adv. from λιγύς for λιγέα, *loudly, clear-sounding*, mly with κωκυέν, 19, 284; with αἰδεῖν, only Od. 10, 254.

Λιγαῖνω (λιγύς), *shrill-crying, to cry loudly*, spoken of heralds, 11, 685.†

Λίγω, aor. λίγξ, see λίζω.

Λιγόνη, adv. poet. (λίζω), *in the manner of grazing, scratching; βάλλειν χεῖρα, to wound the hand superficially [with a surface wound, Cp.]*, Od. 22, 278.†

Λιγέως, adv. from λιγύς, q. v.

*Λιγύμολπος, ον (μολπή), *clear-singing*, Νύμφαι, h. 18, 19.

Λιγυπνεῖων, οντος, ὁ, poet. (πνέω), *clear*

or *loud-blowing, roaring*, ἀήτης, Od. 4, 567.†

*Λιγυπνεῖος, ον (πνοή) = λιγυπνεῖων, h. Ap. 23.

Λιγυρός, ἡ, ὄν (lengthened from λιγύς), *clear-sounding, whistling, shrill*, spoken of the wind, 5, 526. 13, 590; *loud-cracking*, spoken of a whip [shrill-sounding, Cp.], 11, 52; *clear-sounding*, of a bird, 14, 290; *loud-singing*, of the Sirens, Od. 12, 44. 183.

Λιγύς, εἴα, ὦ, Ep. and Ion. in fem. λίγεια, poet. *clear or loud-sounding*, spoken of any fine, sharp, and piercing sound.

1) Of inanimate things: *clear-whistling, roaring*, of the wind, 13, 334. Od. 3, 176; *clear-ringing*, of the lyre, Il. 9, 186. Od. 8, 67. 2) Of living beings: of the muse, Od. 24, 62. h. 13, 2; esp. of Nestor, *clear-voiced, ἀγορητής*, Il. 1, 248; adv. λιγέως: *aloud, loudly*, often with κλαῖν, 19, 5; of wind: φυσᾶν, to blow loudly, 23, 218. λιγέως ἀγορεύειν, to speak impressively, emphatically, 3, 214. (On the accentuation λίγεια, Ion. for λιγεία, see Thiersch, Gram. § 201. c.)

Λιγυρόθυγος, ον, poet. (θυγρή), *clear-sounding, clear-voiced*, epith. of heralds, 2, 50, and once Od. 2, 6.

Λιγυρόφωνος, ον, poet. (φωνή), *clear-voiced, loud-crying*, spoken of the eagle, 9, 350.†

Λίζω, only aor. 1 λίγξ for ἐλιγξ, to *twang*, 4, 125.†

Λίην, Ion. and Ep. for λίαν, adv. 1) *too much, exceedingly, very much*, for the later ἄγαν, with verbs and adj. 1, 553. Od. 3, 227. 4, 371; more rarely, *much, greatly*, οὕτε λίην, Il. 13, 284. 14, 368. 2) Frequently καὶ λίην stands at the beginning of a sentence with emphasis, for καὶ μάλα, certainly, by all means, yes certainly. καὶ λίην οὐτός γε μένος θυμόν τ' ὀλέσειεν, certainly he would have lost his strength and his life, 8, 357. καὶ λίην κείνός γε ἐοικότι κείτα ὀλέθρου, Od. 1, 46. 3, 203. 9, 477. (ι is prop. short, but in καὶ λίην always long.)

Λίθαξ, ακος, ὁ, ἡ (λίθος), *stony, rocky, hard, πέτρη*, Od. 5, 415.†

Λιθάς, ἄδος, ἡ = λίθος, a *stone, a rock*, *Od. 14, 36. 23, 193.

Λίθεος, ἡ, ον (λίθος), of *stone*, 23, 202. Od. 13, 107.

*Λιθοόρρινος, ον (ῥίνος), having a hard shell, *stone-cased*, χελώνη, h. Merc. 48.

Λίθος, ὁ, twice ἡ, 12, 287. Od. 19, 494; a *stone*, as an image of what is hard and unfeeling, Il. 4, 510. Od. 23, 103; esp. a *field-stone* thrown by warriors at each other, Il., in the plur. λίθοι, οἱ, *stone seats*, 18, 504. Od. 3, 406. δ) a *rock*, Od. 3, 296. 13, 156. (In later writers ἡ λίθος, a precious stone.)

Λικμάω (λικμός), to cleanse grain with the winnowing-fan, to *winnow*, καρπὸν, 5, 500.†

Λικμητήρ, ἦρος, ὁ, poet. (λικμάω), a *winnowing, a grain-cleaner*, 13, 590.†

* Δίκνον, τό, a winnowing-fan, probably of osier basket-work, h. Merc. 21, 63.

Λικριφίς, adv. poet. from the side, side-wise, ἀόσσειν, 14, 463. Od. 19, 451.

Δικύμνιος, ὁ, son of Electryon and Midea, uncle of Heracles; he was slain by the son of that hero, Tlepolemus, by mistake, 2, 663. (According to Herm. Subolescentius.)

Δίλαια, ἡ, a city of Phocis, at the source of the Cephissus, now Lellen, 2, 523.

Λιλαίωμαί, depon. Ep. (λι-λάω), only pres. and imperf. to desire ardently, to strive for, to long for, to wish. 1) With infin. poet. also spoken of inanimate things, of the spear, 21, 168; uncommonly is λιλαιομένη πόσιν εἶναι, i. e. τοῦ εἶναι αὐτὸν οἱ πόσιν, desiring that he might be her husband, Od. 1, 15; cf. Thiersch, § 296. 2. ὁ. 2) to long for, to desire earnestly, with gen. πολέμοιο, ὁδοῖο, 11, 3, 133 Od. 1, 315. 12, 328. (From this the Ep. perf. λελήμαι.)

Λιμὴν, ἐνός, ὁ (λείβω), a haven, a bay, or harbour, in general ὁμος, the inner portion of it, 1, 432. Od. 2, 391.

Λίμνη. ἡ (λείβω), properly, water which washes a neighbouring shore; hence 1) a pool or lake, 2, 711. 865. 5, 709; also, water overflowing from a river or the sea, a marsh, or a sound (fretum), between two neighbouring shores, generally, the sea, 24, 79. 13, 21. 32. περικαλλὴς λίμνη, in Od. 3, 1, according to ancient critics, is a part of Oceanus; according to Voss, from a fragment of Æschylus in Strab. I. p. 33, a pool in which Helios bathes his horses, and from which he mounts the heavens; Nitzsch ad Od. p. 131, explains it generally, as the water of Oceanus standing near the shore.

* Διμνήσιος, ὁ, an inhabitant of the marsh, Fenman or "Marsh," a frog's name, Batr. 229.

* Λιμνοχαρής, ἐς, gen. ἐός (χαίρω), delighting in a marsh, epith. of the frog, Batr. 13.

* Διμνόχαρις, ὁ, Marshjoy, a frog's name, Batr. 211.

Διμνώρεια, ἡ, daughter of Nereus and Doris, 18, 41.

Λίμος, ὁ (prob. from λείπω, ἔλεμμαι), hunger, famine, 17, 166. Od. 4, 369; as fem., h. Cer. 12; according to the Gramm. Doric.

Λίνδος, ἡ, a town on the island Rhodes, with a temple of Athênê, now Lindo, 2, 656.

Λινοβώρηξ, ἡκος, Ep. (βώραξ), wearing a linen cuirass [clad in thick-woven mail. Cp.] epith. of Ajax, son of Oïleus, and of Amphius, 2, 529. 830.

Λίνον, τό, flax. 1) any thing made of flax: a) thread, yarn; espily an angling-line, 16, 408; metaph. the thread of life, which the Fates spin for men, 20, 128. 24, 210. Od. 7, 198. 2) a fisher's net, 11, 5, 487. 3) linen, λίνοιο ἄωνον, 9, 661. Od. 13, 73; see ἄωνον, plur. h. Ap. 104.

Λίνος, ὁ, an ancient hero or a country youth, slain by Apollo because he en-

gaged in a contest with him, Paus. 9, 29. 3. From this, as later, is distinguished the singer of Thebes, son of Apollo and a Muse (Calliope or Urania), teacher of Orpheus and Heracles, Hes. fr. 1. Apd. 1, 3. 2. From this,

Λίνος, ὁ, the Linus song, a song named after the hero of the famous mythic bard Linus (see Δίνος), which was originally serious and sad, but later of a joyful character, Hdt. 2, 79. Athen. XIV. p. 619. C; generally, singing, a song, spoken of a song in vintage, 18, 570. † λίνον δ' ὑπὸ καλὸν ᾄεδε, he sang beautifully the Linus song. Thus Aristarch. and, amongst the moderns, Voss, Heinrichs, Spitzner. Others, as Köppen, Heyne, take λίνον as the accus. from τὸ λίνον, thread, the string of a lyre (since these strings were first made of thread), and construe, ὑπὸ λίνον καλὸν ᾄεδε, he sang beautifully to the string of the lyre. (This construction is not to be received, if only for the reason that thread does not make good lute strings.)

Λίπα, Ep. λίπ' ἐλαίω ἐλείψαι, 18, 350; and ἐλείψασθαι, 10, 577. 14, 171; χρίσαι and χρίσασθαι, Od. 3, 466. 6, 96. 10, 364; to anoint oneself with oil. According to Herodian in Eustath. λίπα is origin. dat. from τὸ λίπα, oil, fat, gen. aos, dat. λίπαϊ, λίπῃ; later, this dat. was by use shortened to λίπα (ἐλαίου is adj. from ἐλάα, olive; hence λίπ' ἐλαίω, with olive oil), see Buttm. Gram. § 58, p. 90. Kühner, § 270. Others consider λίπα an adv. unctuously (as an abbrev. from λιπαρά), hence λίπα ἐλείψαι, to anoint with fat, see Thiersch, Gram. § 198. 2.

Λιπαροκρήδεμνος, ον (κρήδεμνον), having a shining head-band, splendidly veiled, Χάρις, 18, 382. † h. Cer. 25.

Λιπαροπλόκαμος, ον (πλόκαμος), having anointed or glossy tresses, 19, 126. †

Λιπαρός, ἡ, ὁν (λίπας), superl. λιπαρότατος, h. Ap. 38; originally 1) fat, anointed. Wealthy persons anointed themselves after bathing, and also on festival occasions, espily the head, face, and hair; hence λιπαροὶ κεφαλῆς καὶ καλὰ πρόσωπα, spoken of the suitors, Od. 15, 332. 2) shining, beaming, bright, beautiful, nitidus, spoken of the external form, πόδες, mly of men, and of Hērê, 11, 14, 186; κρήδεμνα, the splendid veil, Od. 1, 334. 16, 416; but, the gleaming battlements, Od. 13, 388. λιπαραὶ θέμιστες, rich, splendid tributes, 11, 9, 156. ὁ) agreeable, happy, espily spoken of age, Od. 11, 136. 19, 368; hence adv. λιπαρῶς, happily, γηράσκω, Od. 4, 210. λιπάω (λιπάς), Ep. λιπῶω, to be fat, to shine, an old reading for ῥυπῶω, Od. 19, 72. †

Λίς or λῖς, Ep. for ὁ λέων, a lion, a defect. subst., of which except the nomin. we have only the accus., λῖν, 11, 480. Spitzner, ad 11. 15, 275, prefers λῖς.

Λί' s., abbrev. form for λισσῆ, smooth. λῖς πέτρῃ, *Od. 12, 64. 79. 2) λῖς, ὁ, for

λίνος, occurring only in the dat. sing. λιτὶ and accus. λίτα, an old Ep. defect, = λίνον, *linen*; in the phrase ἐὰν ᾗ λιτὶ κάλυψαν, they covered him with costly linen, Voss, Il. 18, 352. 23, 254 (spoken of the linen with which the dead was shrouded); and accus. sing. ὑπὸ λίτα περάσας καλόν, Od. 1, 130. cf. Od. 10, 353. Il. 8, 441; spoken of linen cloth spread upon seats and over a chariot. Thus Apoll., Heyne, Buttm., Gram. p. 91. Thiersch, Gram. § 197. 60. Wolf, on the contrary, in Anal. IV. p. 501, Passow, Rost, and Nitzsch ad Od. 1, 130, take λίτα as accus. plur. from an old neut. λί, Ep. for λισσόν, λείον, smooth cloth without embroidered figures = λεία, Thuc. 2, 97. In favour of this are the epithets καλόν, θαυδαλέον, Od. 1, 130, which are generally used with θρόνος, but never with λίτα, Il. 18, 390. Od. 10, 314. 366.

Λίσσομαι, more rarely λίτομαι, poet. depon. mid. Ep. imperf. ἐλλίσσῃ, and iterat. λισσέσκετο, fut. λίσσομαι, aor. 1 ἐλίσσῃ. Ep. ἐλλίσσῃ, Od. imperat. λίσαι, aor. 2 ἐλίτῃ, from the optat. λιτόμην, Od. 14, 406; infin. λιτέσθαι, Il. 16, 47. 1) Absol. to supplicate, to entreat; ὑπὲρ τινος, by any one, thus ὑπὲρ τοκέων, ὑπὲρ ψυχῆς καὶ γούνων, 15, 660. Od. 15, 261; and gen. alone, Od. 2, 68. 2) to beg, to implore, to adjure. a) With accus. of the person: τινά; the object of the entreaty stands a) In the infin. οὐ σε λίσσομαι μένειν, Il. 1, 174. 283. 4, 379; or in the accus. with the infin. 9, 511. Od. 8, 30; sometimes also ὅπως follows, Od. 3, 19. 327. β) In the accus. οὐ αὐτῷ θάνατον λιτέσθαι, to implore death for oneself, Il. 16, 47; and with double accus. ταῦτα οὐχ ὕμεις ἐτι λίσσομαι, these things I no longer entreat of you, Od. 2, 210. cf. 4, 347. λίσσεσθαι τινα γούνων, Il. 9, 451, supplicating to embrace the knees, for the usual λαβὼν γούνων, 6, 45. (λίτομαι stands only h. 15, 5. 18, 48.)

λίσσός, ἡ, ὄν, poet. form of λείος, smooth, always λισσὴ πέτρῃ, *Od. 3, 293. 5, 412. cf. λῖς.

λίστρεῦν (λίστρον), to level, to dig, to dig about, φντόν, Od. 24, 227.†

λίστρον, τό, a spade, a mattock, for digging the earth; a shovel for cleaning the ground, Od. 22, 455.† (From λισσός.)

λίτα, see λῖς.

Λιταί, αἱ (cf. λιτή), Prayers personified as mythic beings, daughters of Zeus, and sisters of Atē. They are penitent and timorous deprecations after the commission of a fault; hence the poet describes them as lame, wrinkled, squint-eyed maidens, since it is unwillingly that a man forces his spirit to deprecation after the commission of a crime, 9, 502 sqq. [they are also wrinkled from anxiety, and dare not look one in the face, Db.]

λιτνεῦν (λιτή), fut. εὔσω, 1) to beseech, to entreat, esp. as a suppliant for

protection, Od. 7, 145; γούνων, to entreat by one's knees, Od. 10, 481. cf. Il. 24, 357; with infin. following, 23, 196. 2) With accus. of the pers. to beseech or supplicate any one, 9, 581. 22, 414. (The λ is doubled with an augm. ἐλλιτάνευε.)

λιτή, ἡ, the act of supplication, entreaty, prayer, Od. 11, 34.† Plur. αἱ Λιταί, q. v.

λιτί, see λῖς.

*λίτομαι, a rare pres. for λίσσομαι, q. v.

λό' for λόε, see λοέω.

λοβός, ὁ (prob. from λέπω), the lower part of the ear, the lobe of the ear, 14, 182.† h. 5, 8.

λόγος, ὁ (λέγω), a saying, a word; plur. words, discourse, only twice, 15, 393. Od. 1, 57; but also in the Hymn. and Bair.

*λόγχη, ἡ, a lance, a spear, Batr. 129.

λόε, Ep. for έλοε, see λοέω.

λοέσσαι, λοεσσάμενος, see λοούω.

λοετρόν, τό, ancient Ep. for λουτρόν (λοέω), a bath, the act of bathing, always plur.; μὴ θερμὰ λοετρά, warm bath, 14, 6; but λοετρά Ὀκεανοῖο, 18, 489. Od. 5, 275. The contr. form stands only in h. Cer. 50.

λοετροχόος, ὄν, old Ep. for λουτροχόος (χέω), prob. pouring out water for bathing, bath-filling; τρίπους, a bathing-kettle, i. e. a three-footed kettle, in which water for bathing was warmed, 18, 346. Od. 8, 435; subst. ἡ λοετροχόος, the maid who prepares a bath, Od. 20, 297.

λοέω, Ep. form of λούω, from which λοέσσαι, λοέσσασθαι, etc., see λούω.

λοιβή, ἡ (λείβω), dropping, pouring out; only in a religious sense, that which is poured out, a libation, mly with wine; connected with κνίσσα, 9, 500. Od. 9, 349.

λοιγίος, ὄν, poet. (λοιγός), bad, sad, ruinous, mischievous; έργα, pernicious things, 1, 518; οὐ λόγι' ἐσσεσθαι, I think it will be ruinous, *21, 533.

λοιγός, ὁ (akin to λυγρός), destruction, mischief, ruin, death, *1, 67. 5, 603. 9, 495; spoken of the destruction of the ships, *16, 80.

λοιμός, ὁ (akin to λύμη), pestilence, a pestilential and deadly sickness, contagion, *1, 61. 97.

λοισθήϊος, ὄν, Ep. for λοισθίος (λοισθος), relating to the last, λοισθήϊον ἀεθλον, a prize for the last, 23, 785; also subst. τὰ λοισθήϊα, *23, 751.

λοισθος, ὄν (λοιπός), the last, the extreme, 23, 536.†

Λοκροί, οἱ, the Locrians, inhabitants of the district of Locris in Hellas, who were divided into two races: the Epicnemidian or Opuntian at Mount Cnemis, and the Ozolæ, on the Corinthian gulf. The first only are mentioned by H., 2, 527.

*λοξοβάτης, ὄν, ὁ, going obliquely, N

slant-gaited, an epith. of the crab, Batr. 297.

Λοπός, ὁ (λέπω), *a shell, a rind, a skin*; κρομόνιο, an onion-skin, Od. 19, 233.†

*Λούεω, Ep. form of λούω, from which ἐλούεον, h. Cer. 290.

*Λουτρόν, τό, contr. for λοετρόν.

Λούω, Ep. resolved λούεω, λουέω, imperf. ἐλούεον, aor. 1 ἐλούσα, Ep. λούσα, infin. λούσσαι, partic. λούσας, Ep. λούσσας, fut. mid. λούσσομαι, aor. 1 ἐλουσάμην, Ep. λουσάμην, with this the infin. λούσασθαι, partic. λουσάμενος, perf. pass. λέλουμαι, 5, 6. In the pres. and imperf. are found the common and shortened forms λούεσθαι and λούσθαι, Od. 6, 216; imperf. ἐλούον, Od. 4, 252; also an old aor. 2 ἐλουον, from the root ΛΟΩ, from which λός, Od. 10, 361; λόν, h. Ap. 120; *to wash, to bathe*, always spoken of human beings, τινά ποταμοῖο ῥόψιν, Il. 16, 669; of horses only, 23, 282. Mid. *to wash or bathe oneself*, very often ἐν ποταμῷ, Od. 6, 210; and ποταμοῖο, in the river, Il. 6, 508. 15, 265; spoken of Sirius: λελουμένος Ὀκεανοῖο, having bathed in Oceanus, i. e. when he rises, 5, 6.

Λοφάδια, see καταλοφάδια.

Λοφῆ, ἡ (λόφος), *the neck, with long, stiff hair*, spoken of the boar: *the bristles*, Od. 19, 446.†

Λόφος, ὁ (λέπω), 1) *the neck*, prim. of draught-animals, which was rubbed by the yoke in drawing, 23, 508; then, of men, 10, 573. 2) *a crest*, mly made of the mane of horses, which was placed in a conical elevation (φάλος) upon the helmet, 6, 469; having coloured hair, v. 537. Od. 22, 124. 3) *a hill, an elevation*, Od. 11, 596. 16, 471. h. Ap. 520. In this signif. it is not found in the Il.

Λοχάω (λόχος), aor. infin. λοχήσαι, fut. mid. λοχήσομαι, partic. aor. 1 λοχήσάμενος, 1) *to lay an ambush*, 18, 520. Od. 4, 487. b) With accus. *to waylay* any one, *to lie in ambush* for any one, Od. 14, 181. 15, 28. Mid. as depon. *to place oneself in ambush*, Od. 4, 388. 463. 13, 268; with accus. τινά, *to waylay* any one, only Od. 4, 670.

*Λοχεύω (λόχος), fut. σω, *to bring into the world, to bear*, spoken of the mother, h. Merc. 230.

Λόχη, ἡ (λόχος), *a lair, a thicket*, Od. 19, 439.†

Λόχονδε, adv. (λόχος), *to an ambush*, 1, 227. Od. 14, 217.

Λόχος, ὁ (from λέγω or ΔΕΧΩ), 1) *concealment, ambush*, prim. spoken of place, 1, 227. 11, 379; of the Trojan horse: κοῖλος or πυκνός λόχος, Od. 4, 227. 8, 515. 11, 525. 2) *ambuscade*, as an action, *the act of waylaying*, 18, 513. 24, 779. Od. 4, 441; λόχος γέροντος, *the way to seize the old man*, Od. 4, 395. 3) *ambuscade*, spoken of the force composing it, Il. 4, 392. 6, 189. λόχον ἀνδρῶν ἐτίζεσθαι, *to place oneself in the ambush of men*, 13, 285. 8, 522; hence,

generally, 4) *a troop, a company of warriors*, Od. 20, 49.

*Λύγξ, ὁ, gen. λυγκός, *a lynx*, h. 18, 24.

Λύγος, ὁ, *Abraham's balm*, vitez agnus castus, Linn., a kind of shrub, like willow; and generally, *a willow, a rod, an osier twig*, Od. 9, 427. 10, 167; διδὴ μόσχοισι λύγοισι, *he bound them with tender willows*; thus Heyne, Il. 11, 105; for Apoll. explains μόσχοι by ἀπαλαῖς καὶ νεαῖς. Others consider λύγοισι as an adj., and μόσχοισι as subst., as Kōppen and Voss: *with willow rods*. cf. μόσχος. [Db. with flexible rods, sc. osiers.]

Λυγρός, ἡ, ὅν (λύζω), *that which causes sighs; sad, gloomy, lamentable, miserable, wretched*. 1) Spoken prim. of human conditions: ὁλεθρός, γῆρας, δαῖς, ἔλγος; τὰ λυγρά, *sad things*, 24, 531. Od. 14, 226; εἰμῶτα, *miserable garments*, Od. 16, 457; apparently active, *pernicious, destructive*, φάρμακα, γαστήρ, Od. 4, 230. 17, 473. 2) Of men: *sad, miserable*, i. e. weak, cowardly, Il. 13, 119. Od. 18, 107; but = *bad, destructive*, Od. 9, 454. Adv. λυγρῶς, *miserably, wretchedly, plēssēin*, Il. 5, 763.† Cf. ληνγαλός.

Λύθεν, Ep. for ἐλύθησαν, see λύω.

Λύθρον, τό or λύθρος, ὁ (λύμα), prop. *a stain of blood*; in H. the blood which flows from wounds, *the life-blood as shed*; according to the Gramm. blood mixed with dust, 11, 169; always dat. αἵματι καὶ λύθρῳ πεπалаγμένος, *defiled with blood and the dust of battle* [or, battle-stains], 6, 268. Od. 22, 402. 23, 48.

Λυκάβας, αντος, ὁ, *the year*, *Od. 14, 161. 19, 306 (probably from λύκη and βαίνω), the course of light, the progress of the sun; Eustath. strangely derives it from λυκος and βαίνω, because the days follow one another like wolves, which in passing over a river are said to seize one another by the tail.) [According to Ameis, *walker-in-light*, the compos. requiring an act. signif.]

Λύκαστος, ἡ, a town in the southern part of Crete, 2, 647.

Λυκάων, ονος, ὁ, 1) ruler of Lycia, father of Pandarus, Il. 2, 826. 4, 88. 2) son of Priam and Laotoῆ, Il. 3, 333. Achilles took him prisoner, and sold him to Lemnos; he escaped, and was finally slain by Achilles, 21, 35, seq.

Λυκέη, ἡ, sc. δορά, prop. adj. from λυκος, *a wolf-skin*, 10, 459.†

Δυκηνεής, οὗς, ὁ (Δυκία, γένος), *one born in Lycia* (V. Lycian). Apollo was a national deity of the Lycians, 4, 101. 119. Another deriv. is from λύκη, light, *the father of the light*, in allusion to the rising sun. This contravenes the usus loq. because γενής in compos. is always passive. [According to K. O. Müller, Δυκηνεής = *light-born*, not one born in Lycia, cf. h. Apoll. 440, seq. Light played a great part both symbolically in

the cultus of Apollo, and in the poetic imagery connected with him.]

Λυκίη, ἡ *Lycia*, 1) a district in Asia Minor, between Caria and Pamphylia, named by the Gramm. *Great Lycia*, 2, 877. 2) a district in the north of Asia Minor, at the foot of Ida, from the river *Æsēpus* to the city *Zelela*. This the Gramm. call *Lesser Lycia*, 5, 173. Also adv. 1) *Λυκίηθεν*, from Lycia. 2) *Λυκίηνδε*, to Lycia.

Λύκιοι, οἱ, *the Lycians*, 1) the inhabitants of the district of Great Lycia, who were governed by *Sarpēdon*, 2, 876. 6, 194. 2) the inhabitants of the district of Little Lycia, led by *Pandarus*, 15, 486.

Λυκομήδης, οὗς, ὁ, son of *Creon*, a Boeotian, one of the seven heroes, who commanded the watch at the trench, 9, 84. 12, 366. 17, 345, 346.

Λυκοόργος, ὁ, Ep. for *Λυκοῦργος*, 1) son of *Dryas*, king of the *Edōnes* in Thrace, the insulter of *Dionysos*. He persecuted the god, so that he fled to *Thetis* in the sea. The gods for a punishment made him blind, and he lived but a short time, 6, 130, seq. 2) son of *Aleus*, king of *Arcadia*, grandfather of *Agapēnor*; he slew *Areithous*, and presented his club to *Ereuthalion*, 7, 142, seq. (According to *Damm*, from *λύκος* and *ὄργη*, *wolf-spirited*; more correctly from *ἐργω*, *wolf-slaying*, cf. *Hdt.* 7, 76.)

λύκος, ὁ, a *wolf*, often used as a figure of ferocity and greediness, 4, 471. 16, 156. Od.

Λυκοφόντης, οὗς, ὁ, 1) a Trojan, slain by *Teucer*, 8, 275. 2) Another reading for *Πολυφόντης*, q. v.

Λυκοφῶν, ονος, ὁ, son of *Mastor*, from *Cythera*, a companion of the *Telamonian Ajax*, 15, 430, seq.

Λύκτος, ἡ, an ancient town in *Crete*, east of *Knossus*. a colony of *Lacedæmonians*, 2, 647. 17, 611; in *Polyb.* *Λύττος*, (according to *Herm Crepusca*.)

Λύκων, ωνος, ὁ, a Trojan slain by *Peneleos*, 16, 335, seq.

λύμα, ατος, τό (λύω, λούω), *unclean-ness*, *dirt*, *filth*, *defilement*, 14, 171; the dirty water which is poured away after a purification, *1, 314.

λυπρός, ἡ, ὄν (λυπηρός), *sad*, *wretched*, *miserable*, epith. of *Ithaca*, Od. 13, 243.†

***λύρη**, ἡ, a *lyre*; a seven-stringed instrument, said to have been invented by *Hermēs*, h. *Merc.* 423. It had, like the *cithara*, two sides, which however were less curved. Its sounding board was shaped like the turtle-shell, for which reason it did not stand upright, but was held between the knees. Its tone was stronger and sharper than that of the *cithara*, see *Forkel's Gesch. der Mus.* I. p. 250.

Λυρησός, ἡ (Λυρησός), a town in *Mysia* (*Troas*), in the kingdom of *Thebes*, the residence of king *Mynes*, 2, 690. 19, 60. 20, 92.

Λύσανδρος, ὁ, *Lysander*, a Trojan wounded by *Ajax*, 11, 491.

λύσιμελής, ἐς (μέλος), *relaxing the limbs*, *limb-relaxing*, ὕπνος, *Od. 20, 57, 23, 343.

λύσις, ιος, ἡ (λύω), *the act of loosing, resolving*; hence, *setting free, liberating, θανάτου*, from death, Od. 9, 421; *espily ransoming* from slavery, Il. 24, 655.

λύσσα, ἡ, *frenzy, madness*, always spoken of warlike rage, *9, 239. 21, 542.

λυσσητήρ, ἦρος, ὁ, *one furious or frenzied, a raver*, κύων, 8, 299.†

λυσσώδης, ἐς (εἶδος), *like one raving or mad*, spoken of *Hector*, 13, 53.†

λύχνος, ὁ (ΛΥΚΗ), *a light, a lamp*, Od. 19, 34.† and *Batr.*

λύω, fut. λῶσω, aor. 1 ἔλυσα, fut. mid. λήσσομαι, aor. 1 ἐλύσαμην, perf. pass. λέλυμαι, 3 sing. optat. λελύτο for λελυίτο, Od. 18, 238; aor. pass. ἐλύθην, and Ep. pass. aor. without a connective vowel ἐλύμην, from this: λυτο and λύντο. 1) Act. *to loose*, i. e. 1) *to unbind or loosen* any thing from an object, with accus. θώρηκα, ζωστήρα, ζώνην, Od. 11, 245. cf. ζώνη, frequently, ἱστία, πρυμνήσια, Od. (not in the Il.) ἀσκόν, Od. 10, 47. 2) Spoken of horses:

to unyoke, to unharness, ἵππους ἐξ ὧν ὑπὲς ὀρέων, ὑπὸ ζυγοῦ, ὑφ' ἄρμασιν, Il. 5, 369. 8, 504. 543. 18, 244. c) *to release, to free* from fetters, 15, 22; metaph. τινα κακότητος, *to release any man from misery*, Od. 5, 397; *espily to liberate, to release* any one from imprisonment, τινα ἀποίων, for a ransom, Il. 11, 106; without ἀποίων, 1, 20. 29. 2) *to dissolve, to dismiss, to loose, ἀγορήν*, Il. 1, 305. Od. 2, 257; pass. λυτο δ' ἄγων, Il. 24, 1; *veikea*, to dismiss contest, 14, 205. Od. 7, 74; metaph. λυεὶν γυῖα, γούνατα, *to loose the limbs*, i. e. to relax them, to deprive them of power, Il. 4, 469. 5, 176. 16, 425, seq.: frequently *to kill*, also λυεὶν μένος, Od. 3, 450; but spoken also of one fatigued, sleeping, terrified, pass., Il. 7, 16. 8, 123; λυθεν δὲ οἱ ἄψα πάντα (of sleep), Od. 4, 794; λυτο γούνατα καὶ ἦτορ, knees and heart trembled, Od. 4, 703; again: λυθὴ ψυχῇ, μένος, Il. 5, 296. 8. 315, hence generally: *to dissolve, to destroy, to ruin*; λελυντα σπάρτα, the ropes are ruined, 2, 135; λυεὶν κάρηνα, κρήδεμνα πόλιος, *to destroy the citadels the battlements*, 2, 118. 16, 100. Od. 13, 388. 11) Mid. 1) *to unyoke for oneself, ἱμάντα*, Il. 14, 214; ἵππους, *to unyoke his horses*: 23, 7. 11; τεύχεα ἀπ' ὤμων, *to take off the arms for themselves*, viz. from the dead, 17, 318. 2) *to ransom* any one for oneself, θυγατέρα, 1, 13. 10, 378. Od. 10, 284. (v is short, long only before σ, twice ῥ in the pres. and imperf. Od. 7, 74. Il. 23, 513.)

λωβάομαι, depon. mid. (λώβη), aor. 1 ἐλωβησάμην, *to treat with insult or contempt, to dishonour; to insult*, 1, 232. 2,

242; with accus. τινὰ λώβην, to offer an insult to any man, 13, 623.

λωβεύω (λώβη) = λωβάομαι, to insult, to deride, to revile, τινά, *Od. 23, 15, 26.

λώβη, ἡ, insulting treatment, in word and deed, abuse, insult, injury, indignity. λώβην τίσαι, to expiate the injury, 11, 142; and ἀποδοῦναι, 9, 387; in connexion with αἶσχος, mockery and insult, 13, 622. Od. 18, 225; an occasion of insult, 11, 3, 42, 7, 97.

λωβητήρ, ἦρος, ὁ (λωβάομαι), 1) a reviler, 2, 275. 2) a vile man, a villain, *24, 239.

λωβητός, ἡ, ὅν (λωβάομαι), shamefully treated, insulted. λωβητόν τινα τιθέναι, to overwhelm one with insult, 24, 531.†

λωίτερος, ἡ, ον, see λωίων.

λωίων, ον, gen. ονος (λάω), irreg. compar. of ἀγαθός, more desirable, more agreeable, better, only in the neut. 1, 229, 6, 339; from which a new compar. λωίτερος, ἡ, ον, with ἄμεινον, Od. 1, 376, 2, 141.

λώπη, ἡ, poet. (λέπω), a covering, a woollen garment, a robe, Od. 13, 224.†

λωπύττα, see λωτόεις.

λωτόεις, εσσα, εν, poet. (λωτός), overgrown with lotus, πεδία λωπύττα, contr. for λωτοῦντα from λωτόεντα, plains full of lotus-trefoil, 12, 283.† Aristarch. here wrote λωτοῦντα; others consider it as a partep. of a verb not elsewhere found, λωτέω = λωτίζω.

λωτός, ὁ, 1) the lotus, lotus-trefoil, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, trifolium melilotus, Linn., 11, 2, 776, 14, 384. Od. 4, 603. 2) the lotus-tree, later also called the Cyrenian lotus, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to H. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastich-tree, and in taste with the date. According to Sprengel. Antiq. Botan. p. 51, it is the rhamnus lotus, Linn., or Zizyphus lotus. It is now known in Tunis and Tripoli under the name *jujuba*. From the words ἀνθινον εἶδω, Od. 9, 84, it has been incorrectly concluded that H. intended a plant; cf. Miguel, Hom. Flor. p. 13.

λωτοφάγοι, οἱ, the Lotophagi, i. e. the lotus eaters (see λωτός), a peaceable, hospitable people, to whom Odysseus (Ulysses) came from Cythæra, after a ten days' voyage, Od. 9, 84. Without doubt, they must be sought on the Libyan coast, according to Völccker's Hom. Geogr. p. 100, at the Syrtis Minor. According to Hdt. 4, 177, they were upon a cape not far from the Gindānēs [an African tribe]; according to most of the old commentators, on the island Meninx, now Zerbī.

λωφάω (λόφος), fut. ἤσω, prop. spoken of draught-cattle, which being unyoked, and having the neck at liberty, rest; generally, to rest, to recruit, 21, 292; κακῶν, to recruit oneself from miseries, Od. 9, 460; see καταλωφάω.

M.

Μ, the twelfth letter of the Greek alphabet; in H. the sign of the twelfth rhapsody.

μ', 1) With apostroph. for με. 2) Rarely and only Ep. for μοι, as 9, 673; cf. Thiersch, Gram. § 164, 2. Rem. 2.

μά, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μὰ γὰρ Ἀπόλλωνα, no, by Apollo, 1, 86, 23, 43. Od. 20, 339. 2) Connected with ναί, it stands affirmatively: ναί μὰ τὸδε σκήπτρον, verily, by this sceptre, 11, 1, 234.

*μάγειρος, ὁ (μάσσω), a cook, Batr. 40. Μάγνητες, οἱ, sing. Μάγνης, ἦρος. ὁ, the Magnētes, inhabitants of a district of Thessaly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Æolus, 2, 756.

*μάζα, ἡ (μάσσω), kneaded dough and barley-bread prepared from it, κυρβαίη μάζα, Ep. 15, 6.

μαστός, ὁ, a breast, a pap, distinct from στέρνον and στήθος, 4, 528. 2) Chiefly of a woman, the (maternal-) breast, 11, 22, 80, 83, 24, 58. Od. 11, 448.

ΜΑΘΩ, obsol. root of μαθάνω.

μαῖα, ἡ, mother, a friendly mode of addressing aged women, *Od. 2, 349, 19, 16 (later, a wet-nurse), h. Cer. 147.

Μαῖα, ἡ, poet. also Μαῖας. ἄδος, ἡ, Od. 14, 435; Μῆα, Μαῖα, daughter of Atlas and Pleiōnē, mother of Hermēs by Zeus, h. Merc. 3.

Μαῖανδρος, ὁ, Meander, a river in Ionia and Phrygia, famed for its manifold sinuosities, which flows into the Icarian sea near the city Miletus, now Meinder, 2, 869.

Μαῖας, ἄδος. ἡ = Μαῖα, q. v.

Μαιμαλίδης, ον, ὁ, son of Mæmalus = Pisandrus, 16, 194.

μαίμω (μαῖω), poet. aor. 1 Ep. μαίμωσα, often in the Ep. form μαίμωσι, μαίμωσα for μαίμωσι, μαίμωσα, to desire earnestly, to rush impetuously, to rage, 15, 742; αἰχμὴ μαίμωσα, the rushing spear; the impetuous spear, 5, 661, 15, 542. περὶ δούρατι χεῖρες μαίμωσιν, 13, 78. cf. v. 75; metaph. μαίμωσέ οἱ ἦτορ, violently was his heart agitated, 5, 670.

μαίμωω, μαίμωωσα, see μαίμωω. μαῖνός, ἄδος, ἡ (μαίνομαι), a frenzied, raging female, 22, 460.† h. Cer. 386.

μαίνομαι, depon. pass. (ΜΑΩ), only pres. and imperf. 1) to become frenzied, to rave, to be furious, to rage. a) Mly spoken of the gods and men, with reference to an attack in battle, 5, 185. 6, 101. Od. 11, 537; also of anger, Il. 8, 360; of Dionysus to be under the influence of divine enthusiasm, of prophetic frenzy, 6, 132; of the drunken, Od. 18, 406. 22, 298. b) Of inanimate things; of hands and of the spear, Il. 16, 75. 245. 8, 111; of fire, 15, 606.

μαίωμαι, dep. mid. (ΜΑΩ), to touch [to will; to strive, Döb.], espily to seek, to explore, Od. 14, 356. h. Cer. 44; with acc. *κευθμῶνας* (to explore its secret nooks), Od. 13, 367; only pres. and imperf. (ἐπὶ χειρὶ μάσασθαι, Od. 11, 591, belongs to ἐπιμαίωμαι.) *Od. [But cf. Döb. p. 88.]

Μαίρα, ἡ (the sparkling) 1) daughter of Nereus and Doris, 18, 48. 2) daughter of Proetus and Antea (Antea), a companion of Artemis; at a later period, when she became the mother of Locrus by Zeus, she was slain by the goddess, Od. 11, 326.

Μαίων, υἱός, ὁ, son of Hæmon, a Theban, leader of the ambuscade with Polyphontes, 4, 394, seq.

*μάκαιρα, h. Ap. 14; see μάκαρ. μάκαρ, αἶος, ὁ, ἡ, peculiar poet. fem. μάκαιρα, superl. μακάρτατος, ἡ, ον, 1) happy, blessed, prim. spoken of the gods. θεοὶ μάκαρες, 1, 339; but οἱ μάκαρες, the happy dead, the blessed, Od. 10, 299. 2) Spoken of men: happy, i. e. rich, opulent, Il. 3, 182. 11, 68. Od. 1, 217. 6, 158. σείο δ', Ἀχιλλεῦ, οὐτίς ἀνὴρ μακάρτατος, in comparison with thee was no one the most happy, or, no one was so entirely happy as thou, Od. 11, 483, where the compar. would naturally be expected; see Thiersch, Gram. § 282, 5.

Μάκαρ, αἶος, ὁ, son of Æolus, king of Lesbos, 24, 544. h. Ap. 37.

μακαρίζω (μάκαρ), to esteem happy, τινά, any one, *Od. 15, 538. 17, 165.

μακεδνός, ἡ, ὄν, poet. μακεδανός, tall, slender, epith. of the poplar, Od. 7, 106. † μάκελλα, ἡ (κέλλω), a broad mallock, a shovell, a sprade, 21, 259. †

μακρός, ἡ, ὄν (μάκος=μήκος), compar. μακρότερος, ἡ, ον, poet. μάσσων, ον, Od. 8, 203; superl. μακρότατος, ἡ, ον, Ep. μήκιστος; long. 1) Spoken of space: long, i. e. far-reaching, δόρυ, ἔγχος, but also of perpendicular distance: high, Ὀλύμπτος, οὐρεα, ἐρινεός; μακρὰ φρεῖατα, deep wells, 21, 197; again: far, μακρὰ βιβάς, βιβῶν, far-striding, 3, 22. 7, 213; spoken of the voice: μακρὸν αὐτεῖν, to cry afar, i. e. aloud, 3, 81. 5, 101. 2) Spoken of time: long-lasting, = long, ἡματα, νύξ, Od.: ἐλδωρ, a long-cherished wish, Od. 23, 54.

μάκων, see μηκάομαι. μάλα, adv., compar. μάλλον, superl. μάλιστα, A) μάλα, very, exceedingly, entirely. a) Strengthening a single word

(adv., adj., and verb): μάλα πάντες, all (without exception): μάλα πάγχυ, altogether; εὖ μάλα, very well; μάλ' αἰεὶ, for ever and ever; with compar. μάλα πρότερος, much before or earlier, 10, 124. (b) With ἀλλά, having a compar. force=sed potius, but rather, Od. 6, 44.) c) Establishing and affirming an entire clause: gladly, certainly, by all means, μάλ' ἐφομαι, gladly will I follow, Il. 10, 108. cf. Od. 4, 733. Often ἡ μάλα, yes, certainly, and ἡ μάλα δὲ. ἀλλὰ μάλα, but rather, Od. 4, 472; εἰ μάλα, εἰ καὶ μάλα, although greatly; though never so much, &c.; mly with optat., and μάλα πέρ, καὶ μάλα πέρ, with partep. in the same signif. B) Compar. μάλλον, more, more strongly, more vehemently. It is often strengthened by πολύ, ἐπὶ, καί, also καὶ μάλλον, and rather, much more, Il. 8, 470. 13, 638. Od. 18, 154. d) rather, Il. 5, 231. Od. 1, 351. c) Also with compar. μάλλον ῥητέρος, still [much] more easy, Il. 24, 243. d) On the omission of μάλλον with βούλομαι, see this word. C) Superl. μάλιστα, most, most strongly, for the most part, chiefly, especially, exceedingly, with the positive as a periphrastic superl. 14, 460; it also stands for the purpose of strengthening it with a superl. ἐχθιστος μάλιστα, 2, 220. 24, 334.

μαλακός, ἡ, ὄν (μαλός), compar. μαλακώτερος, soft, mild, gentle, tender. 1) Spoken of corporeal things: εὐνή, κῶας, μαλακὴ νεὺς, a mellow fallow-field, 18, 541; λειμών, Od. 5, 72. 2) Metaph. soft, mild, gentle, θάνατος, ὕπνος, Il. 10, 2 Od. 18, 202; ἔπεια, 6, 337; of the slain Hector Achilles says: ἡ μάλα δὲ μαλακώτερος ἀμφαφάσθαι ἔκτωρ, assuredly, Hector is now much more easy to be handled [is 'far more patient to the touch,' Cp.], Il. 22, 373. Adv. μαλακῶς, gently, softly, Od. 3, 350. 24, 255.

*μαλάχη, ἡ (μαλάσσω), mallows, Batr. 161.

Μάλεια, ἡ, Ep. for Μαλέα, Od. 9, 80; and Μαλειῶν ὄρος, Od. 3, 287; Μαλειῶν, Od. 14, 137; Μαλεα, a promontory in the south-eastern part of Laconia, dangerous to navigators, now Cap Malio di St. Angelo, Od. and h. Ap. 409.

μαλερός, ἡ, ὄν (μάλα), fierce, violent, strong, epith. of fire, *9, 242. 20, 316. 21, 375.

μαλθακός, ἡ, ὄν (poet. for μαλακός), soft, tender, ανθος, h. 30, 15; metaph. cowardly, αἰχηρής, 17, 588. †

μάλιστα, μάλλον, superl. and compar. of μάλα.

μάν, Dor. and old Ep. for μὲν, as a particle of asseveration: truly, certainly, by all means, verily. 1) Standing alone, 8, 373; ἀγρεῖ μάν, up! on! 2) Strengthened: ἡ μάν, yea, verily; assuredly, 2, 370. 3) With negat. οὐ μάν, surely not, certainly not, 12, 318; μὴ μάν, 8, 512. Od. 11, 344; see μὲν.

μανθάνω (ΜΑΘΩ), aor. 2 ἔμαθον, Ep. μάθον and ἔμμαθον, only in the aor. to

learn, to have learnt, i.e. to understand, *κακά ἔργα*, Od. 17, 226. 18, 362; and with infin. Il. 6, 444.

**μαρτεῖν*, ἢ (*μαρτεύομαι*), *prophecy, the act of prophesying*, h. Merc. 533; plur. 472.

μαρτεῖον, τό, Ion. and Ep. *μαρτήριον*, *prophesying, a response, an oracle*, Od. 12, 272.†

μαρτεύομαι, depon. mid. (*μάρτυς*), *to communicate an oracle, to prophesy*, 2, 300; with accus. *κακά*, 1, 107; *τινὶ τι*, 16, 859; without accus. 19, 420; and generally, *to predict*, Od. 2, 170.

Μαρτινέη, ἡ, Ep. and Ion. for *Μαρτινεία*, *Martinēā*, a town in Arcadia on the river Ophis, north of Tegea, 2, 607.

Μάρτιος, ὁ, son of Melampus and brother of Antiphātes, Od. 15, 242, seq.

μάρτυς, ὢς, ὁ (from *μαίνομαι*), *prop. one entranced, one inspired by a deity, who unveils the future; a seer, a prophet, who penetrates the future, both with and without external omens. This name also often comprehends those who divine by birds, dreams, and sacrifices*, 1, 62. Od. 1, 201.

μαρτοσύνη, ἡ, *the art of prophecy, the art of divination*, Il. and Od.; also plur. Il. 2, 832.

(*μάομαι*), see *μαίομαι*.

Μαραθών, ὄνος, ὁ and ἡ, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians, named from the fennel (*μάραθτον*) growing there, Od. 7, 80.

μαραίνω, aor. 1 *ἐμαράνα*, h. Merc. 140; aor. pass. *ἐμαράνθην*, 1) Act. *to extinguish, ἀνθρακίνην*, h. Merc. 140. 2) Pass. *to be extinguished, to burn out, to cease to burn*, *9, 212. 23, 228.

μαργαίνω (*μάργος*), *to rave, to be frantic, to be boisterous, ἐνὶ τινα*, 5, 882.†

μάργος, ἡ, ον, *raving, raging, boisterous*, Od. 16, 421; *γαστήρ*, Od. 18, 2; *foolish, irrational*, *Od. 23, 11.

Μάρψ, ὢς, ὁ, son of Amisodarus, a Lycian, wounded by Antilochus, 16, 319. 327.

μαρμαίρω (*μαίρω*), *to glimmer, to twinkle, to shine, to sparkle*, for the most part spoken of the splendour of metals, 12, 195. *δμματα μαρμαίροντα*, the sparkling eyes (of Aphroditē), *3, 397.

μαρμάρεος, ἐν, εον (*μαρμαίρω*), *gleaming, shining, beaming*, spoken of metals espily, *αἰγίς, ἀνρυξ*, 17, 594. 18, 480. *ἄλς, μαρ.*, the sparkling sea (in a calm), 14, 273.

μάρμαρος, ὁ (*μαρμαίρω*), in H. *stone, a block of stone*, with the notion of shining, 12, 380. Od. 9, 499; an adj., *τέρπος, μάρμαρος*, the gleaming stone, Il. 16, 735.

μαρμαρυγή, ἡ (*μαρμαρύσσω*), *splendour, radiancy, twinkling*, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265.† h. Ap. 203.

μάρναμαι, depon. mid. Ion. and poet. infin. *μάρνασθαι*. only pres. and imperf. like *ιστάμαι*, pres. optat. *μαρνούμην*, Od. 11, 513 (prob. from *μάρη*), *to fight, to do battle, to contend*, a) Mly spoken of war: *τινὶ*, dat. of pers. with a man, mly, against a man, Il. 9, 327. Od. 22, 228; rarely *ἐπὶ τινι*, Il. 9, 317. 17, 148; and dat. instrum. *χαλκῷ, ἔγχει*; *περὶ τινος*, about or over a man, 16, 497; but *περὶ ἔριδος*, to contend from discord, 7, 301. b) *to contend, to dispute*, with words, 1, 257.

Μάρπησσα, ἡ, daughter of Evēnus, wife of Idas. She was carried away by Apollo, but Idas received her again, 9, 557; see Idas, *Ιδης, and Evenus. (From *μάρπτω*, one seized.)

μαρπτω, poet. fut. *μάρψω*, aor. 1 *ἐμαρψα*, 1) *to lay hold of, to seize or grasp, to hold*, with accus. Od. 9, 289; *ἀγκάς τινα*, to embrace any one with the arms, Il. 14, 346; *χείρας σκαψῖ*, 21, 489. 2) *to louch, to overtake, τινὰ ποσὶ*, 21, 564; *χθόνα ποδοῦν*, to touch the earth with the feet, 14, 228; spoken of the lightning of Zeus: *μαρπτειν ἄλκα*, to inflict (Cp. *impress*) wounds [= *corripiendo infligere*: of lightning], 8, 405. 519; metaph. *ὑπνος ἐμαρπτε αὐτόν*, sleep overtook him, 23, 62. Od. 20, 56; *γῆρας*, Od. 24, 390.

μαρτυρία, ἡ (*μαρτυρ*), *witness, testimony*, Od. 11, 325.†

μάρτυρος, ὁ, Ep. for *μάρτυς*, *a witness*, in the sing. only Od. 16, 423; often in the plur. *μάρτυροι ἔστων* (plur. with dual), Il. 1, 338.

**μάρτυς*, υπος, ὁ, *a witness*, h. Merc. 372.

Μάρων, υνος, ὁ, son of Euanthēs, priest of Apollo at Ismarus in Thrace, who presented Odysseus (Ulysses) with wine, Od. 9, 197, seq.

Μάρσις, ἡ, ὄρος, ἡ, a town in Argolis, later the port of Hermiōnē, 2, 562.

μάρσων, ὁ, ἡ, neut. *μάρσων* or *μάρσων*, irreg. compar. of *μακρός*, *longer, greater*, Od. 8, 203.

μάσταξ, ακος, ἡ (*μαστράξω* [which Dōd. connects with *ἀμάω*]), 1) that with which one chews, *the mouth* [i.e. the interior mouth with its organs of mastication, Dōd.], Od. 4, 287. 23, 76. 2) *food*, espily that which a bird brings in its beak for its young ones. *νεοσσοῖσι προφέρει μαστάξ* for *μάστακα* (τροφήν, Schol.), Il. 9, 324. Al. *μάστακι*, in the beak.

μαστιξώ (*μάστιξ*), aor. Ep. *μάστιξα*. *to wield the whip, to whip, to lash, ἵππους*, 5, 768; often with infin. *μάστιξεν δ' ἔλααν*, he whipt, in order to drive, 5, 366. Od. 3, 484. (Another form is *μαστίζω*.)

μάστιξ, ιγος, ἡ (*μάσσω*), Ep. also *μάστις*, from this dat. *μάστι for μάστι*, 23, 500; accus. *μάστιν*, Od. 15, 182; *a whip, a scourge*, for driving horses, 5, 226. 748. 2) Metaph. *strife, punishment, δῖος*, 12, 37. 13, 812.

μαστις, ἡ, Ion. and Ep. for **μάστιξ**, q. v.

μαστῖω, poet. for **μαστιζῶ**, to lash, 17, 622. Mid. spoken of lions: οὐρῇ πλευρὰς **μαστίεται**, he lashes his sides with his tail, *20, 171.

Μαστορίδης, οὐ, δ, son of Mastor = *Halitherses*, Od. 2, 158; = *Lycophron*, Il. 15, 430, 438.

Μάστωρ, οπος, δ, 1) father of Lycophron from Cythéra, Il. 2) father of Halitherses, Od.

***μασχάλη**, ἡ, the shoulder, and the armpit, h. Merc. 242.

ματώ (μάτην), aor. 1 **ἐμάτησα**, to be inactive, to delay, to loiter, 16, 474, 23, 510; spoken of horses: **μῆ—ματήσετον** for **ματήσωντο**, *5, 233.

ματεύω (ΜΑΩ), poet. = **μαστεύω**, to seek, to look up, 14, 110.†

***μάτην**, adv. in vain, to no purpose, h. Cer. 309.

ματιή, ἡ (μάτην), a vain undertaking, a fruitless attempt, levity, folly, Od. 10, 79.†

μάχαυρα, ἡ (akin to **μάχη**), a large knife, a dagger, a sabre, which hung beside the sword, and which was used particularly in slaughtering victims, a sacrificial knife, 3, 271, 18, 597; Machaon also used it for cutting out an arrow, *11, 844.

Μαχῶν, ονος, δ, voc. **Μαχῶν**, son of Asklepios (Æsculapius), ruler of Tricca and Ithômê in Thessaly, distinguished for his medical skill, 2, 732. Cheiron had given his father healing remedies, 4, 219.

μαχειόμενος, Ep. see **μάχομαι**.

μαχεύμενος, see **μάχομαι**.

μάχη, ἡ, [referred by Dôd. to ἀμᾶν, *maclare*, &c.], a battle, a combat, a contest, a fight, mly a battle between heroes. **μάχεσθαι μάχην**, to fight a battle, 15, 673, 18, 533; also of a duel, 7, 263, 11, 542. 2) *contest, quarrel, dispute*, with words, 1, 177. H. mentions four contests in particular: the first between the Simois and Scamandrus, 4, 446, 7, 305; the second between the city of Troy and the Grecian ships, 8, 53—488; the third on the Scamandrus, from 11—18, 242; the fourth embraces the deeds of Achilles, and ends with Hector's death, 20—22, Il. and Od.

μαχήμων, ον (**μαχέομαι**), eager for battle, warlike, κραδίη, 12, 247.†

μαχητής, οὔ, δ (**μαχέομαι**), a warrior, combatant, Il.; with ἀνὴρ, Od. 18, 261.

μαχητός, ἡ, ὄν (**μάχομαι**), to be attacked, to be combated, that may be vanquished, κακόν, Od. 12, 119.†

μαχλοσύνη, ἡ (μάχλος), incontinence, luxury, voluptuousness, sensuality, 24, 30, spoken of Paris. Aristarchus wished to strike out the word, because it is elsewhere used only of women; but without reason; on the contrary, it suits Paris very well, cf. 3, 39.

μάχομαι, Ion. and Ep. (**μαχέομαι**), de-

pon. mid. fut. **μαχέσομαι** and **μαχήσομαι** (the Att. fut. **μαχοῦμαι** is not Homeric), aor. **ἐμαχέσασμην**, **ἐμαχησάμην**, pres. **μαχέομαι**, **μαχέονται**, 2, 366; **μαχέται**, 20, 26. **μαχέοιτο**, **μαχέοντο**, 2, 72, 344; in pres. partcp. for metre's sake, **μαχειόμενος** and **μαχεύμενος**. The fut. and aor. Wolf always writes with **η**; only in the infin. aor. 1, for metrical reasons, stands **μαχέσασθαι**, 3, 20, 438, 7, 40; and optat. **μαχέσαιο**, 6, 329. According to Buttm. Gram. p. 291, in the aor. **ἐμαχεσάμην**, not **ἐμαχησάμην**, agrees with the MSS., a reading which Spitzner follows. 1) to contend, to fight, to war, to battle, a) Esplly in a contest both between whole armies and between single warriors, 3, 91, 435, 19, 153; mly **τινί**, with or against any man, **ἐπὶ τινι**, 5, 124, 244; **ἀντία τινός**, 20, 80, 88; **ἐναντίον τινός**, 3, 433; **πρός τινα**, 17, 471; but **σύν τινι**, with any man, i. e. with any man's aid, Od. 13, 391. Of the thing for which a man fights we have mly **περί τινος**, also **περί τινι**, Il. 16, 568, Od. 2, 245; **ἀμφί τινι**, Il. 3, 70, 16, 565; and **ἐνεκὰ τινος**, 2, 377; sometimes a dat. instrum. is added: **τόξοις**, **ἀξίνησι**. 2) Generally, to contend, to fight, without reference to war: **ἀνδράσι περὶ δαυτί**, about a repast, Od. 2, 245; spoken of a contest with beasts, Il. 16, 429, 758. b) Spoken of a prize-combat: **πύξ**, to contend with the fist, 23, 621. c) Spoken of contest of words, with **ἐπείσει**, 1, 304, 5, 875; and without **ἐν**, 1, 8.

μάψ, adv. poet. = **μάτην**, 1) in vain, fruitlessly, to no purpose, 2, 120. **μάψ ὁμόςαι**, 15, 40. 2) without reason, foolishly, inconsiderately, often **μάψ**, ἀτὰρ οὐ κατὰ κόσμον, foolishly and indecently, 2, 214, Od. 3, 138. (Prob. from **μάπω**, **μάπω**.)

μαψιδίως, adv. poet. = **μάψ**, 5, 374, Od. 3, 72, 7, 310.

***μαψιλόγος**, ον, poet. (λέγω), speaking in vain or without sense, h. Merc. 546.

ΜΑΩ, an obsolete root, of which some forms remain. Perf. **μέμασα**, with pres. signif. Sing. obsol. for which **μέμονα**, as, ε (cf. **γέγονα** with **γέγαα**) is used, dual **μέμαρον**, plur. 1 **μέμαμεν**, 3 plur. **μεμάασιν**. Imperat. **μεμάτω**, partcp. **μεμαώς**, gen. **μεμαώτος** and **μεμαότος**, 3 plur. pluperf. **μεμασσαν**, to strive for, 1) to rush eagerly to any thing, to dash impetuously on, 8, 413; **πρόσσω**, 11, 615; **ἐγγείησι**, 2, 818; **ἐπὶ τινι**, 8, 327, 20, 326. Often the partcp. **μεμαώς**, as an adj. or connected with another verb: in haste, impetuously, zealously, earnestly. 2) to desire ardently, to long for. a) Mly with the infin. pres., 1, 590, 2, 543. b) With gen. of thing: **ἐριδος**, αὐτῆς, 5, 732, 13, 197, 20, 256; **μέμονα**, mly with infin., 5, 482, 7, 36. c) It also gives tenses to **μαίομαι**, q. v.

Μεγάδης, ον, δ, son of Megas = *Perimius*, 16, 695.

μεγάθυμος, ον, poet. (θυμός), high-

souled, noble-hearted; espily brave, courageous, epith. of brave men and nations, 2, 541; of a bull, 16, 488; of Athênê, Od. 8, 520, 13, 121.

μεγαίρω (μέγας), aor. 1 ἐμέγηρα, prop. to regard any thing as too great, with the notion of vexation, envy; hence, 1) to envy, to grudge, to deny any thing to any man, as too great for him, τινί τι, 23, 865. Od. 3, 55. Δαναοῖσι μεγήρας (sc. βίον), 15, 473; and with infin. μηδὲ μεγήρης ἡμῖν τελευτῆσαι τὰδε ἔργα, deem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and generally, to refuse, to deny, κατακαίμεν (to refuse permission to burn the dead), Il. 7, 408. οὔτι μεγαίρω, I hinder it not, Od. 8, 207. Il. 8, 54. Also with gen. τί τινος, any thing from any man; spoken of Poseidôn: αἰχμὴν βίोटου μεγήρας, diverting the spear from the life (viz. of Antilochus; refusing it the life = refusing to permit it to take the life) of Antilochus: according to Buttm., Lex. p. 409, Il. 13, 563 (refusing the life, V.)

μεγακῆτης, ες (κῆτος), prob. that which has a great hollow or belly, and generally, vast, very great, prodigious, νηὺς, 8, 222; πόντος, Od. 3, 158; δελφίν, Od. 21, 22.

μεγαλήτωρ, ορος. ὁ, ἡ (ἥτορ), great-hearted, high-minded, magnanimous, courageous, epith. of heroes and of whole nations, 13, 302. Od. 19, 176; spirited, proud, θυμός, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (μέγας), to make oneself great, to elevate oneself, to be proud, θυμῷ, 10, 69. Od. 23, 174.

*μεγαλοσθενής, ἐς (σθένης), very strong, Ep. 6.

μεγάλως, adv. (μέγας), greatly, very. μάλα μεγάλως, very greatly, 17, 723. Od. 16, 432.

μεγαλωστί, adv. (μέγας), in a great space, always μέγας μεγαλωστί, great and long, 16, 776. Od. 24, 40.

Μεγαμηδείδης, ον, ὁ, son of Megamêdês. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, εος. ὁ (sorrowful), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10, 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, ἡ, Mégara, daughter of King Creon, in Thebes, wife of Heracles, Od. 11, 268, 269.

μέγαρον, τό (μέγας), a large room, a hall, hence espily, 1) the assembling-room of the men, the men's hall. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by pillars, and it was lighted by a front and side door, Od. 1, 270, 22, 127. cf. Od. 1, 127—130, 133. 2) Generally, any large room, as that of the mistress, of the maids, Il. 3, 125. Od. 18, 98, 19, 60. 3)

in plur. a house, a dwelling, a palace, 1, 396. 5, 805. Od. 2, 400.

μέγαρονδε, adv. to the house, to the dwelling, *Od. 16, 413, 21, 58.

μέγας, μεγάλη, μέγα, compar. μείζων, ον, superl. μέγιστος, η, ον, 1) great, spoken of extension in various ways: high, long, wide, broad, of animate and inanimate things, thus Ὀλυμπος, οὐρανός, αἰγαλός, πέλαγος, etc. 2) great, i. e. strong, powerful, mighty, spoken of the gods; also, ἀνεμος, κράτος, κλέος, μέγα ἔργον, a great, i. e. a difficult work, Od. 3, 261. 3) too great, immoderate, λίην μέγα εἰπεῖν, to say something too great, Od. 3, 227. The neut. sing. and plur. μέγα and μεγάλα as adv. greatly, very, strongly, powerfully; μέγα with verbs and adj. μέγα ἔξοχος, very conspicuous; also with compar. and superl. μέγ' ἀμείνων, far better, Il. 2, 239, 23, 315; and μέγ' ἀριστος, by far the best, 2, 82, 763; plur. μεγάλα with κτυπεῖν, εὐχέσθαι, etc.

Μέγας, ὁ, a noble Lycian, 16, 695.

μέγεθος, εος, τό (μέγας), size, height, always spoken of the size of the bouy, mly with εἶδος and κάλλος, 2, 56. Od. 6, 152, 18, 219.

Μέγης, ητος, ὁ, son of Phyleus, sister's son of Odysseus (Ulysses), commander of the Dulichians and of the inhabitants of the Echinades, 2, 625, 13, 692, 15, 302.

μέγιστος, η, ον, see μέγας.

μεδών, οντος, ὁ, fem. μεδέουσα, ἡ, poet. for μέδω, a ruler, a sovereign, masc. spoken of Zeus: Ἰδθεν, Δωδώνης, *16, 234. Fem. a female ruler, Σαλαμῖνος, h. 9, 4.

Μεδεών, ὄνως, ὁ, a city in Boeotia, near mount Phœnicus, 2, 501.

μέδομαι, depon (prop. mid. of μέδω), fut. μεθήσομαι, 9, 650.† 1) to take care of, to have charge of, to think of, to consider about, with gen. πολέμοιο, κοίτου, 2, 384. Od. 2, 358; δάρπιοιο, Il. 18, 245; νόστοιο, 9, 622. Od. 11, 110; often ἀλκῆς, to think of defence, Il. 2) to prepare any thing for any man, to invent, to plot, κακά τινα, 4, 21, 8, 468.

μέδω, οντος, ὁ, prop. partec. pres. from μέδω, as subst. one who cares for, ruler, sovereign, sing. only ἄλδς μέδων, Od. 1, 72; elsewhere always ἡγήτορες ἢ δὲ μέδοντες,

Μέδων, οντος, ὁ, 1) son of Oileus and Rhêñê (2, 727), step-brother of Ajax; he dwelt in Phylacê, whither he had fled, because he had slain his steu-mother's brother. He was the leader of the warriors from Methônê when Philoctêtês remained behind in Lemnos. Æneas slew him, 2, 727, 13, 693, seq. 15, 332. 2) a Lycian, 17, 216. 3) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him, Od. 4, 677, 22, 357.

μεθαιρέω (αἰρέω), aor. μεθείλον, Ep. iterat. form μεθέλεσκον, *to take, to catch*, spoken of a ball: ὁ δ' ἀπὸ χθονὸς ὑψὸς ἀερθεῖς, ῥηιδίως μεθέλεσκε, subaud. σφαίραν, the other, springing high from the earth, caught it with ease, Od. 8, 374.† (Damm [*e contrario capio*] and Voss.)

μεθάλλομαι (ἀλλομαι), only partec. aor. sync. μεταλμενος, *to leap over, to spring upon or to, absol.* 5, 336. 11, 538; *to leap after*, *23, 345.

μεθείω, Ep. for μεθῶ, see μεθήμι.

μεθέλεσκε, see μεθαιρέω.

μεθέμεν, Ep. for μεθεῖναι, see μεθήμι.

μεθέτω (ἐπω), partec. aor. 2 act. μετασπών and mid. μετασπόμενος, 1) Act. intrans. *to be behind, to go after*, hence 1) *to pursue, to follow*, τινά ποσσί, 17, 190. Od. 14, 33. 2) *to seek, to seek for*, with accus. 11, 8, 126; spoken of regions: *to visit, absol. to arrive*, Od. 1, 175. 2) Trans. with double accus. *to cause to go after, to drive after*; ἵππους Τυδείδην, *to drive the horses after Tydides* [κατόπιν ἤλαυνε, Schol.], 11, 5, 329. 11) Mid. *to follow, to pursue*; τινά, only, 13, 567.

μέθμαι (ἡμαι), *to sit in the midst*; with dat. μνηστῆρσι, *in the midst of the suitors*, Od. 1, 118.†

μεθημοσύνη, ἡ (μεθῆμων), *negligence, remissness*, *13, 108. 121.

μεθῆμων, or (μεθῆμι), *negligent, remiss, lazy, surine*, 2, 241. Od. 6, 25.

μεθήμι (ἵμι), infin. pres. Ep. μεθίεμεναι and μεθίεμεν, fut. μεθήσω, aor. 1 μεθήκα, μεθήκα. Of the aor. 2 subj. μεθῶ, Ep. μεθείω: optat. μεθεῖν, infin. μεθέμεν for μεθεῖναι. Of the pres. indic.

μεθείω, 2 and 3 sing. μεθείς, μεθεί: of the imperf. 2, 3 sing. μεθείω, μεθεί; but 3 plur. μεθείω for μεθείσας, *to neglect*, 1) Trans. with accus. 1) *to let loose, to let go* (any thing bound or detained);

τινά, *to let a prisoner go*, 10, 449. cf. 16, 762; spoken of missiles: ἰόν, 5, 48; ῥι ἐς ποταμόν, *to let any thing fall into the river*, Od. 5, 460; metaph. χόλον τινός, *to give up anger about any man*, 11, 15, 138; Ἀχιλλῆϊ, *to remit his wrath against Achilles*, 1, 283; κῆρ ἄχεος, *to free the heart from care*, 17, 539. 2) *to abandon*, τινά, 3, 414. Od. 15, 212. εἰ με μεθείη ῥῆγος, Od. 5, 471. 3) *to give, to permit, to yield, vixen τινί*, 11, 14, 364; and with infin. ἐρύσαι, *to permit to draw*, 17, 418. 11) Intrins. 1) Absol. *to be negligent, to relax, to become weary, to loiter, to linger*, often absol. 6, 523. 10, 121, also Od. 4, 372; βίη, *in strength*, 11, 21, 177. 2) *to neglect, to desist, to cease from*; with gen. πολέμοιο, *from war*, 4, 240. 13, 97; *in like manner ἀλκῆς, μάχης, βίης*, Od. 21, 126; χόλοιο Τηλεμάχῳ (against Telem.), Od. 21, 377. 6) With infin. and partec. rarely in H. μάχεσθαι, *to cease to fight*, 11, 13, 234. 23, 434. καύσας μεθέκα, *he ceased weeping*, 24, 48. (On quantity, see ἵμι.)

μεθίστημι (ἵστημι), fut. μεταστήσω,

1) Act. transit. *to transfer, to transpose, to change, to exchange*, τινί τι, Od. 4, 612. 2) Mid. intrins. *to transfer oneself, i. e. to go elsewhere, with dat.* ἐτάροισι, 5, 514.

μεθομιλέω (ομιλέω), *to have intercourse, to associate*; τινί, *with any man*, 1, 269.†

μεθορμάω (ορμάω), only partec. aor. pass. μεθορμηθεῖς, *to drive after*. 2) Pass. *to follow, to pursue*, Od. 5, 325. 11, 20, 192.

μέθυ, vos, τό, *any strong, intoxicating drink*, espily wine, 7, 471. Od. 4, 796.

*μεθύστερος, η, or (ὑστερος), *after, later*, the neut. as adv. h. Cer. 205.

μεθύω (μέθυ), only pres. and imperf. *drink unmixed wine*, Od. 18, 240. 2, Metaph. *to be thoroughly soaked or saturated* (with). βοεῖη μεθύονσα ἀλοιφῇ, *an ox-hide soaked with fat* [drunken with slippery lard, Cp.], 11, 17, 390.

μεῖδω, only in aor. 1 μεῖδῃσα, Ep. μεῖδασα; and μεῖδιώ, from which only partec. pres. μευιδίω, Ep. for μευιδίω, *to smile*; on the other hand, γελᾶν, *to laugh aloud*, h. Cer. 204; βλοσυροῖσι προσώπασι, 7, 212; Σαρδάνιον, Od. 20, 803; see this word.

μευιδίω, see μεῖδω.

μεῖζω, or, irreg. compar. of μέγας.

μεῖλας, Ep. μέλας, 24, 79; † only μεῖλανι πόντῳ, see ὁ Μέλας πόντος.

μεῖλια, τά (μέλι, μελίσσω), *any thing gladdening, rejoicing, espily gratifying presents*, *9, 147. 289; spoken of the gifts which a father gives to his daughter as a portion; *marriage presents; dowry*.

μεῖλιγμα, ατος, τό (μελίσσω), *any thing which serves to soothe or please*, μελιγμᾶτα θυμοῦ, *dainties, which the master takes for his dogs*, Od. 10, 216.†

μεῖλινος, η, or, poet. for μέλινος. q. v. *11.

μελίσσω, only pres. (akin to μέλι, prop. *to make sweet*), hence 1) Act. *to please, to rejoice, espily to soothe, to calm*; νεκρὸν πυρὸς, *to appease the dead by fire* (the funeral pile), 7, 408. The dead, according to the views of the ancients, were angry if their obsequies were not soon performed. 2) Mid. *to enjoy oneself, to rejoice*, h. Cer. 291. 3) *to be gentle, to use gentle words, to address kindly*, Od. 3, 96. 4, 326.

μελιχίος, ἡ (μελίσσω), *gentleness, mildness; πολέμοιο, slackness in battle* [i. e. *the dealing gentle blows; or making little exertion*], 15, 741.†

μελίσχος, η, or and μελίσχος, or (μελίσσω), prop. *sweet*; hence *mild, gentle, kind, affectionate*. a) Spoken of persons (of whom alone μελίσχος is used, except Od. 15, 374), 11, 17, 671. 21, 300. 6) μελίσχος μῦθος, 10, 288; and μῦθοισι ἐπέεσσι μελιχίους προσαυδᾶν, *to address any man with friendly words*, 6, 343. Od. 6, 143; and μελιχίους alone, 11, 4, 256; αἰδώς, Od. 8, 172.

μεῖρομαι, from which ἔμμορε as 3 sing.

aor. 2, only 1. 278; elsewhere 3 sing. perf. pass. εἰμαρται, to allot oneself, to receive as a share, to receive, with accus. ἡμῖν μείροε τιμῆς, the half of the honour, 9, 612. b) With gen. in the aor. and perf. act. to participate in, to obtain, τιμῆς, 1, 278. 15, 189. c) Perf. pass. εἰμαρται, together with the pluperf., it is appointed by fate, with accus. and infin., 21, 281. Od. 5, 312. 24. 34.

μεῖς, ὁ, gen. μηνός, Ion. for μῆν: the nom. μεῖς is found, 19, 111. h. Merc. 11, a month. Neither the names nor the length of the months are definitely given; the only limiting expression is: τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένου, when this month ends and that begins, Od. 14, 162. 19, 307.

μείων, neut. μείον, irreg. compar. of μικρός.

μελαγχροτής, ἐς, poet. = μελάγχρους (χρῶα), having a dark skin, swarthy, Od. 16, 175.† See μελανόχρους.

μέλαθρον, τό (μέλας), the ceiling of a room, but esp. the central projecting beam under the roof, through which the smoke passed (ἀπὸ τοῦ μελαίνεσθαι, according to Et. M.), Od. 8, 279. 22, 240. 2) the roof-timber, roofing, Od. 19, 544; hence, 3) Generally, a roof, a covering, and like tectum, for a dwelling, Il. 2, 414. 9, 204. Od. 18, 250. αἰδεσθαι μέλαθρον, reverence thy roof (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable), 9, 640.

μελαθρόφιν, Ion. and Ep. for μελάθρον, Od. 8, 279.†

μελαίνω (μέλας), to blacken, only mid. to blacken oneself, to become black, χρῶα, as to the skin = the skin became livid (or purple: from blood), 5, 354; spoken of the newly-ploughed fallow field, *18, 548.

Μελάμπους, ὁδος, ὁ, son of Amyntaon and Idomené, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphiclus from Phylacé in Thesaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225, seq. 11, 287, seq.

μελάνδετος, ὄν (δέω), poet. bound with black, φάσγανον (according to the Schol. having a black, i. e. iron handle; it is better to explain it of the sheath, as encompassed with iron), 15, 712.†

Μελανεύς, ἦος, ὁ, father of Amphimédon in Ithaca, Od. 24, 103.

Μελανεύς, ἦος, ὁ, in the nom. and voc., and Μελάνθιος, ὁ, in the remaining cases; son of Dolius, the scandalous goat-herd of Odysseus (Ulysses); he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212, seq. 22, 472, seq.

Μελάνθιος, ὁ, 1) = Μελανεύς. 2) a Trojan, 6, 86.

Μελανθώ, οὗς, ἡ, daughter of Dolius, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22 421, seq.

Μελάντιππος, ο, 1) a Trojan, slain by Tencer, 8, 276. 2) son of Hiketaon, slain by Antilochus, 15, 547, seq. 3) a Trojan, slain by Patroclus, 16, 695. 4) an Achaian, 19, 240.

μελανόχρους, ὄν, poet. for μελάγχρους, (χρῶα,) of a black colour, swarthy, Od. 19, 246.†

μελανόχρους, οὗς, ὁ, ἡ = μελανόχρους; κύαμοι, black beans, 13, 589.† μελάνυδρος, ὄν, poet. (ἔδωρ), dark-watered, κρήνη, 9, 14. Od. 20, 158.

μελάνω, poet. = μελαίνομαι, to blacken oneself, to become dark, spoken of the sea, μελάνει πόντος ὑπ' αὐτῆς (sc. φρικτός), ed. Wolf, Il. 7, 64.† This explanation of Eustath. is rejected by Spitzner, because verbs in αἰνώ and ἀνώ have always in H. a trans. signif. He has therefore adopted the reading of Aristarch. μελάνει δέ τε πόντος, sc. Ζεφύρος.

μέλας, μέλαινα, μέλαν, gen. μέλανος, μελαίνης, μέλανος, poet. form μεῖλας, 24, 79; in dat. compar. μελάντερος, 1) black, dark-coloured, dark, spoken not merely of actual black colour, but of what seems to the eye black, as αἷμα, οἶνος, ἔδωρ, γῆς, γαῖα, 2, 699; ἥπειρος, Od. 14, 97. 2) black, dark, dusky, ἔσπερος, Od. 1, 423; νύξ, Il. 8, 503. 3) Metaph. black, dark, gloomy, horrible, θάνατος, Il. 2, 834; Κῆρ, 2, 859; δδύναι, 4, 117. Neut. as subst. τὸ μέλαν δρύος, poet. μελάνδρουν, the heart, the marrow of the oak, Od. 14, 12. [cf. Jahrb. Jahn und K. p. 272.]

Μέλας, ἀνος, ὁ, son of Portheus, brother of Ceneus, 14, 117.

Μέλας πόντος, ὁ, Ep. Μείλας π., 24, 79. The Schol. in part understand by this the black day (also called ὁ Καρδία-νός πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne, Bothe. From the connexion it appears more correct with Wolf and Voss to take μεῖλας as an appell., since the poet seems to have no particular point in view

μέλδω, to melt (trans.), to dissolve, mid. μέλδομαι, to become melted, to melt (intrans.) λέβης κνίσση μελδόμενος, a kettle melting with fat, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: κνίσσην μελδόμενος (act. for μέλδων), melting the fat; so also Voss, 21, 363.†

Μελέαγρος, ὁ (from μέλει and ἄγρα, who cares for the chase), son of Ceneus and Althæa, husband of Cleopatra; he collected heroes for slaying the Calydonian boar in Ætolia. Between the Curetes and Ætolians a strife arose touching the head and skin of the slain boar. As long as Meleager took part, the Ætolians were successful; when however he, in-

censed by the imprecations of his mother, withdrew, then the Curètes besieged Calydon itself. At, last, upon the prayer of his wife, he took part again in the contest, and repulsed the Curètes, 9, 541. see Ἀλθαία.

μελέδῃμα, ατος, τό, poet. (μελέδῃ), care, anxiety, always plur., 23, 62. μελεδήματα πατρός, anxieties about one's father, Od. 15, 8.

*μελεδών, ὄνος, ἡ = μελεδώνη, h. Ap. 532.

μελεδώνη, ἡ, poet. care, trouble, Od. 18, 517.†

μέλει, see μέλω.

μελείσσι, adv. (μέλος), limb by limb, 24, 409.† [Bothe and Nitzsch read διὰ μελείσσι for διαμελείσσι, Od. 9, 291.] μέλεος, ἐν, εον, idle, vain, unprofitable, αινος, 23, 795. ὁρμή, Od. 5, 416: inactive, 10, 480. Neut. as adv. vainly, 16, 836. 21, 473.

*μελετάω (μέλω), aor. 1 ἐμελέτησα, 1) to care. 2) to take care of, to practise, with accus. h. Merc. 557.

*Μέλας, ἦτος, ὁ, a river in Ionia near Smyrna, where H. is said to have been born, h. 8, 3. Ep. 4, 7.

μέλι, ιτος, τό, honey, 1, 249; vessels of honey and fat were placed upon the funeral piles, 23, 170. Od. 24, 68.

Μελίβουα, ἡ, a town in Magnesia (Thesaly), at Mount Othrys, 2, 717.

μελίγυρος, υ (γῆρυς), sweet-voiced, sweet-toned, ὄψ, Od. 12, 187.† αἰοδή, h. Ap. 519.

μελίη, ἡ, the ash, fraxinus excelsior, 13, 178. 16, 767. 2) the ashen shaft of a spear, and often the spear itself, 2, 543. Od. 14, 281.

μελιγδής, ἐς (ἡδύς), sweet as honey, honey-sweet, οἶνος, πυρός, often metaph. sweet, lovely, θυμός, 10, 495; νόστος, ὕπνος, Od. 11, 100. 19, 551.

μελίκρητος, ον, Ion. for μελίκρατος (κεράννυμι), mixed with honey; τὸ μελίκρητον, a honey mixture, a drink of milk and honey, which was presented to the souls of the dead and to the infernal deities, *Od. 10, 519. 11, 27.

μέλιμος, ἰνη, ἰνον, Ep. μελίλιμος (μελίη), ashen, made of ash, μέλιμος οὐδός, Od. 17, 339; in the Il. always μελίλιμος, as epith. of ἔγκος, δόρυ.

μέλισσα, ἡ (μέλι), a bee, 2, 87. Od. 13, 106.

Μελίτη, ἡ, daughter of Nereus and Doris, 18, 42. [2] a companion of Persephone, h. Cer. 419.]

*μελίτωμα, ατος, τό (μελιτώ), honey-cake, Batr. 39.

μελίφρων, ον (φρήν), by its sweetness delighting the soul, heart-refreshing, οἶνος, πυρός, σίτος, Il. and Od., metaph. ὕπνος, Il. 2, 34.

μέλω, only pres. and imperf. prim. signif. to consider, in eo esse, ut, an auxiliary verb, which for the most part stands with the infin. fut., more rarely with pres and aor. It must be ren-

dered, shall, will, should, would, must, may, according as it expresses the purpose of a man, or something dependent upon the will of another, or upon the condition of things: hence, 1) to will, to purpose, to design, to think, to be about to do, to indicate the human will. ἐμελλε διεξιμεναι πεδιόνδε, he was about to go out, 6, 393; ἐμελλε στρέφειναι ἐκ χώρης, he designed, was on the point of, going away, 6, 515. cf. 6, 52. 10, 336. Od. 11, 553 rarely with infin. pres. Il. 10, 454. Od. 6, 110. 19, 94; and aor. Il. 23, 773. 2) to be destined, to be about, a) According to the will of a deity or of fate: οὐ τελέσθαι ἐμελλε, it should not be, i. e. was not to be fulfilled, 2, 36. cf. Od. 2, 156. Il. 5, 686; with infin. pres. 17, 497; with infin. aor. ἐμελλε—λιτεσθαι, he was about to supplicate, 16, 46. b) According to human arrangement, 11, 700. c) According to the situation of things, 11, 22. Od. 6, 135; οὐκ ἄρ' ἐμελλες ἀνάγκιδος ἀνδρὸς ἐταίρους ἔδμεναι, it was to be [ἄρα = ut nunc apparet] no timid chief whose companions thou devouredst, &c. (ironical), Od. 9, 475. 3) to be obliged, must. a) According to right and duty: καὶ λίην σέγ' ἐμελλε κινήσθαι κατὰ ἔργα, vengeance was sure to overtake thee (could not but overtake thee), Od. 9, 477. b) According to probable consequence, i. e. may, might, must, sometimes to seem, οὕτω που Διὶ μέλλει φίλον εἶναι, thus it seemed pleasing to Zeus, Il. 2, 116. μέλω που ἀπέχθασθαι Διὶ, 21, 83. τὰ δὲ μέλλετ' ἀκούμεν, this you will have heard, 14, 125. μέλλεν ποτὲ οἶκος ἀφνειὸς ἔμμεναι, once the house may (or must) have been rich, Od. 1, 232. 4, 181; with infin. aor. 24, 46. Od. 14, 133. [So also πολλάκι που μέλλεις ἀρῆμεναι, you must or will often have prayed (of a probable inference), Od. 22, 322.] μέλος, εος, τό, a limb, always in the plur. Il. and Od. 2) an air, a melody, h. 18, 16.

μέλπηθρον, τό (μέλπω), diversion, play, sport. μέλπηθρα κυνῶν and κυσὶν γενέσθαι, to be a sport (refreshment, V.) of the dogs; spoken of the corpses of enemies, lying unburied, *13, 233. 17, 255. 18, 179.

μέλπω, 1) Prop. to sing, with dance and sports, to sing, to celebrate in song, Ἐκάεργον, 1, 474. 2) Mid. as depon. a) to sing, ἐμέλπετο θεῖος αἰοδὸς φορμίζων, 18, 604. Od. 4, 17. 13, 27. b) to sing and dance, to lead a choir of dancers, Il. 16, 182; Ἀρηί, to dance in honour of Arēs, i. e. to fight bravely. 7, 241.

μέλω, rarely personal, mly impersonal, pres. μέλει, μέλουσι, fut. μελήσει, perf. Ep. μέμηλα, part. μεμηλώς, mid. Ep. fut. μελήσεται, perf. mid. μέμβλεται, and pluperf. μέμβλετο, Ep. for μεμήληται, μεμήλητο, 1) Active. a) Personal, only one sing. to be an object of care, to lie on the heart, ἀνθρώποισι μέλω, I am prized amongst men, V., Od. 9, 20, cf.

Ἀργῷ πασιμέλουνσα, Od. 12, 70. 2) Impers. μέλει μοί τι. *it lies on my heart, it is an object of care to me, it is my concern.* The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. μέλουσιν μοι, they are objects of concern to me, 20, 21; μή τοι ταῦτα μελόντων, let not these things trouble thee, 18, 463; μελήσουσιν μοι ἵπποι, 5, 228; instead of the nom. we have also the infin. Od. 16, 465. Poet. is esp. α) Perf. and pluperf. with pres. signif. ἀνὴρ. ᾧ τόσσα μέμηλε, upon whom lie so many cases, Il. 2, 25. ἔργα, 2, 614. Od. 1, 151. The partic. perf. μεμηλώς has a person. signif., *caring for, addicted to, studious of*, with gen. πλούτου, πολέμου, Il. 5, 708. 13, 297; once also μεμηλας ταῦτα, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. μήτη τοι ἡγεμόνος γε ποθὴ μελέσθω, let not the desire for a guide trouble thee, Od. 10, 505. μελήσεται μοι ταῦτα, Il. 1, 523; often perf. μέμβλεται for μέλει, 19, 343; and μέμβλετο for μεμήλει, 21, 516. Od. 22, 12.

μεμακνία, see μηκάομαι.

μεμαστές, μεμασώς, see ΜΑΩ.

μέμβλωκα, see βλώσκω.

μέμβλεται and μέμβλετο, see μέλω.

μεμηκώς, see μηκάομαι.

μέμηλα, see μέλω.

μεμνήφω, see μμνήσκω.

Μέμων. ονος, ὁ, son of Tithonus and Eōs (Aurora), king of the Ethiopians; he came to the aid of Priam, after Hector's death; he slew Antilochus, Od. 4, 187, 188. According to Pind. Nem. 111, 63, he fell by Achilles.

μέμωνα, Ep. perf. with pres. signif. used only in the sing. *to desire ardently, to wish*; it is used in connexion with μέμαμεν, μέματε, etc., see ΜΑΩ.

μέμνκα, see μυκάομαι.

*μέμφομαι, depon. mid. *to blame, to chide*, Batr. 70.

μέν, a particle (originally=μήν, *truly*, i.e. in truth, indeed), used as conjunct. and adv. I) Conjunct. μέν in connexion with δέ unites different notions and clauses; μέν stands in the protasis, and indicates concession and admission, and points to the limitation expressed by δέ in the apodosis. The antithesis thus arising may be more or less strong. In the one case μέν—δέ may be translated by *indeed, but*; in the other, either not at all, or by *and only*. They are used. 1) In distributing according to place, time, number, order, and persons, Il. 1, 18. 54. 3, 114. ὁ μέν, ὁ δέ. *this, that*; cf. ὁ. ἡ. τό. τὰ μέν—πάν δέ. Il. 4, 110, 111; οἱ μέν—ἡμίσεες δέ, Od. 3, 153. 155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic (*anaphora*): περὶ μέν—περὶ δέ, Il. 1, 258. 3) The clauses related to each other by μέν and δέ are often widely separated by intervening clauses, 2, 494, and 511. 4) Also the protasis is doubled by μέν, μέν,

23, 311; mly however in H. μέν, μέν, introduces an apodosis with two members, 20, 41—47. 5) Instead of δέ may stand other adversative particles, ἀλλά, ἀδ, αὐτε, αὐτάρ, 2, 704. 1, 51. Od. 22, 5, 6; or copulative conjunctions are also introduced, τέ, καί, ἥδέ, Od. 22, 475. 6) Frequently the antithetic clause with δέ is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) μέν often stands in connexion with other particles: μέν ἄρα, μέν γάρ, μέν δὲ; in μέν τε, the τε indicates a more intimate connexion of the two members [an equal validity], Il. 5, 139. 21, 260; and without apodosis=μέν τοι, *but yet; but*, 4, 341. μέν τοι=certainty; *indeed*: often like μέν, *assuredly*, 8, 294. Od. 1, 275. 4, 157. II) Adv. Ep. and Ion. stands frequently in the original signif. instead of μήν, *truly, certainly, verily*, alone, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. 1, 440. 2, 145; frequently in connexion with other particles: ἢ μέν, οὐ μέν, καὶ μέν, ἀτὰρ μέν, etc., see μήν.

μενεαῖνω (μένος), aor. 1 ἐμενέηναι, 1) *to desire ardently, to wish continually, to long for*, absol. and often with infin. pres. and aor.; with infin. fut. only, 21, 176. Od. 21, 125. 2) *To having something in mind against any man (en vouloir), to be angry, to be incensed*, τινί, Il. 15, 504. Od. 1, 20; often absol., and ἐριδί μενεαίνειν, *to become angry in a strife*, Il. 19, 58. κτεινόμενος μενεαίνε, he was wrathful even in falling, 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word, 'he groaned out his spirit'.)

μενεδῆλιος, ον (δῆλιος), resisting an enemy, holding him at a stand, *brave, courageous*, *12, 247. 13, 228.

Μενέλαος, ὁ, son of Atreus, king of Lacedæmon, 7, 470. 2, 408. 581, seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spirit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, 17, 18, seq. After the Trojan war, he wandered about eight years before he reached home, Od. 4, 82, seq.

μενεπτόλεμος, ον, poet. (πόλεμος), *enduring in battle, brave, warlike*, epith. of heroes and of a nation, 2, 749.

Μενεπτόλεμος, ὁ, formerly incorrectly taken as a proper name in 13, 693.

μενεχάρμης, ον, ὁ, ἡ (χάρμη), *enduring in battle, courageous*, epith. of heroes and nations, *9, 529, and often.

μενέχαρμος=μενεχάρμης, 14, 376.†

Μενεσθεύς, ἦος, ὁ (μένω, σθένος), son of Petēus, commander of the Athenians, an excellent charioteer, 2, 552. 12, 331. 15, 331.

Μενέσθης, ους, ὁ, a Greek, slain by Hector, 5, 609

Μενέσθιος, ὁ, 1) son of Areithous, sovereign of Arnæ in Boeotia, slain by Paris, 7, 9. 2) son of the Spercheus, or Borus and Polydōra, a leader of the Myrmidons, 16, 173—178.

μενοεικής, ἐς (εἶκω), prop. *gratifying the desire*; hence: *sufficient, plentiful, abundant*, spoken of food and drink, δαίς, ἐδωδῆ, οἶνος, τάφος, 23, 29; also θήρη, λῆϊς, Od. and ὕλη, abundant wood, Il. 23, 139. 2) Generally: *agreeable, pleasing, wished for*, 9, 227. Od. 16, 429.

μενοινῶ (μένος), Ep. μενοινῶ, Ion. μενοινῶ, aor. 1 ἐμεοινῆσα, *to have in mind, to think, to consider, to wish, to will, τι, or with infin.* 10, 101. Od. 2, 36; and *τινί τι*, to purpose any thing against any man, κακά, Od. 11, 532. μενοίνεον (sc. κέ), εἰ τελέουσιν (fut.), they considered whether they should accomplish it, Il. 12, 59. [Bth. says: *deliberare et dubitare solent*; but Schol. προεθυμοῦντο (not supplying κε) and so Cowper and Voss.]

μενοινῶ, Ep. for μενοινῶ, q. v.
Μενουτιάδης, ου [also εω, 18, 93], ὁ, son of Menœtius = Patroclus, Il.

Μενότιος, ὁ, son of Actor, father of Patroclus, an Argonaut, 11, 765. 16, 14, 23, 85, seq

μένος, εος, τό (μένω), prop. *perseverance in a thing*, hence 1) any vehement manifestation of spirit, and particularly a) *impetuosity, fierceness, rage, anger*, 1, 103. 9, 679; espily *warlike spirit, bravery*. μένος ἀνδρῶν, 2, 387; also plur. μένεα πνέοντες, the courage-breathing, 2, 536. 11, 508; connected with θυμός, ἀλκή, θάρσος, 5, 2. 470. 9, 706. b) *desire, longing, wish, purpose*, 13, 634; also plur. 8, 361. 2) *animation, life, vigour*, since this manifests itself in ardent desires, 3, 294; hence ψυχή τε μένος τε, life and strength, 5, 296. 8, 123. 3) *strength, force, power of body*, as a manifestation of a resolute will: to bear strength of hands against one another, 5, 506; thus also μένος καὶ χεῖρες, 6, 502. μένος καὶ νύϊα, 6, 27. d) Of animals, 17, 20. Od. 3, 450. c) Of inanimate things: of the spear, Il. 13, 444; of the wind, 5, 524; of fire, Od. 11, 220; of the sun, Il. 23, 190; of streams, 12, 18. 4) It is often used periphrastically, as βίη, ἴς. μένος Ἀτρεΐδαι, 11, 268. ἱερὸν μένος Ἀλκινόοιο, the blessed strength (Nitzsch), Od. 7, 167.

Μέντις, ου, ὁ, 1) leader of the Kikōnes (Ciconians), 17, 73. 2) king of the Taphians, a friend of Odysseus (Ulysses) in Ithaca, under whose form Athênê came to Telemachus, Od. 1, 105. 180.

μέντοι, Od. 4, 157, ed. Wolf; better separate, see μέν.

Μέντωρ, ορος, ὁ, 1) father of Imbrus, 13, 171. 2) son of Alcimus, an intimate friend of Odysseus (Ulysses) in Ithaca, to whom, on his departure, he entrusted his domestic affairs. Athênê assumed

his form when she accompanied Telemachus to Pylos, Od. 2, 225. 4, 654. 17, 68.

μένω, poet. μέμνω, fut. Ep. μενέω for μενῶ, aor. 1 ἐμείνω, 1) Intrans. *to remain, to abide*; espily a) In battle: *to maintain one's ground, to remain firm*, with τλήναι. b) Generally, *to remain, to continue*, to abide, αἶθι, αὐτόθι, 3, 291. 14, 119; with prep. ἀπό τινος, παρὰ τινι, etc., spoken of inanimate things: *to remain standing*, 17, 434. c) *to wait*, with accus. and infin. 4, 247. μένον δ' ἐπὶ ἔσπερον ἐλθεῖν, they waited till the evening came on. Od. 1, 422; or εἰσέκε with subj., Il. 9, 45. 2) Transit. with accus. *to await, to wait for*, espily spoken of an attacking enemy: *to resist, to withstand, to stand against*, τινά, Il.; δόρυ, Il. 13, 830; spoken of beasts and lifeless things, 13, 472. 15, 620. b) Generally, *to wait for, to await*, ἦω, 11, 723; τινά, 20, 480. Od. 4, 847. (The perf. 2 μέμωνα belongs in signif. to μέμωα, see ΜΑΩ.)

Μένων. ωνος, ὁ, a Trojan, 12, 93.

*Μερίδαρπαξ, αγος, ὁ (ἀρπαξ), *Crumb-snatcher*, name of a mouse in Batr. 265.

*μερίζω (μέρος), perf. pass. μεμέρισμαι, *to divide*, Batr. 61.

*μέριμνα, ἡ, *care, solicitude, anxiety*, h. Merc. 44. 160. (From μερίς, μερίζω.) μέρμερος, ου, poet. (from μέριμνα, Hes. poet. = μέριμνα), *exciting care, causing trouble*, spoken of actions: *wearisome, difficult, terrible, dreadful*, spoken only of warlike deeds, in the plur. μέρμερα ἔργα, 8, 453; and μέρμερα alone, *10, 48. 11, 502.

Μερμερίδης, αο, ὁ, son of Mermerus = Ilus, Od. 1, 259.

Μέρμερος, ὁ, 1) a Mysian, slain by Antilochus, 14, 513. 2) father of Ilus, Od.

μερμηρίζω (μέρμερος), aor. 1 Ep. μερμηρίξα, 1) Intrans. *to be anxious, to be troubled, to revolve anxiously in the mind, to ponder*; espily δόξα and διάνοιξα, *to be irresolute, to be doubtful, to hesitate between two courses, to delay*, Od. 16, 73. Il. 1, 159. 8, 167. There follows it ὥς, 2, 3; ὅπως, 14, 159. Od. 20, 8; often ἡ—ἡ, whether—or, Il. 5, 672. 10, 503; also infin. ἐλθεῖν ἥδ' πνέσθαι, Od. 10, 152. 438. 24, 235; περὶ τινος, Il. 20, 17. 2) Trans. with accus. *to devise, to plot, to resolve upon*, δόλον, Od. 2, 93; πολλά, Od. 1, 427; φόνον τινί, Od. 2, 325. 19, 52.

μέριμς, ἴθος, ἡ (prob. from εἶρω), a bond, a cord, a rope, Od. 20, 23.†

*μέρος, εος, τό, a part, a share. κατὰ μέρος, each in his part, h. Merc. 53.

μέροψ, ονος, ὁ (μέρομαι, ὀψ), *endowed with (articulate) speech, discoursing, speaking*, epith. of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds, 1, 250. 9, 340. Od. 20, 49. (Voss, 'the speaking tribes of men,' but in h. Cer. 'any-toned,' or speaking many tongues.)

*Μέρορες, οί, the ancient name of the

Inhabitants of the island Cos, derived from a King Merops, h. Ap. 42.

Μέρονψ, ονος, ὁ, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphibius, 2, 831. 11, 329.

μεσαιπόλιος, ον, poet. (πολιός), *half-grey*, beginning to be grey, epith. of Idomeneus [with age half-grey, Cp.], who was approaching old age, 13, 361.†

Μεσαύλιος, ὁ (having charge of the cattle-yard), a slave of Eumæus in Ithaca, Od. 14, 449. 455.

μέσσυλος, ὁ, Ep. μέσσυλος (or τὸ μέσσυλον) (αὐλή), the court-yard, between the out-buildings in the court; also a shepherd's or herdsman's dwelling, 24, 29; espily the yard for cattle, 11, 548. Od. 10, 435; always Ep. form.

μεσηγύ, adv. Ep. μεσηγύ, before a vowel or to form a position μεσηγύς. 1) in the midst, between, rarely without cases, 11, 573. 23, 521. b) With gen. between, 5, 41. Od. 4, 845. 2) Of time: in the mean time, Od. 7, 195. τὸ μεσηγύ ἡματος, the half of the day, h. Ap. 108.

μεσῆς, εσσα, εν, poet. (μέσος), in the midst, middle, 12, 269.†

Μέσθλιος, ον [not οὖς], ὁ, son of Pylæmenes and of the nymph Gygea, leader of the Mæonians, 2, 864. 17, 216.

μεσόδμη, ἡ (for μεσόδμη from δέμω), prop. the intermediate work, or juncture of two beams, hence 1) the transverse beam in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) a depression or recess in the wall between the pillars (intercolumnia), according to Aristarch. = μεσόστυλα, or the space between the beams in the ceiling, Voss, *Od. 19, 37. 20, 354.

*μεσόμεφαλος, ον, in the middle of the navel; hence subst. τὸ μεσόμεφαλον, the middle; according to the Schol. the lamp-cover, Batr. 129.

μέσον, τό, Ep. μέσσον, neut. of μέσος, q. v.

μεσοπαγῆς, ἐς, see μεσοπαλῆς.

μεσοπαλῆς, ἐς, Ep. μεσοπαλῆς (πάλω), hurled by the middle. μεσοπαλῆς ἔθηκε κατ' ὀχθῆς μέλιλον ἔγχος, he fixed in the shore his ashen spear hurled by the middle, V. Il. 21, 172.† Eustath. [Ddd.] and others read μεσοπαγῆς, infixed to the middle (mid-length deep stood plunged the ashen beam, Cp.). Aristarch. prefers μεσοπαλῆς, because this word indicates greater force in the cast. [Db. vibrating from the centre upwards.]

μέσος, η, ον, Ep. μέσσος (according to the necessity of the metre), 1) middle, in the midst, spoken of space: βάλεν αὐχένα μέσσον, he smote the neck in the midst, 5, 657; μέσῃ ἀλί, in the midst of the sea, Od. 4, 844. b) Of time: μέσον ἡμαρ, mid-day, Il. 21, 111. 2) Freq. τὸ μέσον, the middle, as subst. often ἐς μέσον, 4, 79. ἐν μέσῳ, 3, 69, and μέσῳ, 4, 444. κατὰ μέσον, into the

midst, 5, 8; with gen. 9, 87. Od. 11, 157; metaph. ἐς μέσον ἀμφοτέροις δικάζειν, to administer justice equally to both (impartially), Schol. ἐξ ἴσου, Il. 23, 574. Neut. μέσον, as adv. 12, 167.

μέσσοτος, η, ον, Ep. for μέσσοτος. ἐν μεσσάτῳ, in the midst, *8, 223. 11, 6. (Perhaps an old superl., see Rost, Gram. p. 402.)

μέσσυλος, ὁ, Ep. for μέσσυλος, q. v. Μέσση, ἡ, a town and port in Laconia, near Tænarus, now Massa, 2, 582. Paus. 3, 25.

Μεσσηῆς, ἴδος, ἡ, a fountain in Hellas, in Thessaly, cf. Strab. XIII. p. 431. Il. 6, 457.

Μεσσηνή, ἡ, a small district about Phæræ in the later Messenia, where Odysseus (Ulysses) visited Orsilochus, Od. 21, 15. A town Messenê was not known to H.

Μεσσηνίος, η, ον, Messenian, subst. the Messenians, Od. 21, 18.

μεσσηγύ, poet. for μεσηγύ.

μεσοπαλῆς, ἐς, Ep. for μεσοπαλῆς.

μέσσοτος, Ep. for μέσσοτος.

*μεστός, ἡ, ὄν, full, Ep. 15, 5.

μέσφα, poet. adv. = μέχρι, till, until, ἡούς, 8, 508.†

μετά, 1) Prep. with gen. dat. and accus.; primary signif. with. 1) With gen. indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as μετά and σύν with dat.), but an intimate and active union: with, between, amongst, 13, 700. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. a) To indicate a union in place, mly with plur., with, amongst, between. μετ' ἀθανάτοισι, μετά Τρώεσσι; again, μετά χειρῶν, ποσσὶ, between the hands; μετά φρεσίν, in the mind. b) To indicate concomitancy: μετὰ πνοῇς ἀνέμοιο, like ἄμα, with the blasts of wind, i. e. fleet as the wind, Od. 2, 148. c) Rarely to indicate approach: ἀρχὸν μετ' ἀμφοτέροισιν ὅπασσα, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224.

3) With accus. a) Spoken of space: a) To indicate direction or motion: into the midst of, amongst. ἐκέσθαι μετ' αὐτοῦς, Il. 3, 264. ἐκέσθαι μετά Τρώας καὶ Ἀχαιοῦς, 17, 458. βάλλειν τινα μετ' ἐρίδας καὶ νεΐκεα, into the midst of contention, 2, 376; and generally, to indicate direction to a person or thing: το, towards, after [in this sense of a somewhat strengthened πρὸς it is poet.]. βῆναι μετά Νέστορα, 10, 73; but also in a hostile signif.: βῆναι μετά τινα, to pursue any man, 5, 152; in like manner, ὁρμᾶσθαι μετά τινα, 17, 605; and generally spoken of following: behind, after. μῆλα ἔσπετο μετά κτῆλον, 13, 492; metaph. spoken of worth or rank: according to, after, secundum, 2, 674. b) Also to indicate co-existence, with verbs of rest, as with dat. μετά πληθύν, amongst the multitude, 2, 143. Od. 4, 652. b) Spoken of time, to indicate

subsequence: *after*, II. 8, 261. 18, 96. 23, 27. *μετὰ κλέος*, *after the news, report*, II, 227. *μετὰ ταῦτα*, *h. Merc. 126*; often with partic. *μετὰ Πάτροκλον θανόντα*, 24, 575. c) Spoken of cause, manner, etc. α) To indicate the object: *for, after*, 7, 418. *ιέναι μετὰ δόρυ*, to go to bring a spear, 13, 247. *βῆναι μετὰ πατρός ἀκούην*, to go in quest of intelligence from a father, Od. 2, 308. β) To indicate suitability: *according to, after*. *μετὰ σὺν κῆρ*, II. 15, 52. Od. 8, 583. II) Adv. without cases, 1) *together, moreover, besides*, 2, 446. 2) *behind, hereafter*, of space and of time, 23, 133. Od. 15, 400. Frequently it is separated from the verb by tmesis. III) In composition, it has, in addition to the definitions already given, this, that it indicates a change from one condition to another.

μέτα, with anastrophe for *μετέ*, 1) When it follows the subst. 13, 308. 2) For *μέτεστι*, Od. 21, 93.

μεταβαίνω (βαίνω), *μεταβήσομαι*, aor. *μετέβην*, perf. *μεταβέβηκα*, to go *elsewhere, to go over*. 1) Spoken of the stars: *μετὰ δ' ἄστροα βεβήκει*, the stars had gone over, viz. *had traversed the mid sky* (Cp.), Od. 12, 312. 14, 483. 2) Spoken of singers: *to go over from one subject to another, to proceed*, *Od. 8, 492; with *ἐς τι*, h. 8, 9.

μεταβάλλω (βάλλω), aor. 2 *μεταβαλὼν* only in tmesis, to cast around, hence to turn around; *ὠντα*, to turn the backs (in flight), 8, 94.†

μεταβουλεύω (βουλεύω), to change a resolution, to alter one's mind, *μετεβούλευσαν*, Od. 5, 286.†

μετάγγελος, ὁ (ἄγγελος), one who bears intelligence from one to another, a *mes-senger* [internuncius], *15, 144. 23, 199. In 15, 144, Wolf reads *μετ' ἄγγελος*.

μεταδαινύμαι, mid. (δαίνυμαι), fut. *μεταδαισώμαι*, to eat with, to feast with; *ἱρῶν*, to participate in the sacrificial feast, 23, 207; *τινί*, with any one, 22, 498. Od. 18, 48.

μεταδήμιος, η, ον (δήμιος), existing amongst the people. *κακὸν μεταδήμιον*, evil amongst the people, Od. 13, 46; spoken of an individual: *domestic, native*, at home, *Od. 8, 293.

μεταδόρπιος, ον (δόρπον), in the midst of or during supper, Od. 4, 194.†

μεταδρομάδην, adv. *running after, pursuing*, 5, 80.†

μεταίξω, poet. for *μεθίξω* (ἴξω), to seat oneself with, Od. 16, 362.†

μεταίσσω (αἰσσω), partic. aor. *μεταίσας*, to leap after, to pursue, to rush after, only absol. in the partic. aor. 15, 398. Od. 17, 236.

μετακιάθω, Ep. (κιάθω), only imperf. *μετεκιάθων*, 1) to go after, 11, 52; in a hostile signif. *to pursue*, *τινά*, 16, 685. 18, 581. 2) to go to some other place, to visit; *τινά*, any man, Od. 1, 22: *πεδίον*, to reach the plain, II. 11, 714.

μετακλαίω, to weep after, to deplore, 11, 764.†

μετακλίνω (κλίνω), aor. pass. *μετεκλίνθην*, to bend to another quarter. *πολέμοιο μετακλινθέντος*, when the battle has turned, i. e. is yielding, 11, 509.†

μεταλήγω (λήγω), Ep. aor. 1 optat. *μεταλήξετε*, partic. *μεταλήξας*, to cease, to desist from; with gen. *χόλοιω*, from anger, *9, 157. 261. h. Cer. 340.

μεταλλάω (μετ' ἄλλα), aor. 1 *μετάλλαγα*, prop. to search after other things, hence 1) to search after, to seek after, to inform oneself about, with accus. *τινά* or *τι*, 10, 125. Od. 3, 243. 2) to inquire for, to ask after; *τινά*, any man, and *τινά τι*, to ask a man about any thing, II. 3, 177. Od. 1, 231; also *ἀμφί τι*, Od. 17, 554. [Herm. Op. vii. 141, is dissatisfied with Buttmann's explanation, Lex. 412.]

μεταλλήγω Ep. for *μεταλήγω*.

μετάλμενος, partic. aor. 2 from *μεθάλλομαι*.

μεταμάζιος, ον (μαζός), between the breasts; *στήθος*, the middle of the breast, 5, 19.†

**μεταμέλπομαι*, mid. (μέλω), to sing or dance amongst, with dat. h. Ap. 197.

μεταμίγνυμι (μίγνυμι), Ep. *μεταμίσγω*, fut. *μεταμίξω*, to mix with, to mingle amongst, *τί*, Od. 18, 310; *τινί τι*, *Od. 22, 221.

μεταμώλιος, ον = *μεταμώλιος*.

μεταμώλιος, ον, poet. (ἄνεμος), prop. with the wind, i. e. idle, vain, profitless, *νῆματα*, Od. 2, 93. πάντα *μεταμώνια* τίθε-
ναι, to render all vain, II. 4, 363; *μεταμώνια βάσειν*, to prate idly, Od. 18, 332. (Wolf has *μεταμώλιος* for *μεταμώλιος*, after the best MSS.)

μετανάστυς, ον, ὁ (ναίω), one who goes from one place to another, a stranger, a settler, a new-comer, *9, 648. 16, 59.

Μετάνειρα, ἡ, wife of Celeus, mother of Demophon, h. Cer. 161. 206.

μετανίσσομαι, poet. (νίσσομαι), to go over, to go to the other side, spoken of Helios: *μετενίσσεται βουλυντόνδε*, Helios went to the unyoking of oxen, i. e. descended to his setting, 16, 779. Od. 9, 58.

**μετάνοια*, ἡ (νοέω), a change of mind, repentance, Batr. 10.

μεταξύ, adv. (μετά), in the midst, 1, 156.†

μεταπαύομαι, mid. (παύω), to cease in the midst, to take rest, 17, 373.†

μεταπανσώλη, ἡ (πᾶν), intermediate rest, refreshment, πολέμοιο, 19, 201. According to Heyne and Nägelsb. ad II. 2, 386, to be written *μετὰ πανσώλη*.

μεταπρεπής, ἐς, poet. (πρέπω), distinguished amongst; with dat. *ἀθανάτοισιν*, amongst immortals, 18, 370.†

μεταπρέπω, poet. (πρέπω), to distinguish oneself, to be eminent amongst; with dat. of pers. *ἡρώεσσιν*, amongst the heroes, II. and Od.; with dat. of the thing, *γαστέρι*, Od. 18, 2. δ) With double dat.

ἔγχεϊ Τρώεσσι, with the spear amongst the Trojans, Il. 16, 835; πλοῦτῳ Μυρμιδόνεσσιν, 16, 596; and with infin. 16, 194.

*μεταρίθμιος, *ον* (ἀριθμός), belonging with the number, *counted with*, with dat. h 25, 6.

μετασσεύομαι (σεύομαι), μετασσεύομαι, aor. sync. μετέσσυτο, 1) *to hasten after, to follow swiftly*, 6, 296. 2) *to hasten*, absol. and with accus. ποιμένα λαών, *23, 389.

μετασπόμενος, μετασπών, see μεθέπω. μέτασαι, αἱ, lambs which are born between early ones (πρόγονοι) and the late ones (ἔρσαι), *later-born* (or *middle-aged*) lambs, Od. 9, 221.† (From μετά, as περισσός from περί, see Thiersch, Gram. § 200, 11.)

μετασσεύομαι, Ep. for μετασεύομαι.

μεταστένω (στένω), *to sigh over, to lament* ἄπην, Od. 4, 261.†

μεταστοίχι, adv. (στοῦχος), *along in a row*, *23, 358, 757.

μεταστρέφω (στρέφω), fut. ψω, aor. 1 μετέστρεψα, aor. pass. μετεστρέφην, 1) Act. *to turn about, to turn around, to turn*, ἦτορ ἐκ χόλου, 10, 107. νόον μετά σὺν κῆρ, to turn the mind to thy desire, 15, 52. b) Intrans. *to turn about*, i. e. to retreat, 15, 203; *to turn about*, i. e. to requite, Od. 2, 67. 2) Pass. and mid. *to turn oneself about, to turn*, both to and from an enemy; only partec. aor. pass. Il. 11, 595.

μετατίθημι (τίθημι), aor. 1 μετέθηκα, *to put between or in the midst*; κέλαδον, *to excite a tumult*, Od. 18, 402.†

μετατρέπομαι, mid. (τρέπω), aor. 2 mid. μετετραπόμην, *to turn oneself around*, absol. in tmesis, 1, 199. b) Metaph. *to turn oneself to, to attend to*, τινός, *1, 160, 9, 630, 12, 238.

μετατροπαλίζομαι, depon. mid. poet. = μετατρέπομαι, *to turn oneself around, to turn* (intrans.) *espily for flight*, 20, 190.† μεταυδάω (αὐδάω), mly imperf. μετηυδα and μετηυδων, prop. *to speak in the midst* of several, then *to speak to any one*; always with dat. plur. ἔπεα Τρώεσσι, πάσιν, 8, 496. Od. 12, 153.

μετάφημι (φημί), aor. 2 μετέειπον, 1) *to speak amongst or to several, to discourse*, always with dat. plur. 2, 411. Od. 4, 660. [Once with accus., Il. 2, 795, where, however, the var. lec. προσέφη is, according to Ameis, to be preferred.]

μεταφράσσομαι, mid. (φράσσομαι), fut. μεταφράσσομαι, *to consider upon, to meditate*, τί, 1, 140.†

μετάφρενον, τό (φρήν), *the back*, espily the part between the shoulders, which lies above the diaphragm, 5, 40. Od. 8, 528; also plur. Il. 12, 428.

μεταφωνέω (φωνέω), *to speak amongst or to several*; with dat. plur. τοῖσι, amongst them, 7, 384. Od. 8, 201.

μετάσι, Ep. for μέτεσι, see μέτεμι.

1. μέτεμι (εἰμι), pres. subj. Ep. μετῶ and μετέω for μετώ, infin. μετέμ-

μεναι for μετεῖναι, fut. μετέσσομαι, *to be amongst*; with dat. ἀθανάτοισι, *to be amongst the immortals*, 3, 109, and Od. 15, 251; absol. *to be in the midst, to intervene*, spoken of time, Il. 2, 386.

II. μέτεμι (εἰμι), partec. aor. 1 mid. Ep. μετεισάμενος, 1) *to go after, to go behind*, 6, 341. 2) *to go to*; πόλεμονδε, *to the battle*, 13, 298. Mid. aor. *to go into the midst, to penetrate*, 13, 90. 17, 285.

μετέειπον, Ep. μετέειπον (εἶπον), aor. of μετάφημι, *to speak amongst or to several*, with dat. 1, 73, and absol.

μετεισάμενος see μέτεμι.

μετέω, Ep. for μετώ, subj. from μέτεμι, *to be in the midst*.

μετέμμεναι, see μέτεμι I.

μετέπειτα (ἐπειτα), *afterwards, hereafter*, 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (έρχομαι), μετ-ελεύσομαι, aor. 1 μετήλθον, mly partec. μετελθών, 1) *to come or go into the midst, or to*, absol., 4, 539. 5, 456. 13, 127. Od. 1, 239. a) With dat. *to come amongst*, υπερφίλοισι, Od. 1, 134. κούρησιν, Od. 6, 222; *espily in a hostile signif. to rush upon*, Il. 16, 487. Od. 6, 132. 2) With accus. *to go after* any man, i. e. a) *to go to any man in order to call him*, Πάριν, Il. 6, 280; absol. *to follow*, 21, 422; or τί, any thing, in order to obtain it; πατρός κλέος, *to go in quest of intelligence concerning one's father*, Od. 3, 83; ἔργα, *to visit the works* (of servants), *to inspect them*, Od. 16, 314. Metaph. *to go after a matter of business*, i. e. *to attend to it*, ἔργα, Il. 5, 429. b) Spoken of a place: πόλινδε, *to go to the city*, 6, 86.

μετέσσυτο, see μετασσεύομαι.

μετέω, see μέτεμι.

μετήροπος, *ον*, poet. for μετέρωπος (ἄωραι), *suspended in the air, aloft, in the air*, 8, 26; ἄρματα αἶψασκε μετήροα, the chariots sprang into the air, 23, 369. 2) Metaph. *wavering, uncertain*, h. Merc. 488.

μετοιχομαι, depon. mid. (οἰχομαι), *to go into the midst, ἀνὰ ἄστυ*, *to go through the city*, Od. 8, 7. 2) With accus. *to go after* any man, *to overtake him*, Il. 10, 111. Od. 8, 47; absol. *to accompany*, Od. 19, 24; in a hostile signif. *to rush upon, to attack*, τινά, Il. 5, 148.

μετοκλάζω (οκλάζω), *to crouch down and keep shifting one's posture* (of a cowardly soldier in ambush), 13, 281.†

μετόπισθε, before a vowel μετόπισθεν, adv. (οπισθεν), 1) Spoken of place: *behind, behind the back, backwards*, with gen. *behind*, 9, 504. Od. 9, 539. 2) Spoken of time: *after, behind*, παῖδες μετόπισθε λελειμένοι, the children left behind, Il. 24, 687.

μετοχλίζω (δχλίζω), aor. 1 optat. 3 sing. μετοχλίσσειε, Ep. for μετοχλίσσειε, *to remove by levers or by force*, λέγος, Od. 23, 188; δχῆτας, *to thrust away the bars*, Il. 24, 567.

μετρέω (μέτρον); aor. 1 ἐμέτρησα, *to measure*; hence poet. πέλαγος, *to measure the sea*, i. e. *to navigate*, to sail over, Od. 3, 179.†

μέτρον, τό, *a measure*. 1) the instrument for measuring, *a measure*, 12, 422. 2) Espl. a measuring vessel for liquids and dry goods, οἶνον, 7, 471. 23, 268. ἀλφίτον, Od. 2, 355. (How much it held is not known.) 3) *that which is measured*, i. e. *space, length*, μέτρα κελεύθου, Od. 4, 389. 10, 539. ὄρμον μέτρον ἰκίσθαι, *the space of the harbour*, Od. 13, 101; metaph. μέτρον ἡβης, *the full measure of youth*, i. e. *the bloom of life*, Il. 11, 225. Od. 11, 317.

μετώπιον, τό = μέτωπον, *the forehead*, *11, 95. 16, 739; prop. neut. of the adj. μετώπιος.

μέτωπον, τό (ὦψ), *the forehead*, mly of men, plur., Od. 6, 107; once of a horse, Il. 23, 454. 2) Metaph. *the front*, *the fore-part*, κόρυθος, 16, 70.

μεῦ, Ion. for μου, see ἐγώ.

μέχρι, poet. before vowel μέχρις, prep. with gen. *until, as far as*. 1) Spoken of place: θαλάσσης, 13, 143. 2) Of time: τέο μέχρις; till when, how long? 24, 128.

μή, adv. and conj. *not, that not*. 1) Adv. *μή, not*; it never denies independently and directly (cf. οὐ), but always indirectly, and in reference to a preced. representation. It is found, therefore, only in a really dependent denial, or in one conceived of as dependent; and esply in such main and subordinate clauses as express a wish, will, command, a case or condition, a fear or anxiety. (The same holds true of the compounds: μηδέ, μηδεῖς, etc.) A) In main clauses: 1) In such as express a command, the act of forbidding or warning, where mly the imperat. pres. stands, 1, 32, 363; or instead of it the infin., 7, 413. 17, 501; or the subj. aor. μή δὴ με ἔλωρ ἑάσσης κείσθαι, *do not, do not let me lie as a prey* [*hoc tantum te rogo . . . ne*], 5, 684; often with an implied threat, μή σε παρὰ νηυσὶ κικεύω, *let me not meet thee at the ships*, 1, 26. 21, 563. Rare and mly Ep. is the imperat. aor. 4, 410. Od. 16, 301; and the fut., 15, 115. 2) In sentences expressing a wish, either with the optat. or the indic. histor. tens.: μή τοῦτο φίλον Διὶ πατρὶ γένοιτο! *may this not please father Zeus!* Od. 7, 316. μή ὄφελος λίσσασθαι, *would that thou hadst not supplicated*, Il. 9, 698. 22, 481; also with infin. μή πρὶν ἐπ' ἥελιον δύναι, 2, 413. 3) In sentences which contain an exhortation with the subj. μή ἵσμεν for ἴσμεν, *let us not go*, Il. and Od. 4) In oaths, sometimes instead of the direct negative οὐ, Il. 10, 330. B) In subordinate clauses: 1) In all clauses expressing design or a condition; therefore with the conjunct. ἵνα, ὥς, ὅπως, ὅρα, εἰ, ἥν, etc. On the construct. see these conjunct. (οὐ stands only when

the negation is limited to a single word, 24, 296.). 2) With infin. only in dependent discourse in H.: οὐνοῦ, μή μὲν ἔκον τὸ ἐμὸν δόλω ἄρμα πεδῆσαι, *swear to me, that thou didst not wittingly by craft obstruct my chariot*, 23, 585. cf. 19, 261. 1) Conjunct. *that not*: 1) After the primary tenses or an aor. with pres. signif. with subjunct., 1, 522. 17, 17; after a historical tense with optat., 10, 468. 2) After verbs to fear, to avoid, to beware, to prevent, etc., μή like the Lat. *ne* signifies *that*: δεῖδω μή τὸ χθίζον ἀποστήσωνται Ἀχαιοὶ χρεός, *I fear that the Greeks will pay yesterday's debt*, 13, 745. cf. 1, 553. 14, 261; after ἰδεῖν, to take heed, 10, 98. Such clauses with μή are often elliptical, so that δέδοικα or φοβοῦμαι must be supplied before them (cf. A 1), μῆτι χολωσάμενος ῥέξη κακὸν υἱας Ἀχαιῶν, *that in anger he may inflict some evil upon the sons of the Achaeans*, 2, 195. 5, 487. 17, 93. b) If οὐ is added, it is thereby shown that the apprehended event will not ensue. μή νύ τοι οὐ χραίσμη, *lest haply it should avail thee nothing*, 1, 28. μή οὗτις, 10, 39. μή with indicat., Od. 5, 300, is to be taken as an interrogative particle. III) An interrogative particle: μή as such stands, 1) In a direct question, when a negative answer is expected: ἡ μή ποῦ τινα δυσμενέων φάσθ' ἔμμεναν ἀνδράν, *you did not surely suppose it to be one of the enemy*, Od. 6, 200. cf. Od. 9, 405. 2) In an indirect question: *whether not*, after ἰδεῖν, φράσασθαι, mly with subjunct. and optat., Il. 10, 98. 101. 15, 164. Od. 24, 291; rarely with the indicat. when a man is convinced that the apprehended act will happen or is true: δεῖδω, μή δὴ πάντα θεὰ νεμερτέα εἶλεν, *I have my fears whether the goddess did not speak all things truly*, Od. 5, 300.

μηδέ, adv. connects two clauses, prop. adversatively: *but not*, 4, 302. 10, 37. mly merely annexing: *also not, and not*, 2, 260. Od. 4, 752. 2) *also not, not even*, and repeated for the sake of emphasis, 6, 38. 10, 239. 2) Doubled μηδέ, μηδέ, *neither, nor*, 4, 303.

Μηδείδης, ου, ὁ, h. Bacch. 6, 43. ed. Wolf, after the conjec. of Barnes for μή δεῖδεν, the name of a pilot. Herm. amends: νῆ' ἥδη, which Frank has adopted.

μηδεῖς, μηδεμία, μηδέν (μηδὲ and εἰς), *no one, none*, in H. μηδέν, 18, 500.†

Μηδεσικάστη, ἡ (adorned with wisdom), daughter of Priam, wife of Imbrius, 13, 173.

μήδομαι, δ-pon. mid. (μήδος), fut. μῆσομαι, aor. ἐμῆσάμην, *to have in mind*, like *parare*, not merely to devise, but also to execute: hence, 1) Absol. *to devise, counsel*, 2, 380. 2) *to devise, to plot, to prepare*, τί, Od. 5, 173. νόστον, Od. 3, 160. κακά, Od. 3, 166. τί τινα, Od. 5, 189. κακά τινα, Il. 6, 157. 7, 478. δλεθρόν τινα, Od. 3, 249. 9, 92; also with

double accus. κατὰ Ἀχαιοὺς, against the Greeks, Il. 10, 52. ἔργον Ἀχαιοῦς, Od. 21, 426.

μῆδος, εὖς, τό, 1) *resolution, counsel, purpose, plan*, always in the plur., 2, 340. Od. 2, 38. μάχης ἡμετέρας, our plans or efforts in this battle, Il. 15, 467; sometimes in the abstract signif. *prudence, cunning*, Od. 13, 89. 19, 353. 2) Plur. *the male pudenda*, Od. 6, 129. 18, 67. 87. 22, 476.

Μηθώνη, ἡ, Ep. for Μεθώνη, a town in Magnesia (Thessaly), near Melibœa, 2, 716.

μακάομαι, depon. mid. Ep. aor. partcp. μακῶν, perf. μέμηκα, with pres. signif. partcp. μεμηκώς, fem. shortened μεμᾶ-κνῖα, 4, 435; from the perf. as a new poet. imperat. ἐμέμηκον, Od. 9, 439. 1) A word imitating the cry of sheep, *to bleat*, 4, 435. Od.; spoken of deer and hares, *to cry*, Il. 10, 362. 2) The partcp. μακῶν is found only in the construction: καὶ δ' ἔπειτ' ἐν κονίῃσι μακῶν, he sank screaming or crying in the dust, spoken of animals, 16, 469; and once of a man, Od. 18, 98.

μηκάς, ἄδος, ἡ (ΜΑΚΩ), *bleating*, epith. of goats, 11, 333. Od. 9, 124.

μηκέτι, adv. (ἐτι), *no more, no longer, no further*, 2, 259. Od. 3, 240.

Μηκιστεύς, ἦος, ὁ, 1) son of Talaus, brother of Adrastus, father of Euryalus; he took part in the Theban war, 2, 566. 2) son of Echius, a companion of Teucer, slain by Polydamas, 8, 333. 15, 339; accus. Μηκιστή.

Μηκιστιάδης, ου, ὁ, son of Mekisteus = Euryalus, 6, 28.

μήκιστος, η, ον (μήκος), superl. of μακρός, *the longest*, neut. sing. and plur. as adv. μήκιστα, *at the furthest, finally, at last*, Od. 5, 299. 465. h. Cer. 259.

μήκος, εὖς, τό, length, Od. 9, 324; tallness, height (of stature), *Od. 11, 312. 20, 71.

μήκων, ωνος, ἡ (μήκος), *a poppy, a poppy-head*, 8, 306.†

μηλέη, ἡ (μήλον), *an apple-tree*, malus, Od. 7, 115. 11, 589 (to be pronounced as a dissyllable); *Od. 24, 340.

Μηλόβοσις, ιως, ἡ (prop. sheep-pasturing), daughter of Oceanus, h. Cer. 420.

μηλοβοτήρ, ἦρος, ὁ (βόσκω), *a shepherd*, 18, 529.† h. Merc.

1) μήλον, τό, a head of smaller cattle, sing. rare; *a sheep*, without distinction of sex, Od. 12, 301; also, *a goat*, Od. 14, 105; mly plur. τὰ μήλα, *small cattle*, espily *sheep and goats*, often ἴφια μήλα, μήτηρ μήλων, Il. 2, 696.

11) μήλον, τό, *an apple*, and generally, *tree-fruit*, 9, 542. Od. 7, 120.

*μηλόσκοπος, ον, poet. (σκοπέω), from whence a man can oversee the sheep, *stock-inspecting*, κορυφή, h. 18, 11:

μήλωψ, σπος, ὁ, ἡ (ὥψ), that looks like an apple or a quince, *quince-coloured, yellow, golden*, καρπός, Od. 7, 104.†

μῆν, Ep. μέν and μάν, adv. of confirmation and asseveration: *yea, verily, certainly, by all means, vero*; it stands more rarely alone than with other particles, and connects itself with the most important word in the sentence. It stands alone with the imperat. ἄγε μῆν, come on now, 1, 302. Mly ἢ μῆν (μάν, μέν), verily, truly, 9, 57; οὐ μῆν (μάν), truly, not, 12, 318. 24, 52; μὴ μῆν, 1, 603. 10, 330; καὶ μῆν (μῆν), and truly, certainly also, 19, 45. 23, 410. 24, 488; and yet, but also, 9, 499.

μῆν, μηνός, ὁ, *a month*, only in the oblique cases; see μεῖς.

μῆνη, ἡ, *the moon*, 19, 374. 23, 455. 2) As prop. name, *the goddess of the moon*, h. 32.

μηνιθμός, ὁ (μηνίω), *anger, wrath*, *16, 62. 202.

μήνιμα, ατος, τό (μηνίω), *a cause of anger or wrath*. μὴ τοι θεῶν μήνιμα γένωμαι, that I may not awaken the wrath of the gods against thee, 22, 358. Od. 11, 73.

μῆνις, ιως, ἡ (μένω [al. παίνομαι, μέμν-ai]), *lasting anger, wrath* (Ap. ἡ ἐπιμένουσα ὀργή), mly of the gods, 1, 7. Od. 3, 135; of men, 1, 1. 9, 517.

μηνίω (μῆνις), aor. 1 partcp. μηνίσας, *to cherish a lasting anger, to persevere in wrath, to be wroth*, τινί, against any man, 1, 422. 18, 257; τινός, on account of any thing; ἰδῶν, 5, 178; and often absol. (In the pres. and imperf. ι is short, only once in the arsis long, 2, 679.)

*μηνύτρον, τό (μηνύω), *a reward for discovery*, h. Merc. 284.

*μηνύω, fut. μηνύσω, *to indicate, to betray, to make known*, h. Merc. 373. (v in the pres. long and short.)

Μῆρες, οί, Ion. for Μαῖρες, *the Mæonians*, the inhabitants of Mæonia, then = Λυδοί, 2, 864. 10, 431.

Μηρονίη, ἡ, Ion. for Μαυονία, prop. a district in Lydia, which lay east of Mount Tmolus, 3, 401.

Μηρονίς, ἰδος, ἡ, *Mæonian*. 2) Subst. *a Mæonian woman*, 4, 142.

μήποτε (ποτέ), *that not even, lest perhaps*; on the constr. see μή with subj. 7, 343. Od. 19, 81. δ) In asseverations, never, with infin. following, Il. 9, 133.

μήπου or μή που, *lest perhaps*, Od. 4, 775.

μήπω (πῶ), *not yet*, 18, 134. 2) *by no means*, with imperat. 4, 234. 3) For μή που, Od. 9, 102.

μήπως (πῶς), *that not perhaps, lest haply*, with subj. and optat., 3, 436. 5, 487; and after verbs of fearing, *that perhaps*. 2) Interrogatively, *whether not perhaps*, 10, 101.

μήρα, τά, rare plur. of μηρίον, q. v. μηρινθος, ἡ, *a cord, a string*, *23, 854. 857. 866. 867. 869.

μηρίον, τό, only in the plur. μηρία, rarely μήρα, 1, 464. Od. 3, 179; *the thigh-bones, the thigh-pieces*, which were cut from the thighs (μηροί), of victims.

They were then covered with pieces of flesh from the other parts, enveloped with a doubled covering of caul, and thus burnt as a sacrifice to the gods, Il. 1, 460. Od. 3, 456; hence often *πίονα* *μηρία*, 1, 40; thus Nitzsch ad Od. 3, 456. Voss, Myth. Brief. I. 39, explains *μηρία* as the *hip-bones*, with the flesh belonging to them.

Μηριόνης, οὖς, ὁ, son of Molus of Crete, charioteer of Idomeneus, 2, 651. 7, 166.

μηρός, ὁ, the upper fleshy part of the hip, *the thigh*, spoken of men, 5, 305. 12, 162. ἀορ ἐρύσασθαι παρὰ μηροῦ, to draw the sword from the thigh, Il. 2) Spoken of beasts, only in the connexion, *μηροῖς ἐξέταμον*, see *μηρίον*, 1, 460. Od. 12, 380.

μηρῶμαι, depon. mid. aor. Ep. *μηρῶ-σάμην*, to draw in, to take in, to swirl, *ιστία*, Od. 12, 170.†

μῆστωρ, ὡρος, ὁ (μῆδομαι), 1) an adviser, a counsellor, spoken of Zeus (governor of the world, V.), 8, 22; of heroes: *μῆστωρες μάχης*, αὐτῆς, counsellors in battle (Voss: 'exciters of battle'), 4, 328. 17, 339. 2) which occasions any thing: *φόβου*, the occasion or cause of flight, 6, 97. 12, 39; but of horses, skilled in flying (impetuous steeds, V.), 5, 272. 8, 108.

Μῆστωρ, ὡρος, ὁ, son of Priam, 24, 257.

μήτε (τε), and not, and that not. μήτε — μήτε, neither — nor, also with τε in the second member, 13, 230. On the constr. see *μή*.

μήτηρ, μητέρος, ἡ, contr. *μητρός*, a mother, spoken of animals, 2, 313. 17, 4. Od. 10, 414. 2) Metaph. spoken of regions in which any thing especially flourishes: *μήτηρ μήλων*, θηρῶν, mother of sheep; of wild beasts, i. e. abounding in sheep, etc., Il. 2, 696. 8, 47, and elsewhere.

μήτι, neut. of *μήτις*, q. v.

μητί, see *μήτις*.

μητιάω (μήτις), Ep. *μητιώ*, only pres. and imperf. 1) to have in mind, to devise, to plan, *Βουλὰς*, 20, 153; absol. 7, 45. 2) to devise prudently, to plan, to plot, *τί*, 10, 208; *κακά*, 15, 27. 18, 312; *νόστον τι*, Od. 6, 14. Mid. to conclude by oneself, to deliberate, Il. 22, 174; with infin. 12, 17.

μητιέτα, ὁ, Ep. for *μητιέτης* (*μητιό-μαι*), counsellor, counselling (ruling, V.), epith. of Zeus, 1, 175. Od. 14, 243, and often.

μητιόεις, εσσα, εν (*μήτις*), 1) rich in counsel, wise, h. Ap. 344. 2) wisely prepared or devised, *φάρμακα*, Od. 4, 227.†

μητιόμαι, depon. mid. (*μήτις*), fut. *μητιόσμαι*, aor. 1 *ἐμητιόσάμην*; the pres. is not found in H.: = *μητιάω*, 1) to have in mind, to deliberate upon, Od. 9, 262. 2) to invent, to devise, to plot, *ἔχθεα*, Il. 3, 417; *μέμερα*, to practise dreadful deeds, 10, 48; *θάνατόν τι*, 15, 349; *κακά τινα*,

Od. 18, 27. (In the earlier edd. we find incorrectly *μητιόσσαι*.)

μητιώ, Ep. for *μητιάω*.

μήτις, ιος, ἡ, dat. *μητί*, Ep. for *μήτι*,

1) *prudence, understanding, intelligence*, the ability to counsel, often Il. and Od. 2) *counsel, advice, plan, expedient*, esp. *μῆτιν ὑφαίνειν*, Il. 7, 324. 10, 19. Od. 4, 678.

μήτις or *μή τις*, neut. *μήτι*, gen. *μήτινος* (τις), that none, (that no) that no one, constr. of *μή*. 2) *μήτι*, frequently, as adv. that not perhaps, indeed not perhaps, 4, 42. 5, 567. Od. 2, 67.

μητροπάτωρ, ὡρος, ὁ, poet. (πατήρ), a mother's father, a maternal grandfather, 11, 224.†

μητρυνή, ἡ, a step-mother, *5, 389. 13, 697.

μητρῷος, ἐς, ἰον, poet. for *μητρῶος* (*μήτηρ*), maternal, *δῶμα*, Od. 19, 410.† *μήτρως*, ὡρος, ὁ (*μήτηρ*), a mother's brother, an uncle, *2, 662. 16, 717.

μηχανάομαι, depon. mid. (*μηχανή*), only pres. and imperf., 3 plur. imperf. *μηχανῶντο*, Ep. for *ἐμηχανῶντο*, 1) Prop. to prepare with art, to build, machinor, *τείχεα*, 8, 177. 2) to invent, to devise, to purpose, to practise, mly in a bad signif.: *κακά, ἀτάσθαλα*, to practise wickedness, 11, 695; *τινί* and *ἐνί τι*, Od. 4, 822.

μηχανάω, Ep. *μηχανῶ* = *μηχανάομαι*, from this the part. *μηχανῶντας*, Od. 18, 143.†

**μηχανιώτης*, ον, ὁ, poet. for *μηχανη-τής*, machinator, one who practises cunning or prudence, *crafty*, h. Merc. 436.

μῆχος, εος, τό, poet. for *μηχανή*, means, remedy, counsel, 2, 342. οὐδέ τι μῆχος ἔστι, there is no remedy, i. e. it is impossible, 9, 249. cf. *ἄκος*, Od. 14, 238.

Μῆων, ονος, ὁ [5, 43], see *Μήονες*.

μιαίνω, aor. 1 *ἐμίγηνα*, aor. 1 pass. *ἐμιάνθην*, Ep. 3 plur. for *ἐμιάνθησαν*, 4, 146; according to Butt. 3 dual aor. 2 sync. for *ἐμιάνσθην*, 1) to stain, to colour, *ἐλέφαντα φοίνικι*, 4, 141. 2) to stain, to defile, to foul, *αἵματι, κονίησι*, *16, 797. 17, 439.

μιαϊφόνος, ον (*μιαίνεσθαι φόνος*), defiled with slaughter, stained with slaughter, reeking with gore [gore-tainted, Cp.], epith. of Arēs, *5, 31. 455. 844. Lobeck and Butt. read *μιαίφονος* from *μιαίνεσθαι* and *φόνος*, and its connexion with *βροτολογία* and *τευχιστιλῆτα* requires an act. signif. accustomed to stain oneself with blood (Schol. *μιαίνόμενος* [*Mid.*] *φόνους*). *Ameis*.

μιαρός, ἡ, ὄν (*μιαίνω*), stained, defiled, fouled, 24, 420.†

μυγάσμαι, poet. for *μύγνυμαι*, mid. Od. 8, 271.†

μύδα, adv. (*μύγνυμι*), mixed, mingled together, Od. 24, 77; with dat. *θεοῖς*, mixed among the gods, Il. 8, 437.

**μύγδην*, adv. = *μύδα*, h. Merc. 494.

μύγνυμι, Ep. *μίσγω*, fut. *μίσω*, aor. 1 *ἐμίσα*, fut. mid. *μίσσμαι*, Ep. aor. 2 sync.

3 sing. *ἐμικτο*, perf. pass. *μέμικμαι*, aor. 1 pass. *ἐμίχθην*, and aor. 2 *ἐμίχην*, fut. pass. *μηνήσομαι*. (The pres. *μίνυμι* is not in H.) I) Act. to mix, to mingle, prop. spoken of fluids, with accus. *οἶνον*, 3, 270. Od. 1, 110: *φάρμακα*, Od. 4, 230; pass. *ἄλεσσι μεμυγμένον εἶδαρ*, food seasoned with salt. According to others, food out of the sea, Od. 11, 123. b) Metaph. to join, to bind, to unite, to bring any thing to another in close contact, *τί τινα*: *χεῖρας τε μένος τε*, to mingle hands and spirit, i. e. to come into close fight, Il. 13, 510; *ἄνδρας κακότητι καὶ ἄλγεσι*, to bring men into wretchedness and suffering, Od. 20, 203. Pass. *γλώσσῃ ἐμέμικτο*, their speech was mingled, Il. 14, 438. Od. 19, 175. II) Mid. with aor. pass. 1) to mingle themselves, to mingle, spoken of sheep: *βοῦῳ*, in the pasture, Il. 2, 475; of tempests, Od. 5, 317. 2) Metaph. to mix oneself, to touch any thing, with dat. *κάρη κονίησιν ἐμίχθη*, the head plunged in the dust, Il. 10, 457; also spoken of men, 3, 55; of the spear: *μυχθῆναι ἔγκασι φωτός*, pierced into the entrails of the man, Il. 438. 8) Most frequently of men: to mingle oneself with, to consort with, to have intercourse with, to have commerce or live with; with dat. *προμάχοισι*, amongst the front warriors, *ἀθανάτοισιν*, 24, 91; also *ἐν προμάχοισι*, Od. 18, 379; *ἀλλοδαποῖσι*, to have intercourse with strangers, Il. 3, 48; and *ἐν τινι*, 3, 209; and *ἐς Ἀχαιοῖς*, 18, 216; absol. Od. 4, 178; *μύεσθαί ξενίῃ*, to mingle in hospitality, Od. 24, 314. b) In a hostile signif.: to meet in battle, i. e. to come into close fight, *τρώεσσιν*, Il. 5, 143; *ἐν δαί*, 13, 286; *ἐν παλάμῃσι τινος*, to engage in a pugilistic contest with any one, 21, 469. c) Esply spoken of sensual love: *ἐν φιλότῃ* and *φιλότῃ τινος*, 6, 161. 165; and *τινί*, 21, 143; also *ἐν τῇ*, 4, 445; once with accus. *ἐν τῇ*, 15, 33; spoken of man and wife at once, and also of each person singly, when it may be translated, to embrace in love, to have intercourse with any one.

Μίδεια, ἡ, Ep. for Μίδεια, a town in Boeotia, on the lake Copais, which according to Strabo was swallowed up by this lake, 2, 507.

*Μίδης, εὼ, ὁ, Ep. for Μίδας, king of the Phrygians, Ep. 3.

μικρός, ἡ, ὄν, Ion. form σμικρός, little, small, short, accus. *δέμας*, 5, 801. Od. 3, 290; only twice. *παρὰ μικρόν*, almost, Batr. 241. Compar. *μείων*, q. v.

μικτό, see μίνυμι.

Μίλητος, ἡ, 1) a noted and opulent commercial city of the Ionians in Caria, with four ports, 2, 868. h. Ap. 42. 180. 2) a town on the island of Crete, mother city of the Ionian Milesians, 2, 647.

μυλοπάρετος, ὁ (παρεῖα), having red cheeks, i. e. sides, red, epith. of ships, whose sides were painted with vermilion, 2, 637. Od. 9, 125. ('Red-beaked,' V.)

Μίμας, αὐτός, ὁ, a promontory in Asia

Minor, east of Chios, at the southern extremity of the Eritrean isthmus, Od. 3, 172.

*μῑμέομαι, depon. mid. to imitate, with accus. h. Ap. 136. Batr. 7.

μυμνάω, poet. form of μένω, to remain, 2, 392. 10, 549. 2) Trans. with accus. to await, to wait for, h. 8, 6.

μυμήσκω (root ΜΝΑΩ), fut. *μνήσω*, aor. 1 *ἐμνήσα*, fut. mid. *μνήσομαι*, aor. 1 *ἐμνήσαμην*, iterat. *μνήσασκετο*, perf. mid. *μémνημαι*, 2 sing. *μémνη* for *μémνησαι*, optat. *μémνήμην*, 24, 745; and *μémνέτω* for *μémνωτο*, 23, 361; fut. 3 *μémνήσομαι*, aor. 1 pass only infin. *μνήσθηναι*, Od. 4, 118. Also in the pres. *μémνήσκομαι* and *μνώμαι*, contr. *μνώμαι*, in the expanded forms, partcp. pres. *μνώμενος*, imperf. *ἐμνώοντο*, to remind, to put in mind, *τινά*, Od. 12, 38; of any thing, *τινά τινος*, Il. 1, 407. Od. 3, 103. 14, 169. Mid. to remember, to call to mind, to think of, to bethink oneself, with gen. often; *ἀλγος*, to bethink oneself of spirit, i. e. to show it, Il. 6, 112; *χαρμῆς*, 4, 222; *πολέμοιο*, νόστου, σίτου, βρώμης, κοίτου, etc.; instead of the gen. once *φύγαδε μνώοντο*, they bethought themselves of flight, 16, 697. 2) to mention, to bring to mind by speaking, with gen. 2, 492. Od. 4, 118. 331; with accus. h. Ap. 159; and *ἀμφί τινος*, Od. 4, 151; *ἀμφί τινα*, h. 6, 1; and *περί τινος*, Od. 7, 192. 3) The perf. mid. has the pres. signif. like *memini*, I bethink myself, I remember; fut. 3 *μémνήσομαι*, I shall remain mindful, mly with gen. 5, 818; and with accus. *Τυδεά, ἔργον, ἄλλα*, 6, 222. 9, 527. Od. 14, 168. 24, 122; and with infin. Il. 17, 364; and the partcp. often absol. 5, 263. 19, 153.

μύνω, poet. form for μένω, only pres. and imperf. 1) to remain, 2, 331. 2) With accus. to wait for, to await, 4, 340. Od. 11, 210.

μύν, accus. sing. of the pron. 3 pers. for αὐτόν, αὐτήν, αὐτό, always enclitic, often μίν αὐτόν, (the person) himself (not as a reflexive), 21, 245; but αὐτόν μύν [only once], himself, as a reflexive (see seipsum), Od. 4, 244, for the plur.; doubtful, cf. Thiersch, Gram. § 204. 5.

Μυνέιος, ἡ, ὄν, Ep. Μυνήσιος, Μινύαν, appellation of Orchomenus in Boeotia, named from the powerful tribe of the Minyæ, 2, 511; Ep. form Od. 11, 284.

Μυνήσιος, ὁ, Ep. for Μυνέιος, 1) a river in Elis, according to Strab. VIII. 347. Paus. 5, 1. 7, the *Anigrus*; according to others, the *Peneus*.

μυνύθω (μυνύς), poet. only pres. and imperf. iterat. imperf. *μυνύθσκων*, 1) Trans. to diminish, to lessen, to impair, to weaken, with accus., 15, 492. 493. 22, 242. Od. 14, 17. 2) Intrans. to become smaller, to decrease, to be destroyed, Il. 16, 392. 17, 738. Od. 12, 46; ἥτορ ἐταίρων, Od. 4, 374; πόθω, to pine away with desire, h. Cer. 202.

μύνυθα, adv. (μυνύς) a little, a very

little, for a time, mly of time, 4, 466. Od. 15, 494.

μινυμβάδιος, *ov* (μίνυμβα), compar. μινυμβადιώτερος, *lasting but a short time, αἰών, 4, 778; short-lived, 1, 352. Od. 11, 807.*

μινυρίζω (μινυρός), *to moan, to whimper, to lament, to wail, prop. spoken of women, 5, 889. Od. 4, 719.*

*Μινώϊος, *ov*, Ep. for Μινώης, *Minoian, h. Ap. 393.*

Μίνως, *ος, ὁ*, accus. Μίνωα and Μίνω ed. Wolf, Μίνων ed. Spitzner after Aristarch., *Il. 14, 322; son of Zeus and Europa, king of Crete, famed as a wise ruler and lawgiver, 13, 450. 451. 14, 322. His wise laws he had received from Zeus himself, since he had for nine years intercourse with Zeus, Od. 19, 178. His daughter is Ariadne and his son Deucalion, Od. 11, 321. 19, 178. He also appears in the realm of shades as ruling king, Od. 11, 567. Later tradition alone makes him a judge in the under world.*

μισγάγκεια, ἡ (ἀγκος), *a dell, glen, gulley, a defile, a ravine, in which the mountain torrents meet, 4, 455.†*

μίσγω, *a form of μίγνυμι, q. v.*

μίσσω (μίσος), *aor. 1 ἐμίσησα, to hate, to abominate, to detest. μίσσηέ μιν κυσὶ κύρμα γενέσθαι, it was an abhorrence to him to become a prey to the dogs, Voss, Il. 17, 272.*

μισθός, ὁ, *a reward, wages, hire, 10, 304. 21, 445. 450; plur., Od. 10, 84.*

μιστούλλω (akin to μίτλος), *to cut in small pieces, to cut up, spoken of carving flesh, with accus., 1, 465. 2, 428. Od. 3, 462.*

μίτος, ὁ, *the cord, the thread, a single thread introduced into the warp (πηνών), 23, 762.† (Others understand the warp by it, stamen. Cp. translates, 'she tends the flax, drawing it to a thread.')*

μίτηρ, ἡ, *a belt, a girdle, a woollen belt worn by warriors about the abdomen, furnished with metallic plates as a defence against missiles, and distinct from ζωστήρ, *5, 857. 4, 137.*

μυχθεῖς, *see μίγνυμι.*

μνάομαι, *ground form of μ'μνήσκομαι, to remember. contr. μνώμαι. which occurs in the Ep. expanded forms of the pres. and imperf. see μμνήσκω.*

μνάομαι, *contr. μνώμαι, depon. mid. iterat. imperf. μνάσκειτο, to court, to woo, to seek in marriage, with ἀκοῖτιν, γυναικα, Ol. 1, 39. 16, 431; and absol. *Od. 16, 77. 19, 529. (Only in the pres. and imperf. sometimes in the contract and sometimes in the expanded forms.)*

ΜΝΑΩ, *root of μμνήσκω.*

μνήμα, *ατος, τό (ΜΝΑΩ), a memorial, a monument, χειρῶν, Od. 13, 126. 21, 40; τάφου, a tomb, 23, 619.*

μνημοσύνη, ἡ (μνήμων), *remembrance, memory. μνημοσύνη τις ἐπειτα πυρὸς γενέσθω, then let there be some remembrance of the fire, 8, 181.†*

*Μνημοσύνη, ἡ (Μονετα, Herm.),

daughter of Uranus, mother of the Muses by Zeus, *h. Merc. 429.*

μνήμων, *ov, gen. ονος (μνήμη), mindful, remembering, Od. 21, 95; with gen. φόρτου, mindful of the lading [i. e. careful of the goods stowed in his ship], Od. 8, 163.*

μνήσαι, *μνησάσκειτο, see μμνήσκω.*

Μνήσος, ὁ, *a noble Pæonian, 21, 210.*

μνηστεύω (μνηστός), *fut. μνηστεύσω, to woo, to solicit in marriage, absol. Od. 4, 684; and with accus. γυναῖκα, a woman, Od. 18, 276.*

μνηστήρ, ἦρος, ὁ (μνάομαι), *a suitor, a wooer, often spoken of the suitors of Penelope; the number of them, *Od. 16, 245.*

μνήστις, *ιος, ἡ, poet. for μνήμα, remembrance, memory, οὐδέ τις ἡμῖν δόρπον μ., = we thought not of supper, Od. 13, 280.†*

μνηστός, ἡ, ὄν (μνάομαι), *wooed, who is won by presents, and hence a lawful wife, always as fem. with ἀλοχος, κουριδίη, 6, 246. Od. 1, 36.*

μνηστός, ὄος, ἡ, *Ion. for μνηστεία, the act of wooing, soliciting in marriage, *Od. 2, 199. 19, 13.*

μνωόμενος, μνώοντο, *Ep. for μνώμενος, ἐμνώντο from μνάομαι, q. v.*

μώγες (μώγος), *aor. 1 ἐμώγησα. 1) Intrans. to weary oneself, to fatigue oneself, to exert oneself, to suffer pain, mly as part. with another verb, 11, 636. 12, 29. 2) Trans. with accus. to endure, to bear, to suffer, ἀλγεα, Od. 2, 343. πολλά, Il. 23, 607. ἀέθλους, Od. 4, 170. ἐπὶ τινι, about anything, Il. 1, 162. Od. 16, 19.*

μώγης, *adv. (μώγος), with difficulty, scarcely, (22, 412. εἰς long in the arsis,) 9, 355. Od. 3, 119.*

μώγος, ὁ, *pains, labour, exertion, 4, 27.†*

μογοστόκος, *ov (μώγος, τίκτω), exciting pains (dolourum creatrix, Ern.), that causes the woman to bear with pain. Thus according to Aristarchus. Others, 'aiding those that bring forth with difficulty,' but such paroxytones have an active signification (cf. θεοτόκος), epith. of Ilithyia (Eileithyia), *11, 270. 16, 187. 19, 103.*

μώθος, ὁ, *poet. (akin. to μώγος), the tumult of battle, battle, 7, 117. 18, 159; ἔππων, a tumult of horses, the battle-fray of cavalry, 7, 240.*

μοῖρα, ἡ (μειράομαι), *1) a part, in opposition to the whole, 10, 253. Od. 4, 97; espily a share in any thing, Od. 11, 534; in a repast, a portion, Od. 3, 40. 66; and often metaph. οὐδ' αἰδοῦς μοῖραν ἔχειν, to have no particle of shame. Od. 20, 171; hence, fitness, propriety; κατὰ μοῖραν, suitably, properly, often with εἰπεῖν, αἶσο ἐν μοίρῃ, Il. 19, 186; and παρὰ μοῖραν, contrary to propriety, Od. 15, 509. 2) Espily the portion of life, the lot of life, Od. 19, 192; in full, μοῖρα βίωτος, the measure of life, Il. 4, 175; generally, fate, destiny, with infin. Od. 4, 475. Il. 7, 52,*

espily in a bad signif. *the lot of death*, 6, 488; connected with *θάνατος*, 3, 101. Also in a good signif. Od. 20, 76, *prosperity, good fortune*, opp. *ἀμμορία*.

Μοῖρα, ἡ, prop. name, *the goddess of fate*, the *Parca* of the Romans, who allotted to men the destiny of life. In H. nily sing. once plur. 24, 49. cf. Od. 7, 197. Fate appears in H. in general, without limitation, but still not in the sense of an absolute fatalism. Primarily, every thing is ascribed to fate, whose unconditional necessity is most striking, e. g. death, as a law of nature, Od. 17, 326; also every thing independent of the free will of man, e. g. birth, death, fortune, misfortune, etc. *Moira* is primarily the dispenser of fate, Od. 3, 236—238; still Zeus is also mentioned as the ruler of fate, Od. 4, 208. 20, 76, he can accelerate or delay the destiny of *Moira*, or in doubtful cases decide it, 11, 12, 402. 16, 443; nor is all influence denied to the other gods, Od. 3, 269. 8, 167.

μοιρηγνής, ἐς (γένος), *favoured by fate at birth, born to happiness*, 3, 182.†

μοιχᾶγρία, τὰ (ἄγρια), *the penalty inflicted upon one detected in adultery [th' adulterer's forfeit, Cp.]*, Od. 8, 332.†

μολεῖν, see βλώσκει.

μόλιβος, ὁ, poet. for μόλυβδος, *lead*, 11, 237.† Some prefer to read μόλυβος, see μόλυβδαινα.

Μολίῳν, ὁ, 1) son of Molione, wife of Actor; in the dual, τὸ Μολίῳνε, the two *Moliones*, Cteatus and Eurystus, 11, 709; see Ἀκτορίῳνε and Εὐρυτος. 2) A prop. name of a Trojan, charioteer of Thymbræus, 11, 322.

μολοβρός, ὁ, a *glutton, a parasite, a greedy beggar*, *Od. 17, 219. 18, 26; according to the deriv. of the Gramm. μολῶν εἰς βοράν, better according to Riemer akin to μῶλυν, μολύνω, a *lazy, fat paunch*.

Μόλος, ὁ, son of Deucalion, father of Meriones of Crete, 13, 249. 10, 269.

μολπή, ἡ (μέλω), a *song united with dancing*, 1, 472. Od. 4, 19; and generally, *play, pastime*, Od. 6, 101. 2) *song, playing on the lyre*, alone, Od. 1, 152. 4, 19; also *dancing alone*, 11, 18, 606.

μολύβδαινα, ἡ (μόλυβδος), a *leaden ball*, which was tied to the line above the bait, to sink it more deeply in the water, 24, 80.†

ΜΟΛΩ, root of the aor. ἔμολον, see βλώσκει.

*μονοήμερος, ον (ἡμέρα), Ep. for μονήμερος, of one day, *living only one day, ephemeral*, Batr. 305.

μόνος, η, ον, Ep. μόνος, in H. only Ep. *alone*, often μόνος, Batr. 257. 2) *alone, solitary*, 4, 388. Od. 3, 217.

μονῶς (μόνος), Ep. μονῶς, Od., partep. aor. pass. μονωθείς, to *make single, to leave alone*; with accus. γενεήν, to propagate the race singly (so that there is always only one), Od. 16, 117; hence

pass. to be left alone, 11, 11, 471. Od. 15, 380.

μόρμιμος, ον, poet. for μόρσιμος, q. v. μορμίτω, poet. (μύρω), only pres. to *rush, to roar, to murmur*, spoken of a stream, ἀφφῶ, 5, 599. 21, 325; spoken of the ocean, *18, 403.

μορβέει, εσσα, εν, only μορβέντα ἔρματα, according to the best critics: *carefully or skilfully wrought ear-rings*, of rare art, 14, 183. Od. 18, 298. Voss, *bright*, and according to Riemer to be derived from μαίρω, to shine.

μόρος, ὁ (μείρομαι), *the lot, fate, destiny*, assigned to a man, either by the deity or by fate, espily a *sad lot, death*, 19, 421; hence often, κακὸς μόρος, and connected with θάνατος, 6, 357. Od. 9, 61; ὑπὲρ μόρον, see ὑπέρμορον.

μόρσιμος, ον (μόρος), Ep. μόρμιμος, 20, 302;† appointed by fate, *fated*, Od. 16, 392. 21, 162; once, appointed to death, 22, 13. μόρσιμον ἡμαρ, the day of fate, the day of death, 15, 613; and μόρσιμόν ἐστι, with infin., it is allotted by fate, 3, 674.

Μόρως, vos. ὁ, son of Hippotion, a Mysian, 13, 792. 14, 514.

μορυσσω, fut. ξω, perf. pass. μεμόρνημαι, to *defile, to discolour, to foul, to soil*, εἴματα καπνῶ, Od. 13, 435.†

μορφή, ἡ, form, figure, shape of body, Od. 8, 170; metaph. μορφὴ ἑπέων, *grace, ornament of words*, *Od. 11, 367.

μόρφως, ον, 24, 316; an adj. epith. of an eagle, of uncertain signif. prob. *dark-coloured, black*, for ὀφρῆν, Hesych.; other explanations, according to the Schol., are: 1) *beautifully formed*, from μορφή. 2) *rushing on, swooping, plundering*, from μάρπτω. 3) *death-bringing*, from μοροφόνος. 4) Arist. H. A. 9, 32, a kind of eagle, living in valleys and swamps, hence Voss: 'dwelling in valley and swamp.'

μόσχος, ὁ, a *sprout, twig, rod*; as adj. young, tender, 11, 105.† cf. λύγος.

Μούλιος, ὁ, 1) the husband of Agamédē, 11, 739. 2) a Trojan, 16, 696. 3) a Trojan slain by Achilles, 20, 472. 4) a herald of Amphinomus, Od. 18, 422.

μουνάξ, poet. for μόναξ, adv. (μούνος), *singly, alone*, *Od. 8, 371. 11, 417.

μουνός, η, ον, see μόνος.

μουνός, Ion. for μόνος, q. v.

Μούσα, ἡ (prob. = μῶσα from μάω, perceiving, inventing), a *Muse*, goddess of song, of the poetic art, etc.; even in H. plur., but the number nine is noticed first, Od. 24, 60, without mentioning their names, which are found for the first time, Hes. Th. 76. They are, according to 2, 491. Od. 1, 10, daughters of Zeus; they inhabit Olympus, 2, 484; and entertain the gods by singing, 1, 604. They inspire the Epic poets, suggest to their minds the deeds they are to record, and accord to their style attraction and grace. [The derivation from μῶω is rejected by Buttm., Mythol. I. 289, seq. Am. Ed.]

μοχθέω (μόχθος), fut. ἤσω, like μογέω, to take pains, to trouble oneself, to be distressed, κήδεσιν, 10, 106.†

μοχθίζω=μοχθέω, to suffer, to be sick, ἄλκει, with a wound, 2, 723.†

μοχλέω (μοχλός), to move with levers: στήλας, to turn over the pillars, 12, 259.†

μοχλός, ὁ, 1) a lever, Od. 5, 261. 2) any long, strong stake, *Od. 9, 332.

Μυγδών, ὄνος, ὁ, king of Phrygia, in whose time the Amazons attacked Phrygia, 3, 186.

μυδαλέος, η, ον (μυδάω), wet through, moist, damp; αἵματι, sprinkled with blood, 11, 54.†

Μύδων, ὄνος, ὁ (appell. μυδών), 1) son of Atymnius, charioteer of Pylæmēnes, a Trojan, slain by Antilochus, 5, 580. 2) a Trojan slain by Achilles, 21, 209.

μυελόεις, εσσα, εν (μυελός), full of marrow, πατρω, ὀστέα, Od. 9, 293.†

μυελός, ὁ, marrow, 20, 482; metaph. μυελὸς ἀνδρῶν, the marrow of men, spoken of nourishing food, Od. 2, 291. 20, 108.

μυθέομαι, depon. mid. (μῦθος), fut. μυθήσομαι, aor. 1 ἐμυθήσαμην, Ep. form 2 sing. μυθεῖαι, and μυθείαι, Ep. iterat. imperf. μυθέσκοντο, 1) to discourse, to speak, to tell, absol. and with accus. and infin. 21, 462. 2) Trans. to tell, to narrate, to call, τινί τι, 11, 201. πάντα κατὰ θυμόν, to speak every thing according to one's mind [agreeably to me], 9, 645. ἀληθεία, νημερτέα, 6, 376. 382. ἐναίσιαμα, Od. 2, 159. πόλιν πολύχρυσον, to call the city rich in gold, 11, 18, 289. ποτὶ ὄν θυμόν, to speak to a man's heart, i. e. to consider, 17, 200. Od. 5, 285; hence to counsel, Od. 13, 191. [3] to explain, to indicate, to interpret, 11, 1, 74.]

μυθολογέω, fut. σω, to relate, to tell, τί τινι, *Od. 12, 450. 453.

μῦθος, ὁ, 1) discourse, word, as opposed to ἔργον, 9, 443. Od. 4, 777; in special applications: a) a public discourse, Od. 1, 358. b) narration, conversation. μῦθος παῖδός, the narration of the son, Od. 11, 492. 2, 314. 4, 324. c) bidding, command, commission, counsel, 11, 2, 282. 5, 493. 7, 358. 2) a resolve, plan, project, since it is presented in words, undertaking, 14, 127. Od. 3, 140. 22, 288. 3) Od. 21, 70, 71 is explained as Æol. for μόθος, noise, confusion, but unnecessarily; it signifies project, purpose, as no. 2. οὐδέ τιν' ἄλλην μύθου ποιήσασθαι ἐπιχεσίην ἐδύνασθε, you could not make any pretext for your undertaking, Voss.

μυία, η, a fly, an image of unblushing impudence. a) a house-fly, 4, 131. b) a musquito, 2, 469. 17, 570. c) a carrion-fly, 19, 25.

Μυκάλη, ἡ, a mountain in Ionia (Asia Minor), opposite Samos, which formed a promontory; also called Troglitium, 2, 869.

Μυκαλησός, ἡ (Μυκαλησός, Herm. h.

Ap. 224), a city in Boeotia, near Tanagra, 2, 498.

μυκάομαι, depon. (μύ), aor. ἔμυκον, perf. μέμικα, 1) to bellow, spoken of cattle, Od. 10, 413. 11, 18, 580. 2) to crack, to rattle, to buzz, to roar, spoken of doors and of a spear, 5, 749. 20, 260; of a river, 12, 460. 21, 237.

μυκηθμός, ὁ, bellowing, roaring, 18, 575. Od. 12, 265.

Μυκήνη, ἡ, 1) daughter of Inachus, wife of Arestor, who gave name to the city Mycenæ, Od. 2, 120. 2) Plur. Μυκήναι, Mycenæ, a town in Argolis, the residence of Agamemnon, at the time of the Trojan war famous esp. for the treasury of Atreus, and by the Cyclopean walls; its ruins are near the village Krabata; plur. 2, 569; sing. 4, 52. From this 1) adv. Μυκήνηθεν, from Mycenæ. 2) Μυκηναῖος, η, ον, Mycenian, 15, 638.

μύκον, see μυκάομαι.

μύλαξ, ακος, ὁ (μύλη), prop. a mill-stone; and generally, any large stone, 12, 161.†

μύλλη, ἡ (μύλλω), a mill, *Od. 7, 104. 20, 106. The mills of the ancients were hand-mills, which were turned by maids; or rather mortars, in which the grain was broken.

μυλῆφατος, ον (πέφαμαι), broken or ground in a mill, Od. 2, 355.†

μυλοειδής, ἐς (εἶδος), similar to a mill-stone, πέτρος, 7, 270.† Batr. 217.

μυνή, ἡ (akin to ἀμύνω), a pretext, an excuse, a tarrying, plur. Od. 21, 111.†

Μύνης, ἦτος, ὁ, son of Evenus, husband of Briseis, ruler in Lyrnessus, 2, 692. 19, 296.

*μυοκτόνος, ον (κτείνω), mouse-slaying, μυοκτ. τρόπαιον, a trophy on account of the slaughter of the mice, Batr. 159.

μυρίκη, ἡ, a tamarisk, according to Miquels, Hom. Flora, p. 39, the French tamarisk, tamarix Gallica, a shrub common in southern marshy regions, *10, 466. h. Merc. 81. (ῖ in the arsis, 21, 350.)

μυρίκιος, η, ον, of the tamarisk; ὄξος, a tamarisk branch, 6, 39.†

Μυρίνη, ἡ, daughter of Teucer, wife of Dardanus, according to Strab. an Amazon, who lay buried here. The tradition of the Pelasgians called a mound the monument of Myrina, which the men of that day called thorn-hill, 2, 814; see Barleia.

μῦριος, η, ον, very much, infinite, innumerable. μυρίον χεράδος, immense rubbish, 21, 320; frequently in the plur. 1, 2, 12, 326. 2) infinitely great, ilimitable, a thousand-fold, ἄχος, 20, 282; ὄνος, Od. 15, 452; often plur. ἄλγεα, κήδεα (μυρία, countless; but μῦριοι, ten thousand, according to the Gramm.).

Μυρμιδόνες, οἱ, sing. Μυρμιδών, ὄνος, the Myrmidons, an Achaian race in Thesaly, Phthiôtis, under the dominion of Achilles, whose chief towns were Phthia

N.

and Hellas, 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thessaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

μύρομαι, only mid. (act. μύρω, Hesiod.), to dissolve in tears, to weep; ἀμφὶ τινα, about any one, 19, 6; to lament, to wail, in connex. with κλαίω, γοάω, 22, 427. Od. 19, 119.

*μυρσινοειδής, ἐς (εἶδος), similar to a myrtle, h. Merc. 81.

Μύρσινος, ἡ (=μύρρινος), a village in Elis near Dyme; later τὸ Μυρσούντιον, 2, 616.

*μῦς, μῦός, ὁ, a mouse, Batr.

Μῦσοι, οἱ, the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the Æsopus to Olympus. They had emigrated from Thrace, 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprang, 13, 5. Strab. VII. p. 295.

μυχμός, ὁ (μύζω), sighing, groaning, Od. 24, 416.†

μυχοῖστος, ἡ, ον, irreg. superl. of μύχιος. μυχοῖστος ἔζε, he sat in the innermost corner, i. e. farthest from the entrance, Od. 21, 146.†

μυχόνδε, adv. (μυχός), poet. into the interior, to the innermost recess, Od. 22, 270.

μυχός, ὁ (μύω), the innermost place, the interior, the corner, of a tent, house, fort; an inlet, 21, 23. μυχῶ *Ἀργεος, in the interior of Argos, 6, 152. Od. 3, 263.

μύω, aor. ἔμυσσα, perf. μέμυκα, intrans. to shut up, to close, spoken of the eye, 24, 637. ἔλκεα μέμυκεν, the wounds were closed, *24, 420. (v is in the pres. doubled.)

μῦών, ὄνος, ὁ (μῦς), a place in the body where several muscles unite; a knot of muscles, 16, 315 (V. 'the calf'). 32.†

μῶλος, ὁ (akin to μόλος), pains, labour; espily μῶλος *Ἀργος, the labour or toil of Arés, i. e. contest, battle, II.; also alone, contest, 17, 397; between Irus and Odysseus (Ulysses), Od. 18, 283.

μῶλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15, 17, understands by it, allium nigrum Gouan., a kind of garlic, Od. 10, 305.† (Later, the garlic.)

μωμάομαι, depon. mid. (μῶμος), fut. μωμήσομαι, to blame, to reproach, to deride, to insult, τινα, 3, 412.†

μωμεῖω=μωμάομαι, Od. 6, 274;† only pres.

μῶμος, ὁ, blame, mockery, derision. μῶμον ἀνάψαι, to give an insult, Od. 2, 86.†

μῶνυξ, υχός, ὁ, ἡ (μόνος or μία and ὄνυξ), with undivided hoof, having a solid hoof, epith. of horses, 5, 236, and Od.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thirteenth rhapsody.

ναί, Att. νή, adv. of asseveration, always in affirmative clauses, yea, truly, verily; often in the constr. ναί δὲ ταῦτα γε πάντα κατὰ μοῖραν εἶπες, 1, 286. 8, 146; and ναί μὰ τὸδε σκῆπτρον, verily, by this sceptre, with accus. 1, 234.

ναιεῖσθαι, Ep. (ναίω), only pres. and imperf. iterat. form, imperf. ναιετάσσκον, 1) Intrans. to dwell, to abide, with prep. ἐν, ἐνί, and with the dat. merely, 3, 387. δ) to be inhabited, to lie, spoken of countries, islands, etc. 4, 45. Od. 9, 23; often partop. 2, 648. Od. 1, 404. 2) Trans. to inhabit, with accus. 2, 539. 17, 172. Od. 9, 21. (For the most part in the open forms, except ναιετάσσκον, and irreg. ναιετάσσα.)

ναίω, imperf. iterat. ναίσκε, poet. aor. 1 ἔνασσα, aor. 1 pass. ἐνάσθην, 1) Intrans. only pres. and imperf. to dwell, to abide, to remain; with prep. ἐν, also with κατά, περί, πρὸς, with accus. and παρά with dat. and accus., and with the mere dat. αἰθέρι ναίων, 2, 412; Φρυγίῃ, 16, 719. δ) to be inhabited, to lie, spoken of places, 2, 626. c) For ναίω, to be full, Od. 9, 222, see νάω. 2) Trans. to inhabit, with accus. 3, 74. 257. 13, 172. Od. 4, 811. δ) In aor. 1 to give to inhabit; hence to build, πόλιν, Od. 4, 174. h. Ap. 298; hence aor. pass. to settle, to remove to, *Ἀργεῖ νάσθη, 14, 119.

νάκη, ἡ, a woolly skin, a fleece, Od. 14, 530.†

*Νάξος, ἡ, at an earlier period Δία, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its productiveness in wine, sacred to Bacchus, h. Ap. 44.

νάπη, ἡ, Ep. for νάπος, a valley, a forest, a ravine, a defile, between mountains, *8, 558. 16, 300.

ναρκᾶω (νάρκη), aor. 1 poet. νάρκησα, to become benumbed, stiff, lame, 8, 328.†

*νάρκισσος, ὁ, the narcissus, h. Cer. 8, 428.

νάσθη, see ναίω.

νάσσα, Ep. for ἔνασσα, see ναίω.

νάσσω, fut. νάξω, to press firmly, to stamp down closely, γαίαν, Od. 21, 122.†

Νάστης, ον, ὁ (the settler), son of Nomion, leader of the Carians before Troy, 2, 867.

Ναυβολίδης, ον, ὁ, 1) son of Naubolus = Iphiclus. 2) a Phæacian, Od. 8, 116.

Ναύβολος, ὁ, son of Oryntus, king of Phocis, father of Iphitus, 2, 518.

*ναυηγός, ὄν, Ion. for ναυαγός (ἄγρυμ), shipwrecked, Batr. 94.

ναύλοχος, *ον* (ΑΕΧΩ), *offording a secure anchorage, a convenient station for ships; λιμὴν* (Cp. a commodious haven; Voss, 'a ship-protecting harbour'), *Od. 4, 846. 10, 141.

ναύμαχος, *ον* (μάχη), *employed in naval battles, ξυστά* [naval po es... for conflict maritime prepared, Cp.], *15, 389. 677.

Ναυσίθοος, *ὁ* (ship-swift), son of Poseidon and Periboea, father of Alcinoos and Rhexenor, sovereign of the Phæaces in their new abode at Scheria, Od. 7, 56, seq. cf. 6, 7—11.

Ναυσικάα, *ἡ*, the beautiful daughter of the Phæacian sovereign Alcinoos in Scheria, who conducted the ship wrecked Odysseus (Ulysses) to the house of her father, Od. 6, 17, seq.

ναυσικλειτός, *ἡ, ὄν* (κλειτός), poet. renowned in naval affairs, Od. 6, 22.† Εὐβοία, h. Ap. 31. 219.

ναυσικλυτός, *ἡ, ὄν* (κλυτός). = ναυσικλειτός, epith. of Phæaces, Od. 7, 39; of the Phœnicians, *Od. 15, 415.

Ναυτεύς, *ῥος, ὁ* (= ναύτης), a noble Phæacian, Od. 8, 112.

ναύτης, *ον, ὁ* (ναῦς), a sailor, a seaman, a mariner, 4, 76. Od. 1, 171.

ναυτιλίη, *ἡ* (ναυτίλος), navigation, Od. 8, 233.†

ναυτίλλομαι, *depon.* only pres. and imperf. *to navigate, to go by ship*, *Od. 4, 672. 14, 216.

ναῦφι, ναῦφιν, Ep. see νῆψ. *ναῶν* and *ναῶω*, Ep. only pres. and imperf. *ναῶν, ὁ* *flow, κρήνη* *ναῶι*, Od. 6, 292. *κρήναι* *ναῶνσι*, Il. 21, 197. *ναῶν* *ὄρω* *ἄγρεα*, the vessels flowed with whey, Od. 9, 222. (α. Od. 6, 292. α. Il. 21, 197.) 2) Root of *ναῶω*.

Νέαυρα, *ἡ* (the younger), a nymph, who bore to Helios Lampetie and Phætuia, Od. 12, 133.

νεαρός, *ἡ, ὄν* (νέος), young, tender, παῖδες, 8, 289.†

νέατος, *η, ὄν*, Ep. *νεάτος* (prob. old superl. of νέος), always in the Ep. form, except 9, 153. 295. 11, 712: *the last, the extreme, the lowest*, always spoken of place: *ποῦς, ἀνθερείων, κενεών*, Il. 6) With gen. *νεάτος ἄλλων*, the lowest of them all, Il. 6, 295. *πόλις νεάτη Πύλου*, the last city of Pylos, 11, 712; and plur. *νεάται Πύλου* (not for *νεάται* from *ναῶω*), 9, 153.

νεβρός, *ὁ* (akin to νεαρός), the young of the stags, a fawn, also a deer, 4, 243. Od. 4, 336.

νέες, νέεσσι, see νῆψ. *νέηαι*, Ep. for *νῆη*, see νέομαι. *νεηγενής, ἔς*, Ep. for *νεαγ*. (γένος), *new-born*, *Od. 4, 336. 17, 127.

νήκης, *ες*, Ep. for *νεάκ*. (ἀκή), *newly sharpened, whetted, πέλεκυς* [a new-edged axe, ('p.'], *13, 391. 16, 484.

νήλυς, *υδος, ὁ, ἡ* (ἡλυθον), *newly or just arrived*, *10, 434. 558.

νεηνής, *ον, ὁ*, Ep. for *νεανίας* (νέος), *young, young, juvenile*, always as adj. *ἀνῆρ*, *Od. 10, 278. 14, 524. h. 7, 3.

νεήνις, *ιδος, ἡ*, Ep. for *νεάνις* (νέος), adj. *youthful, παρθενική*, Od. 7, 20. 2) Subst. a virgin, a maiden, 18, 418.

*νεήφατος, *ον* (φημί), *newly-said, new-resounding*, h. Merc. 443.

νείαι, Ep. for *νέαι*, see νέομαι.

νείαιρος, only in the fem. *νείαιρα*, irreg. compar. of νέος, the latter, the outer, the lower, mly *νεαίρη γαστήρ*, the lower belly, the abdomen, *5, 539. 616, and elsewhere.

νείατος, *η, ὄν*, Ep. for *νέατος*, q. v.

νεικέω (νέικος), and according to the necessity of the metu *νεικέω*; as subj. *νεικείρησθαι*, infin. *νεικέειν*, imperf. *νεικέειον* and *νεικέεισκον*, fut. *νεικέσω*, aor. 1) *ἐνεέκεσα*, Ep. *νεέκεσα*, and *πρω*. 1) Intrans. *to quarrel, to dispute, to wrangle, τινί*, with any one, Od. 17, 189. *ἀλλήλησιν*, Il. 20, 254. *εἰνεκά τινος*, 18, 498. *νείκεα νεικέειν*, 20, 251. 2) *to provoke, to irritate, to blame, to scold, to accuse*, with accus. *αἰσχροῖς ἐπέεσσιν*, 3, 38; *χολωτοῖσιν*, 15, 210. Od. 22, 525; spoken of Paris: *νείκεσσε θεὰς—τὴν δ' ἤρησε*, to slight, in anth. *to αἰνεῖν*, since he gave Aphrodite the preference to Hêrê and Athênê, Il. 24, 29.

νέικος, τό, 1) *quarrelling, contention, disputation*, esp. with words: the act of *blaming, reproaching, abusing*, 7, 95. 9, 448. Od. 8, 75; also in the assembly, Il. 18, 497.. 2) Often also, *contest in deed: fight, battle*, Il. *νέικος πολέμοιο*, contest of war, 13, 271. Od. 18, 264; thus also *φυλόπιδος, ἔριδος*, Il. 17, 384. 20, 140.

νείμα, Ep. for *ἐνεμα*, see νέμο.

νεῖθεν, Ion. for *νέθεν*, adv. (νέος), *from beneath. νεῖθεν ἐκ κραδῆς*, deep from the heart, 10, 10.†

νεῖοθι, Ion. for *νέοθι*, adv. (νέος), *in the lowest part*; with gen. *λίμνης*, deep down in the lake, 21, 317.†

νεῖος, *ἡ*, subaud. *γῆ* (νέος), *new land, fallow ground*; also *newly-ploughed land*, which has lain for a season untilled, and is now fresh ploughed. *νεῖος τρίπολος*, thrice-plowed fallow, Od. 5, 127. Il. 18, 541.

νεῖται, contr. for *νέεται*, see νέομαι.

νεκάς, *ἄδος, ἡ* (νέκυσ), a heap of corpses, 5, 886.†

νεκρός, ὁ, 1) Subst. a dead body, a corpse; also Ep. *νεκροὶ τεθνηῶτες* and *κατατεθνηῶτες*, the departed dead, 6, 71. 6) *the dead, the departed*, as inhabitants of the under-world, 23, 51. Od. 10, 526. 2) Adj. perhaps, Od. 12, 11.

νέκταρ, *αρος, τό*, nectar, the drink of the gods, which was conceived of as the noblest wine, of red colour and fragrant smell, 19, 38. Od. 5, 93. h. Ap. 124. Also Thetis uses it to guard the corpse of Patroclus from putrefaction, Il. 19, 38.

νεκτάρεος, *η, ὄν* (νέκταρ), *nectarean, resembling nectar, fragrant like nectar*, *ἄανός, χιτών*, *3, 335. 18, 25.

νέκυσ, *υος, ὁ*, like νεκρός, dat. plur. *νεκύεσσι*, rarely *νέκυσσι*, Od. 11, 569,

accus. plur. νέκυσ for νέκας, Od. 24, 417. 1) a dead body, a corpse, also νέκυσ τεθνήσκω, κατατεθνήσκω, κατακτάμενος, Il. 7, 409. Od. 11, 37. 22, 401. 2) the dead, the departed, in the under-world, only in the plur. Od.

νεμέθω, poet. lengthened for νέμω, only imperf. mid. νεμέθοτο, 11, 635.†

νεμεσάω and often νεμεσάω, poet. fut. νεμεσάσω, aor. 1 Ep. always νεμέσσω, fut. mid. νεμεσθήσομαι, aor. 1 pass. Ep. always νεμεσθήσθην for νεμεσθήσαν.

1) Act. to feel a just indignation against any one, to find fault with, to blame for, to take ill, τινί τι, Od. 23, 213; and generally, to be displeased, to be angry, to be offended, with dat. of the pers. Il. 4, 413. 5, 17; and often absol. 11) Mid. and aor. pass. 1) to be displeased with oneself, to regard as unbecoming, to deem unseemly; often with infin. νεμεσάσθαι ἐν θυμῷ ἐπεσβολίας ἀναφαίνειν, he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, to be scrupulous, to be ashamed, Od. 2, 64; with μή following, Il. 16, 544. 2) As act. to take amiss, to be displeased, to be angry, absol. and τινί, with any man, 10, 115. 129. 15, 103; with accus. and infin. Od. 4, 195. 18, 227. b) With accus. to be offended with (to resent, V.), κακά ἔργα, Od. 14, 284.

νεμεσθός, Ep. νεμεσσητός, ἡ, ὃν (νεμεσάω), 1) worthy of displeasure, blame-worthy, reprehensible, mly neut. with infin. 3, 410. Od. 22, 59. 2) whose displeasure is to be avoided, to be shunned, Il. 11, 648. Thus Eustath. Others act. for ὁ νεμεσάν, disposed to displeasure, Il. 11, 648.

νεμεσίσομαι, depon. mid. (νέμεσις)=νεμεσάω, only pres. and imperf. 1) to be displeased, to be angry, τινί, 8, 407. Od. 2, 239; τινί τι, to take amiss any thing at any one's hands, Il. 5, 757; also with accus. and infin. 2, 297. 2) to deem unbecoming, to stand in awe, with accus. and infin. 17, 254; θεός, to stand in awe of the gods, Od. 1, 263.

νέμεσις, ioc. ἡ, Ep. dat. νεμέσσει for νεμέσει, 6, 335 (νέμω), 1) just displeasure, blame, or anger about any thing unbecoming (later, at undeserved prosperity). νέμεσις δέ μοι ἐξ ἀνθρώπων ἐσσεταί, the blame of men will accrue to me, Od. 2, 136. 2) that which excites displeasure or blame, blameworthy, οὐ νέμεσις, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, according to Passow, the fear of blame, dread; with αἰδώς, according to Schol. the blame of others, like no. 1. Il. 13, 122.

νεμεσάω, Ep. for νεμεσάω. νεμεσσητός, Ep. for νεμεσθός. νεμέσσει, Ep. dat. of νέμεσις. νέμος, eos, τό, poet. (νέμω), a meadow, and generally, a grove, a forest, 11, 480.† [nemus.]

νεμω, aor. 1 ἐνείμα, Ep. νείμα; Ep. form νεμέθω. 1) Act. to divide, to distribute, τι; κρέα, μέθυ, often τινί τι, any thing to any one, 3, 274. Od. 6, 188. δ) to allot as pasture, to pasture, spoken of herds, Od. 9, 233. 11) Mid. to have any thing which has been distributed, to possess, to enjoy, with accus. πατρία, Od. 20, 336; mly spoken of estates: to cultivate, τέμενος, ἔργα, Il.; and generally, to inhabit, ἄλσος, Ἰθάκην. δ) Spoken of brutes: to pasture, to graze, to feed, absol. 5, 777. Od. 13, 407; with accus. ἀνδρα ποίης, Od. 9, 449; metaph. spoken of fire: to consume, Il. 23, 177; and pass. πῦρ χθὼν νέμεται, the land is consumed by fire, 2, 780.

νέμπται, see νίζω.

νεοαρδής, ἐς (ἀρδω), newly-watered, fertilized, ἀλώη, 21, 346.†

νεογίλος, ἡ, ὃν, new-born, young, σκύλαξ, Od. 12, 86.† (According to Hesych. and Eustath. for νεογόνος.)

*νεογόνος, ov, contr. for νεόγονος, new-born, h. Cer. 141. Merc. 406.

νεόδαρτος, ov (δάρω), just stripped off, δέρμα, *Od. 4, 437. 22, 363.

*νεοδμής, ἦτος, ὃ, ἡ (δαμάω), newly-broken, just tamed, πῶλος, h. Ap. 231.

νεοθλής, ἐς (θάλλω), fresh-blooming, new-sprouting, just becoming verdant, ποιή, 14, 347;† metaph. fresh-flourishing, h. 30, 13.

νεοή, ἡ, poet.=νεότης, youth, youthful ardour, 23, 604.†

*νεόλουντος, ov, poet. for νεόλουτος (λούω), newly-washed, fresh-bathed, h. Merc. 241.

νέομαι, poet. depon. only pres. and imperf. Ep. contr. νέμμαι, 18, 336; 2 and 3 sing. pres. νείαι, νείται, Od. 11, 114. 12, 188. 14, 152; infin. νείσθαι, Od. 15, 88; elsewhere uncontracted, subj. pres. 2 sing. νέηαι for νῆν, to go, to come; espy to go away, to go forth, to return, οἰκαδε, οἰκόνδε, and with the prep. εἰς, πρὸς, ἐπὶ, with accus. and ἐπὶ with dat. Il. 22, 392; and with the accus. simply, πατρίδα, 7, 335; primar. spoken of gods and men; metaph. of a stream: νέεσθαι κὰρ ῥόον, to return to its channel, 12, 32. The pres. like εἶμι, has for the most part the signif. of the fut. 18, 101. Od. 2, 238. 13, 61.

νέον, adv. see νέος.

νεοπενθής, ἐς (πένθος), in new grief, newly-mourning, Od. 11, 39.†

*νεόπηκτος, ἡ, ov (πήγνυμι), newly-coagulated, fresh-curded, τυρός, Batr. 78.

νεόπλουτος, ov (πλύνω), fresh-washed, newly-cleaned, Od. 6, 64.†

νεόπριστος, ov (πρίω), newly-saved, newly-cut (V. smoothed), Od. 8, 404.†

Νεοπτόλεμος, ὁ (young warrior), son of Achilles; he was brought up in Scyrrus, 19, 326, seq.; from whence Odysseus (Ulysses) took him to Troy. Here he proved himself, both in the council and battle, worthy of his father. After the destruction of Troy, he conducted the

Myrmidons back to Phthia. and then married Hermione, daughter of Menelaus, Od. 3, 188. 4, 9. 11, 506. According to other traditions, he emigrated to Epirus, and was slain in Delphi, Pind.

νέος, η, ον, compar. νεώτερος, superl. νεώτατος, new, i. e. 1) Spoken of things: fresh, new, αλγος, αιδή. 2) Of persons: young, juvenile, youthful, παῖς (opposed to παλαιός), 14, 108; κόρυς, γυνή. οἱ νέοι, the youth, in opposition to the γέροντες, 2, 789. 9, 36. Adv. νέον, newly, fresh, lately, just now. νέον γεγάως, just born, Od. 4, 114.

νέος, see νῆς.

νεόσμηκτος, ον (σμήχω), newly-rubbed, newly-lubricated, ὠρηξ, 13, 342.

νεοσσός, ὁ (νέος), a young one, esp. of animals, *2, 311. 9, 323.

νεόστροφος, ον (στρέφω), newly-twisted, 15, 469.

*Νεοτευχεύς, ὤς, ὁ, an inhabitant of the Eolian town Neoteichus in Mysia, Epigr. 1.

νεότευκτος, ον (τεύχω), newly made, newly-wrought, κασσίτερος, 21, 592.

νεοτευχής, ἑς = νεότευκτος, δίφρος, 5, 194.

νέότης, ητος, ἡ (νέος), prop. newness; esp. youth, the age of youth, 23, 445. ἐκ νεότητος, from youth up, *14, 86.

νεοῦτατος, ον (οὔτα), newly or just wounded, *13, 539. 18, 536.

νέποδες, ον, οἱ, Od. 4, 404; epith. of seals. The ancient Gramm. explain, 1) By ἀποδες, footless (from νῆ and ποῦς, in which case νῆ is shortened to νε; thus Apion). 2) By νηξίποδες, having feet suited to swimming; web-footed (from νῆ ποῦς, according to Etym. Mag. Apoll. Lex.) 3) By ἀπόνοτοι, the young, according to Ap. Lex. and Eustath. The last signif. was rejected by Apoll.; the second is most probable. Voss, 'web-footed.'

νέπεθ, before a vowel νέπεθ, adv. poet. for ἐνέπεθ, under, from beneath. 2) Prep. under, beneath, with gen. γαίης νέπεθ, 14, 204. νέπεθ γῆς, Od. 11, 302.

Νεστόρεος, η, ον, Nestorean, appertaining to Nestor, νῆς, 2, 54.

Νεστοριδής, ου, ὁ, son of Nestor, Od. 3, 482.

Νέστωρ, ορος, ὁ, son of Nêleus and Chlôris, king of Pylos (see Πύλος), engaged when an old man in the Trojan war, as he was reigning over the third generation, 1, 247 — 252; and distinguished himself by his wisdom and eloquence, 2, 370, seq. Of his former exploits, he relates, that he slew Ereuthalion, 4, 319; fought against the Epeans, 11, 669, seq.; took part in the war of Peirithous against the Centaurs, 1, 262, seq.; and at the funeral games of Amarynceus contended with P. yleus, 23, 630. He returned prosperously home from Troy, and was visited by Telemachus, Od. 3, 17, seq. According to H. he had seven sons, Od. 3, 412, seq. From his birth-place he was called Τερήνιος.

νεῦμαι, see νεόμαι.

νευρή, ἡ, Ep. gen. νευρήφι, νευρήφιν, 8, 300; Ep. dat. νευρήφι, Od. 11, 607; always the bow-string; in Il. 8, 328, ῥήξε δὲ οἱ νευρήν, he broke the string of the bow (not the cord of the hand: Teucer stood ready to shoot; the stone burst the string, and then grazed the hand).

νεῦρον, τό, 1) a sinew, a tendon, the muscular cords, only once, plur. 16, 316. 2) a cord, a ligament, a thong; the cord with which the point of the arrow was bound to the shaft, 4, 151; but νεῦρα βόεια, v. 122, seems to mean the bow-string, *11.

νευστάζω (νεύω), to nod, κεφαλῇ, Od. 18, 154; ὀφρούσι, to make signs with the eyes, Od. 12, 194; κόρυδι, to nod with the crest (as the consequence of a firm step), Il. 20, 162.

νεύω, fut. νεύσω, aor. always Ep. νεύσα, 1) to nod, to beckon, to give the wink, τινί, 9, 223; and εἰς ἀλλήλους, h. 6, 9. b) to nod to, i. e. to promise, to assure, τί τινι, h. Cer. 445; mly with accus. and infin. c) to nod, to incline, i. e. to bend forwards, 13, 132; often spoken of the crest, 3, 337. 2) Trans. to incline, to droop, κεφαλάς, Od. 18, 237.

νεφέλη, ἡ (νέφος), a cloud, mist, vapour; often metaph. νεφ. κτανέη, spoken of the darkness of death, 20, 417; ἄχεος, cloud of grief, 17, 591. Od. 24, 315.

νεφεληγερέτα, αο, ὁ, Ep. for νεφεληγερέτης (ἀγείρω), the cloud-collector [cloud-assembler, Cp.], who drives the clouds together, epith. of Zeus, 1, 511. Od. 1, 63.

νέφος, eos, τό, cloud, mist, often in the plur.; generally, darkness, νέφος θανάτου, 16, 350; ἀχλὺς, 15, 668. b) Metaph. a dense multitude, a troop, that looks like a cloud, τρώων, πεδῶν, ψαρῶν, 16, 66. 4, 274. 17, 755; πολέμοιο, the cloud of battle, i. e. the dense tumult of battle, 17, 243.

νέω, only pres. and imperf. ἐννεον, Ep. for ἐνεον, 21, 11; to swim, Od. 4, 344. 442.

νέω, later νήθω, to spin, only aor. 1 mid. νήσαντο, Od. 7, 198; τινί τι, to spin a man any thing.

νῆ, Ep. inseparable particle, which in composition denies the notion contained in the word.

νῆα, see νῆς.

νηγάτος, ἐν, εον, poet. (for νεήγατος from νέος and γάω [γείνω, γέγαα cf. τὰτος from τένω. B.]), newly-made, newly-wrought, χιτών, κρηδεῖνον, 2, 43. 14, 185. h. Ap. 122; cf. Buttm., Lex. p. 413.

νήπερος, ον, poet. (νῆ, ἐγείρω), from which one cannot be awaked, deep, not to be broken, ὕπνος, Od. 13, 80; neut. sing. as adv. *Od. 13, 74.

νήδυια, τά, poet. (νηδύς), the intestines, 17, 524.

νήδυμος, ον, an epith. of sleep (which occurs twelve times in Il. and Od.), of uncertain derivation, prob. = ἡδυμος and

and Hellas, 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thessaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

μῦρομαι, only mid. (act. μύρω, Hesiod.), to dissolve in tears, to weep; ἀμφὶ τινα, about any one, 19, 6; to lament, to wail, in connex. with κλαίω, γοῶω, 22, 427. Od. 19, 119.

*μυρσιννοειδής, ἐς (εἶδος), similar to a myrtle, h. Merc. 81.

Μύρσιος, ἡ (=μυρρῖνος), a village in Elis near Dyme; later τὸ Μυρσούντιον, 2, 616.

*μῦς, μῦός, δ. a mouse, Batr.

Μῦσοι, οἱ. the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the Æsopus to Olympus. They had emigrated from Thrace, 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprang, 13, 5. Strab. VII. p. 295.

μυχμός, δ. (μύζω), sighing, groaning, Od. 24, 416.†

μυχοίτατος, ἡ, ov, irreg. superl. of μυχίος. μυχοίτατος ἔζε, he sat in the innermost corner, i. e. farthest from the entrance, Od. 21, 146.†

μυχόνδε, adv. (μυχός), poet. into the interior, to the innermost recess, Od. 22, 270.

μυχός, δ. (μύω) the innermost place, the interior, the corner, of a tent, house, fort; an inlet, 21, 23. μυχῶ *Ἀργεος, in the interior of Argos, 6, 152. Od. 3, 263.

μύω, aor. ἔμυσσα, perf. μέμυκα, intrans. to shut up, to close, spoken of the eye, 24, 637. ἔλκεα μέμυνκεν, the wounds were closed, *24, 420. (v is in the pres. doubled-timed.)

μῦών, ὄνος, δ. (μῦς), a place in the body where several muscles unite; a knot of muscles, 16, 315 (V. 'the calf'). 32.†

μῶλος, δ. (akin to μόλος), pains, labour; esp. μῶλος *Ἀργος, the labour or toil of Arēs, i. e. contest, battle, 11, 1; also alone, contest, 17, 397; between Irus and Odysseus (Ulysses), Od. 18, 283.

μῶλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15, 17, understands by it, *allium nigrum Gouan.*, a kind of garlic, Od. 10, 305.† (Later, the garlic.)

μωμάομαι, depon. mid. (μῶμος), fut. μωμήσομαι, to blame, to reproach, to deride, to insult, τινά, 3, 412.† μωμεῖω=μωμάομαι, Od. 6, 274;† only pres.

μῶμος, δ. blame, mockery, derision. μῶμον ἀνάψαι, to give an insult, Od. 2, 86.†

μῶνυξ, υχος, δ. ἡ (μόνος or μία and ὀνυξ), with undivided hoof, having a solid hoof, epith. of horses, 5, 236, and Od.

N.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thirteenth rhapsody.

ναί, Att. νή, adv. of asseveration, always in affirmative clauses, *yea, truly, verily*; often in the constr. *ναὶ δὲ ταῦτά γε πάντα κατὰ μοῖραν εἵπες*, 1, 286. 8, 146; and *ναὶ μὰ τόδε σκῆπτρον*, verily, by this sceptre, with accus. 1, 234.

ναεῖν, Ep. (ναίω), only pres. and imperf. iterat. form, imperf. *ναεῖσθαι*, 1) Intrans. to dwell, to abide, with prep. ἐν, ἐπὶ, and with the dat. merely, 3, 387. δ) to be inhabited, to lie, spoken of countries, islands, etc. 4, 45. Od. 9, 23; often partecp. 2, 648. Od. 1, 404. 2) Trans. to inhabit, with accus. 2, 539. 17, 172. Od. 9, 21. (For the most part in the open forms, except *ναεῖσθαι*, and irreg. *ναεῖσθαι*.)

ναίω, imperf. iterat. *ναίεσκε*, poet. aor. 1 *ἔνασσα*, aor. 1 pass. *ἐνάσθην*, 1) Intrans. only pres. and imperf. to dwell, to abide, to remain; with prep. ἐν, also with κατά, περί, πρός, with accus. and παρά with dat. and accus., and with the mere dat. *αἰθέρι ναίων*, 2, 412; *Φρυγίῃ*, 16, 719. δ) to be inhabited, to lie, spoken of places, 2, 626. c) For *ναίω*, to be full, Od. 9, 222, see *ναύω*. 2) Trans. to inhabit, with accus. 3, 74. 257. 13, 172. Od. 4, 811. δ) In aor. 1 to give to inhabit; hence to build, πόλιν, Od. 4, 174. h. Ap. 298; hence aor. pass. to settle, to remove to, *Ἀργεὶ νάσθη, 14, 119.

νάκη, ἡ, a woolly skin, a fleece, Od. 14, 530.†

*Νάξος, ἡ, at an earlier period Δία, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its productiveness in wine, sacred to Bacchus, h. Ap. 44.

νάπη, ἡ, Ep. for *νάπος*, a valley, a forest, a ravine, a defile, between mountains, *8, 558. 16, 300.

ναρκάω (νάρκη), aor. 1 poet. *νάρκησα*, to become benumbed, stiff, lame, 8, 328.†

*νάρκισσος, ὁ, the narcissus, h. Cer. 8, 428.

νάσθη, see *ναίω*.

νάσσα, Ep. for *ἔνασσα*, see *ναίω*. *νάσσω*, fut. *νάξω*, to press firmly, to stamp down closely, γαίαν, Od. 21, 122.† *Νάσσης*, ov, ὁ (the settler), son of Nomion, leader of the Carians before Troy, 2, 867.

Ναυβολίδης, ov, δ. 1) son of Naubolus = *Iphiclus*. 2) a Phæacian, Od. 8, 116.

Ναύβολος, δ. son of Oryntus, king of Phocis, father of Iphitus, 2, 518.

*ναυηγός, ὅν, Ion. for *ναυαγός* (ἀγνυμι), shipwrecked, Batr. 94.

ναύλοχος, ον (ΔΕΧΩ), *offording a secure anchorage, a convenient station for ships; λιμὴν* (Cp. *a commodious haven*; Voss, 'a ship-protecting harbour'), *Od. 4, 846. 10, 141.

ναύμαχος, ον (μάχη), *employed in naval battles, ἐνστά* [ναυὶ πο es... *for conflict maritime prepared*, Cp.], *15, 389. 677.

Ναυσίθοος, ὁ (ship-swift), son of Poseidon and Peribœa, father of Alcinous and Rhœxenor, sovereign of the Phæaces in their new abode at Scheria, Od. 7, 56, seq. cf. 6, 7—11.

Ναυσικάα, ἡ, the beautiful daughter of the Phæacian sovereign Alcinous in Scheria, who conducted the ship wrecked Odysseus (Ulysses) to the house of her father, Od. 6, 17, seq.

ναυσικλειτός, ἡ, ὄν (κλειτός), poet. *renowned in naval affairs*, Od. 6, 22.† Εὐβοία, h. Ap 31. 219.

ναυσικλυτός, ἡ, ὄν (κλυτός). = ναυσικλειτός, epith. of Phæaces, Od. 7, 39; of the Phœnicians, *Od. 15, 415.

Ναυτός, ἡος, ὁ (= ναύτης), a noble Phæacian, Od. 8, 112.

ναύτης, ον, ὁ (ναῦς), a sailor, a seaman, a mariner, 4, 76. Od. 1, 171.

ναυτιλίη, ἡ (ναυτίλος), navigation, Od. 8, 253.†

ναυτίλλομαι, depon. only pres. and imperf. *to navigate, to go by ship*, *Od. 4, 672. 14. 216.

ναῦφι, ναῦφιν, Ep. see νῆς.

νάω and ναίω, Ep. only pres. and imperf. ναίον, *to flow, κρήνη νάει*, Od. 6. 292. κρήναι νάουσι, Il. 21, 197. ναίον ὀρεῶ ἀγχα, the vessels flowed with whey, Od. 9, 222. (ἀ, Od. 6, 292. ἄ, Il. 21, 197.) 2) Root of ναίω.

Νέαира, ἡ (the younger), a nymph, who bore to Helios Lampetiê and Phœtusa, Od. 12, 133.

νεαρός, ἡ, ὄν (νέος), young, tender, παῖδες, 8, 289.†

νέατος, η. ον, Ep. νεάτος (prob. old superl. of νέος), always in the Ep. form, except 9, 153. 295. 11, 712: *the last, the extreme. the lowest*, always spoken of place: ποῦς, ἀνθερώων, κενεών, Il. 6) With gen. νεάτος ἄλλων, the lowest of them all, Il. 6, 295. πόλις νεάτης Πύλου, the last city of Pylus, Il. 712; and plur νεάται Πύλου (not for νενέαται from ναίω), 9, 153.

νεβρός, ὁ (akin to νεαρός), the young of the stage, a fawn, also a deer, 4, 243. Od. 4, 336.

νέες, νέεσσι, see νῆς.
νέηαι, Ep. for νῆη, see νέομαι.
νεγηγής. ἐς, Ep. for νεγῆ. (γένος), *new-born*, *Od. 4, 336. 17, 127.

νεήκης, ἐς, Ep. for νεάκ. (ἀκῆ), *newly-sharpened, whetted, πέλεκυς* [a new-edged axe, 'p.], *13, 391. 16, 484.

νέηλυσ. υδός, ὁ, ἡ (ἡλυθον), *newly or just arrived*, *10, 434. 558.

νενηγής, ον, ὁ, Ep. for νεανίας (νέος), young, young, juvenile, always as adj. ἀνὴρ, *Od. 10, 278. 14, 524. h. 7, 3.

νεήνις. ιδός, ἡ, Ep. for νεάνις (νέος), adj. *youthful, παρθενική*, Od. 7, 20. 2) Subst. a virgin, a maiden, 18, 418.

*νεήφατος, ον (φήμι), *newly-said, new-resounding*, h. Merc. 443.

νείαι, Ep. for νέαι, see νέομαι.

νεΐαιος, only in the fem. νείαιρα, Irreg. compar. of νέος, the latter, the outer, the lower, mly νείαιρη γαστήρ, the lower belly, the abdomen, *5, 539. 616, and elsewhere.

νεΐατος, η. ον, Ep. for νέατος, q. v.

νεΐκω (νεΐκος), and according to the necessity of the metre νεΐκω; as subj. νεΐκῃησι, infin. νεΐκείην, imperf. νεΐκειον and νεΐκείσκον, fut. νεΐκέσω, aor. 1 ἐνεΐκεσα, Ep. νεΐκεσα, and σσ. 1) Intrane. *to quarrel, to dispute, to wrangle, τινί, with any one*, Od. 17, 189. ἀλλήλησιν. Il. 20, 254. εἰνεκά τιος, 18, 498. νεΐκεα νεΐκειν, 20, 251. 2) *to provoke, to irritate, to blame, to scold, to accuse*, with accus. αἰσχροῖς ἐπέεσσιν. 3, 38; χολωτοῖσιν, 15, 210. Od. 22, 525; spoken of Paris: νεΐκεσσε θεάς—τὴν δ' ἤγησε, *to slight*, in anth. *to αἰνεῖν*, since he gave Aphrodītē the preference to Hērē and Athēnē, Il. 24, 29.

νεΐκος, τό, 1) *quarrelling, contention, disputation*, esply with words: the act of *blaming, reproaching, abusing*, 7, 95. 9, 448. Od. 8, 75; also in the assembly, Il. 18, 497.. 2) Often also, *contest in deed: fight, battle*, Il. νεΐκος πολέμοιο, contest of war. 13, 271. Od. 18, 264; thus also φυλόπιδος, ἐριδος, Il. 17, 384. 20, 140.

νεΐμα, Ep. for ἐνεΐμα, see νέμω.

νεΐσθεν, Ion. for νεόθεν, adv. (νέος), *from beneath. νεΐσθεν ἐκ κραδίης*, deep from the heart, 10, 10.†

νεΐσθι, Ion. for νεόθι, adv. (νέος), *in the lowest part*; with gen. λίμνης, deep down in the lake, 21, 317.†

νεΐος, ἡ, subaud. γῆ (νέος), *new land, fallow ground*; also *newly-ploughed land*, which has lain for a season untilled, and is now fresh ploughed. νεΐος τρίπολος, thrice-plowed fallow, Od. 5, 127. Il. 18, 541.

νεΐται, contr. for νέεται, see νέομαι.

νεκάς, ἄδος, ἡ (νέκυς), a heap of corpses, 5, 886.†

νεκρός, ὁ, 1) Subst. a dead body, a corpse; also Ep. νεκροὶ τεθνηῶτες and κατὰτεθνηῶτες, the departed dead, 6, 71. 6) *the dead, the departed*, as inhabitants of the under-world, 23, 51. Od. 10, 526. 2) Adj. perhaps, Od. 12, 11. νεκτάρ, ἀπος, τό, *nectar*, the drink of the gods, which was conceived of as the noblest wine, of red colour and fragrant smell, 19, 38. Od. 5, 93. h. Ap. 124. Also Thetis uses it to guard the corpse of Patroclus from putrefaction, Il. 19, 38.

νεκτάρειος, η. ον (νεκτάρ), *nectarean, resembling nectar, fragrant like nectar*, ἰανός, χιτών, *3, 335. 18, 25.

νέκυς, vos. ὁ, like νεκρός, dat. plur. νεκύεσσι, rarely νέκυσσι, Od. 11, 569,

accus. plur. νέκυσ for νέκυσ, Od. 24, 417. 1) *a dead body, a corpse*, also νέκυσ διθνήσκω, κατατεθνήσκω, κατακτάμενος, Il. 7, 409. Od. 11, 37. 22, 401. 2) *the dead, the departed*, in the under-world, only in the plur. Od.

νεμέθω, poet. lengthened for νέμω, only imperf. mid. νεμέθοντο, Il. 635.†

νεμεσάω and often νεμεσάσω, poet. fut. νεμεσήσω, aor. I Ep. always νεμεσήσα, fut. mid. νεμεσήσομαι, aor. I pass. Ep. always νεμεσήσθην for νεμεσσήσθην. 1) Act. *to feel a just indignation against any one, to find fault with, to blame for, to take ill*, τινί τι, Od. 23, 213; and generally, *to be displeased, to be angry, to be offended*, with dat. of the pers. Il. 4, 413. 5, 17; and often absol. II) Mid. and aor. pass. 1) *to be displeased with oneself, to regard as unbecoming, to deem unseemly*; often with infin. νεμεσάσθαι ἐνὶ θυμῷ ἐπεσβολίας ἀναφαίνειν, he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, *to be scrupulous, to be ashamed*, Od. 2, 64; with μή following, Il. 16, 544. 2) *As act. to take amiss, to be displeased, to be angry*, absol. and τινί, with any man, Il. 10, 115. 129. 15, 103; with accus. and infin. Od. 4, 195. 18, 227. b) With accus. *to be offended with* (to resent, V.), κακά ἔργα, Od. 14, 284.

νεμεσητός, Ep. νεμεσσητός, ἡ, ὅν (νεμεσάω), 1) *worthy of displeasure, blameworthy, reprehensible*, mly neut. with infin. 3, 410. Od. 22, 59. 2) *whose displeasure is to be avoided, to be shunned*, Il. 11, 648. Thus Eustath. Others act. for ὁ νεμεσῶν, disposed to displeasure, Il. 11, 648.

νεμεσιζομαι, depon. mid. (νέμεσις)=νεμεσάω, only pres. and imperf. 1) *to be displeased, to be angry*, τινί, 8, 407. Od. 2, 239; τινί τι, *to take amiss any thing at any one's hands*, Il. 5, 757; also with accus. and infin. 2, 297. 2) *to deem unbecoming, to stand in awe*, with accus. and infin. Il. 7, 254; θεούς, *to stand in awe of the gods*, Od. 1, 263.

νέμεσις, ios, ἡ, Ep. dat. νεμέσσει for νεμέσει, 6, 335 (νέμω), 1) *just displeasure, blame, or anger about any thing unbecoming* (later, at undeserved prosperity). νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται, the blame of men will accrue to me, Od. 2, 136. 2) *that which excites displeasure or blame, blameworthy*. οὐ νέμεσις, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, according to Passow, *the fear of blame, dread*; with αἰδώς, according to Schol. *the blame of others*, like no. 1. Il. 13, 122.

νεμεσάω, Ep. for νεμεσάω.

νεμεσσητός, Ep. for νεμεσσητός.

νέμεσις, Ep. dat. of νέμεσις.

νέμος, eos, τό, poet. (νέμω), *a meadow, and generally, a grove, a forest*, Il. 480.† [nemus.]

νεμω, aor. I ἐνεμα, Ep. νείμα; Ep. form νεμέθω. I) Act. *to divide, to distribute, τι*; κρέα, μέθυ, often τινί τι, any thing to any one, 3, 274. Od. 6, 188. δ) *to allot as pasture, to pasture*, spoken of herds, Od. 9, 233. II) Mid. *to have any thing which has been distributed, to possess, to enjoy*, with accus. πατρώια, Od. 20, 336; mly spoken of estates: *to cultivate, τέμενος, ἔργα*, Il.; and generally, *to inhabit, ἀλσέα, Ἰθάκην*. δ) Spoken of brutes: *to pasture, to graze, to feed*, absol. 5, 777. Od. 13, 407; with accus. ἀνθεα ποίης, Od. 9, 449; metaph. spoken of fire: *to consume*, Il. 23, 177; and pass. πυρὶ χθὼν νέμεται, the land is consumed by fire, 2, 780.

νέμνπται, see νέμω.

νεοαρδής, ἐς (ἀρδω), *newly-watered, fertilized, ἀλωή*, 21, 346.†

νεογίλος, ἡ, ὅν, *new-born, young, σκύλαξ*, Od. 12, 86.† (According to Hesych. and Eustath. for νεογιλός.)

*νεογνός, ov, contr. for νεόγονος, *new-born*, h. Cer. 141. Merc. 406.

νεόδαρτος, ov (δέρω), *just stripped off, δέρμα*, *Od. 4, 437. 22, 363.

*νεοδμής, ἦτος, ὁ, ἡ (δαμάω), *newly-broken, just tamed, πῶλος*, h. Ap. 231.

νεοθλής, ἐς (θάλλω), *fresh-blooming, new-sprouting, just becoming verdant*, ποιή, 14, 347;† metaph. *fresh-flourishing*, h. 30, 13.

νεοίη, ἡ, poet.=νεότης, *youth, youthful ardour*, 23, 604.†

*νεόλουτος, ov, poet. for νεόλουτος (λούω), *newly-washed, fresh-bathed*, h. Merc. 241.

νέομαι, poet. depon. only pres. and imperf. Ep. contr. νεύμαι, 18, 336; 2 and 3 sing. pres. νεύει, νεύται, Od. 11, 114. 12, 188. 14, 152; infin. νεύσθαι, Od. 15, 88; elsewhere uncontracted, subj. pres. 2 sing. νεύηαι for νέψ, *to go, to come; espy to go away, to go forth, to return*, οἰκάδε, οἰκόνδε, and with the prep. εἰς, πρὸς, ἐπὶ, with accus. and ἐπὶ with dat. Il. 22, 392; and with the accus. simply, πατρίδα, 7, 335; primar. spoken of gods and men; metaph. of a stream: *νεέσθαι κατῷ ῥέον, to return to its channel*, 12, 32. The pres. like εἴμι, has for the most part the signif. of the fut. 18, 101. Od. 2, 238. 13, 61.

νεόν, adv. see νέος.

νεοπενθής, ἐς (πένθος), *in new grief, newly-mourning*, Od. 11, 39.†

*νεόπηκτος, ἡ, ov (πήγνυμι), *newly-coagulated, fresh-curdled, τυρός*, Batr. 78.

νεόπλutos, ov (πλύω), *fresh-washed, newly-cleansed*, Od. 6, 64.†

νεόπρωτος, ov (πρώω), *newly-sawed, newly-cut* (V. smoothed), Od. 8, 404.†

Νεοπτόλεμος, ὁ (young warrior), son of Achilles; he was brought up in Scyryus, 19, 326, seq.; from whence Odysseus (Ulysses) took him to Troy. Here he proved himself, both in the council and battle, worthy of his father. After the destruction of Troy, he conducted the

Myrmidons back to Phthia, and then married Hermionê, daughter of Menelaus, Od. 3, 188. 4, 9. 11, 506. According to other traditions, he emigrated to Epirus, and was slain in Delphi, Pind.

νέος, η, ον, compar. νεώτερος, superl. νεώτατος, *new*, i. e. 1) Spoken of things: *fresh, new, αλγος, άωρηξ*. 2) Of persons: *young, juvenile, youthful, παῖς* (opposed to *παλαιός*), 14, 108; *κύριος, γυνή. οἱ νέοι*, the youth, in opposition to the *γέροντες*, 2, 789. 9, 36. Adv. *νέον, newly, fresh, lately, just now. νέον γεγάώς*, just born, Od. 4, 144.

νεός, see νῆος.

νεόσμηκτος, ον (σμήχω), *newly-rubbed, newly-burnished, άωρηξ*, 13, 342 †

νεοσσός, ὁ (νέος), *a young one*, esply of animals, *2, 311. 9, 323.

νεόστροφος, ον (στρέφω), *newly-twisted*, 15, 469. †

*Νεοτειχεύς, έως, ὁ, an inhabitant of the Æolian town Neonteichus in Mysia, Epigr. 1.

νεότευκτος, ον (τεύχω), *newly made, newly-wrought, κασσίτερος*, 21, 592. †

νεοτευχής, ές = νεότευκτος, *διόφρος*, 5, 194. †

νεότης, ητος, ἡ (νέος), prop. *newness*; esply *youth, the age of youth*, 23, 445. *έκ νεότητος*, from youth up, *14, 86.

νεούτατος, ον (οὐτάω), *newly or just wounded*, *13, 539. 18, 536.

νέποδες, ων, οἰ, Od. 4, 404; † epith. of seals. The ancient Gramm. explain, 1) By *άποδες*, *footless* (from *νή* and *πούς*, in which case *νή* is shortened to *νε*; thus Apion.) 2) By *νηξίποδες*, *having feet suited to swimming: web-footed* (from *νέω* *πούς*, according to Etym. Mag. Apoll. Lex.) 3) By *άπόγονοι*, *the young*, according to Ap. Lex. and Eustath. The last signif. was rejected by Apoll.; the second is most probable. Voss, 'web-footed.'

νέρθε, before a vowel *νέρθεν*, adv. poet. for *ένερθε*, *under, from beneath*. 2) Prep. *under, beneath*, with gen. *γαίης νέρθεν*, 14, 204. *νέρθεν γῆς*, Od. 11, 302.

Νεστόρεος, η, ον, *Nestorean*, appertaining to Nestor, νῆς, 2, 54.

Νεστορίδης, ου, ὁ, son of Nestor, Od. 3, 482.

Νέστωρ, ορος, ὁ, son of Nêleus and Chlôris, king of Pylos (see Πύλος), engaged when an old man in the Trojan war, as he was reigning over the third generation, 1, 247 — 252; and distinguished himself by his wisdom and eloquence, 2, 370. seq. Of his former exploits, he relates, that he slew Ereuthalion, 4, 319; fought against the Epeans, 11, 669, seq.; took part in the war of Peirithous against the Centaurs, 1, 262, seq.; and at the funeral games of Amaraucyus contended with P.yleus, 23, 630. He returned prosperously home from Troy, and was visited by Tele-machus, Od. 3, 17, seq. According to H. he had seven sons, Od. 3, 412, seq. From his birth-place he was called *Τεργήμιος*.

νεύμαι, see νεομαι.

νευρή, ἡ, Ep. gen. *νευρήφι, νευρήφιν*, 8, 300; Ep. dat. *νευρήφι*, Od. 11, 607; always *the bow-string*; in Il. 8, 328, *ρήξε δέ οἱ νευρήν*, he broke the string of the bow (not the cord of the hand: Teucer stood ready to shoot; the stone burst the string, and then grazed the hand).

νεῦρον, τό, 1) *a sinew, a tendon, the muscular cords*, only once, plur. 16, 316. 2) *a cord, a ligament, a thong*; the cord with which the point of the arrow was bound to the shaft, 4, 151; but *νεῦρα βόεια*, v. 122, seems to mean the bow-string, *11.

νευστάζω (νεύω), *to nod, κεφαλῇ*, Od. 18, 154; *δφρύστ*, to make signs with the eyes, Od. 12, 194; *κόρυθ*, to nod with the crest (as the consequence of a firm step), Il. 20, 162.

νεύω, fut. *νεύσω*, aor. always Ep. *νεύσα*, 1) *to nod, to beckon, to give the wink*, τινί, 9, 223; and *εις ἀλλήλους*, h. 6, 9. b) *to nod to*, i. e. to promise, to assure, τί τινι, h. Cer. 445; mly with accus. and infin. c) *to nod, to incline*, i. e. to bend forwards, 13, 132; often spoken of the crest, 3, 337. 2) Trans. *to incline, to droop, κεφαλάς*, Od. 18, 237.

νεφέλη, ἡ (νέφος), *a cloud, mist, vapour*; often metaph. *νεφ. κτανέη*, spoken of the darkness of death, 20, 417; *άχος*, cloud of grief, 17, 591. Od. 24, 315.

νεφεληγγέρτης (άγειρω), *the cloud-collector [cloud-assembler, Ep.]*, who drives the clouds together, epith. of Zeus, 1, 511. Od. 1, 63.

νέφος, εος, τό, *cloud, mist*, often in the plur.; generally, *darkness, νέφος θανάτοιο*, 16, 350; *άχλύς*, 15, 668. b) Metaph. *a dense multitude, a troop*, that looks like a cloud, *τρώων, πεζών, ψαρών*, 16, 66. 4, 274. 17, 755; *πολέμοιο*, the cloud of battle, i. e. the dense tumult of battle, 17, 243.

νέω, only pres. and imperf. *ένεον*, Ep. for *ένεον*, 21, 11; *to swim*, Od. 4, 344. 442.

νέω, later *νήθω*, *to spin*, only aor. 1 mid. *νήσαντο*, Od. 7, 198; τινί τι, to spin a man any thing. †

νή, Ep. inseparable particle, which in composition denies the notion contained in the word.

νήα, see νῆος.

νηγάτεος, έη, εον, poet. (for *νεήγατος* from *νέος* and *γάω* [*γαίνω, γέγασ*: cf. *τατός* from *ταίνω*. B.]), *newly-made, newly-wrought, χιτών, κρήδεμνον*, 2, 43. 14, 185. h. Ap. 122; cf. Butt., Lex. p. 413.

νήγπερος, ον, poet. (*νή. έγειρω*), from which one cannot be awaked, *deep, not to be broken, ύπνος*, Od. 13, 80; neut. sing. as adv. *Od. 13, 74.

νήδυια, τά, poet. (*νηδύς*), *the intestines*, 17, 524. †

νήδυμος, ον, an epith. of sleep (which occurs twelve times in Il. and Od.), of uncertain derivation, prob. = *ήδυμος* and

ἡδύς (cf. h. Merc. 241: 449); *sweet, gentle*, as Buttm., Lex. p. 414, after the Schol. Ven., has pretty satisfactorily proved. It had originally a digamma, hence *ἡδύμος*; when this was omitted, *ν* was attached to the preceding word, which was then connected with the word itself by Aristarch. Il. 2, 2. 10, 91. Od. 4, 793. 2) Aristarch. derives it from *νῆ* and *δύω* = *ἀνέκδυτος*, from which a man cannot easily arouse himself, consequently = *νήγπερος*, a deep sleep, which explanation is approved by Passow and Rust on Damm's Lex. ad Il. 16, 454.

νηδύς, υός, ἡ, the belly, and every thing contained in it, Il. 13, 290; *the stomach*, Od. 9, 296; *the womb*, Il. 24, 496.

νῆς, νῆεσσι, see *νῆς*.

νηῶ, Ion. for νῆω, aor. 1 act. Ep. νῆσα, aor. mid. ἐνηθάμην, 1) to heap up, to collect together, to accumulate, with accus. ὄλην, ἔϋλα, 23, 139. 163. Od. 19, 64; ἄποινα, Il. 24, 276. 2) *to load, to freight, νῆας, 9, 358. Mid. to freight for oneself; νῆα χρυσοῦ, to freight his ship with gold, 9, 137. 279.*

Νῆϊον, τό, a mountain in the northern part of the island Ithaca, on whose declivity was situated the town of Ithaca, Od. 1, 186. cf. Od. 3, 81. Thus Voss; Eustath. took it for a part of Neritus; Vöcker in Hom. Geogr., § 38, places the mountain Nēion on the eastern coast of the island, cf. Ἰθάκη.

Νηϊάς, ἄδος, ἡ = Νῆης, a Naiad, *Od. 13, 104. 348.

νηϊός, ἡ, on (νῆς), belonging to a ship, δόρυ νηϊον, timber for ship-building, ship-timber, 3, 62. Od. 9, 384. 498; without δόρυ, Il. 13, 391. 16. 484.

*Νῆϊς, ἔδος, ἡ, Ion. for Ναῖς (νῶ), a naiad, a fountain-nymph, νύμφη νῆϊς, *6, 22. 14, 444.*

νηϊς, ἔδος, ὁ, ἡ (ῖ, from νῆ and εἰδέναι), ignorant, inexperienced, 7, 198. h. Cer. 256; with gen. Od. 8, 179.

νηκερδής, ἔς (νῆ, κέρδος), without gain, profitless, unprofitable, βουλή, ἔπος, 17, 469. Od. 14, 509.

νηκουστέω (ἀκούω), aor. 1 νηκούστησα, not to hear, not to obey, with gen. θεῶς, 20, 14.†

νηλεής, ἔς, poet. (νῆ, ἔλεος), also νηλός, 9, 632; from this the dat. νηλεῖ, accus. νηλέα, without pity, pitiless, ruthless, cruel, spoken of persons, 9, 632. 16, 33; elsewhere often νηλεές ἡμαρ, the cruel day, i.e. day of death, Il. 484. Od. 8, 525; χαλκός, δεσμός, Il. 4, 348. 10, 443; ὕπνος, the cruel sleep (during which one fell into misfortune), Od. 12, 372; θυμός, Il. 19, 229.

Νηλεΐδης, αο, ὁ = Νηλῖάδης, 23, 652.

**Νηλεΐς, ἔς, Ep. for νηλεής, h. Ven. 246.*

Νηλεύς, ἦος, ὁ, son of Poseidōn and Tyro, husband of Chloris, father of Pero and Nestor, Od. 11, 234—258; he was driven by his brother Pelias from Iolcos to Thessaly, and emigrated to Messenia,

where he founded Pylos. His sons were slain in a war with Heracles; the twelfth alone, Nestor, remained alive, Il. 11, 691, seq.; he also waged war against the Arcadians, 7, 133. Od. 3, 4, 309.

Νηληϊάδης, ον, ὁ, son of Neleus = Nestor, 8, 100. Od. 3, 79.

Νηληϊός, ον, also ἡ, ον, Neleus; ἡ Νηληϊός Πύλος, 11, 682. Od. 4, 639; but also αἱ Νηληϊαὶ ἱπποί, Il. 11, 597.

*νηλῆς, ἔς, Ep. = νηλεής, q. v. νηλιτής, ἔς (νῆ, ἀλείτης), free from fault, guiltless, not to be blamed, *Od. 16, 317. 19, 498. 22, 418.*

*νῆμα, ατος, τό (νῆω), that which is spun, thread, Od. 4, 134. Plur. *Od. 2, 98. 19, 143.*

νημερτής, ἔς (νῆ, ἀμαρτάνω), unerring, not deceptive, true, epith. of Proteus, Od. 4, 349; βουλή, Od. 1, 86; ἔπος, Il. 3, 204; νόος, Od. 21, 205; frequently neut. as adv. νημερτές and νημερτέα εἰπεῖν, to speak according to truth, Il. 6, 376; and adv. νημερτέως, Od. 5, 98. 19, 269.

Νημερτής, οὖς, ἡ (more correctly, Νημέρτης), daughter of Nēreus and Dōris, 18, 46.

νηνεμία, ἡ (νήνεμος), a calm, a quiet, atmosphere. νηνεμῆς, in a calm, 5, 523. 2) As adj. γαλήνη, a calm at sea, Od. 5, 392. 12, 169.

νήνεμος, ον (νῆ, ἀνεμος), calm, quiet, windless, αἰθήρ, 8, 556.†

**νήεις, ιος, ἡ (νήχομαι), the act of swimming, Batr. 67, 149.*

νηός, ὁ, Ion. for νῶς (νῶ), a dwelling, a temple, Il. and Od. ἄντρον νηός, h. Merc. 148.

νηός, gen. of νῆς.

νηπενθής, ἔς (νῆ, πένθος), without suffering; act. grief-removing, grief-suavating, φάρμακον, an Egyptian charm, which, taken in wine, expelled trouble from the mind, Od. 4, 221.† Some of the ancients explained this magic potion allegorically, and understood by it the charm of discourse. Others, more correctly, understood by it a real plant (cf. Od. 4, 228, 229); Miquel, Hom. Flora, p. 48, and Sprengel think it opium.

νηπιᾶς, see νηπιέη.

νηπιαχεύω (νηπιαχός), to be childish, to pursue childish sports, 22, 502.†

*νηπιαχός, ον (poet. lengthened from νήπιος), under age, childish, *2, 338. 16, 262.*

νηπιέη, ἡ (νήπιος), accus. plur. νηπιᾶς, Ep. for νηπιᾶς, 1) minority, childhood, 9, 491. 2) childishness, childish sport, Od. 1, 297; and generally, foolishness; in the plur. νηπιέησι. Il. 15, 363. Od. 24, 469.

νήπιος, ἑη, ιον (νῆ, ἔπος), childish, young, infans, 9, 440; espily νῆπια τέκνα, also spoken of animals, 2, 311. 2) Metaph. childish, inexperienced, foolish, simple, 2, 38. 5, 406. 7, 401. Od. 1, 8. δ) weak (like a child), βίη, Il. 11, 561.

νήπιονος, ον (ποινῆ), without ransom, without recompense; unpunished, un-avenged, spoken of persons, Od. 1, 380.

2, 145. Neut. as adv. *νήπουνον*, Od. 1, 160. 377; and often. *Od.

νήπύτιος, ἡ, ἰων (νή — ἀπύω), *young*, 20, 200; metaph. *childish, foolish, simple*, *13, 292. [According to Ameis, a lengthened form of *νήπιος*, found only in the three books, 13, 20, 21.]

Νηρεΐς, ἦος, ὁ (from νή and ῥέω, *Nereus*, Herm.), *Nereus*, son of Pontus and Gaia (Tellus), husband of Doris, father of the Nereids; he ruled in the Aegean sea, under Poseidōn. The poet calls him ὁ γέρον, 18, 141. The name occurs first h. Ap. 319.

Νηρηΐς, ἰδος, ἡ, Ion. for *Νηρεΐς*, a *Nereid*, daughter of Nereus and Doris; in the 11. only plur. αἱ *Νηρηΐδες*, 18, 38, 52.

Νήρικος, ἡ, an ancient city on the island Leucas, according to Strab., where the isthmus formerly was connected with the main-land, Od. 24, 377. At a later day, the isthmus was pierced by the Corinthians, and the town Leucas founded, now *St. Maura*.

Νήριτον, neut. τό, Od. 13, 351; ὁ *Νήριτος*, Strab. a mountain in the southern part of Ithaca, according to Geil, now *Anoi*, Il. 2, 632. Od. 9, 22; see Ἰθάκη.

Νήριτος, ὁ, son of Ptereläus, brother of Ithacus, 17, 207.

Νησαίη, ἡ (belonging to an island), a *Nereid*, 18, 40.

νήσος, ἡ (νάω), prop. floating land, an island, 2, 108. Od. 1, 50.

νήστεις, ιος, ὁ, ἡ (νή, ἐσθίω), *not eating, fasting, abstaining from food*, 19, 207. Od. 18, 370.

νητός, ἡ, ὄν (νέω), *heaped, accumulated*, Od. 2, 338.†

νήυς, Ion. for ναὺς, gen. *νήός* and Ep. shortened *νεός*, dat. *νηῖ*, accus. *νηά*, *νέα*, plur. *νηες*, *νέες*, gen. *νηῶν*, *νεῶν*, *ναῦφιν*, dat. plur. *νηυσί*, *νηεσσί*, *νεέσσιν*, *ναῦφιν*, accus. *νηας*, *νέας*, a *ship*. H. mentions two kinds: 1) *ships of burden, φορτίδες* Od. 9, 322. 2) *ships of war*, called by way of eminence, *νηες*. According to the Catalogue of ships, they bore 50, and some even 150 men, and could not have been very small. As parts of the ships, are mentioned *τρόπις*, *πρώρη*, *πρύμνη*, *ικρία*, *πηδάλιον*, *ιστός*, *ζυγά*; to the tackle belong *ιστία*, *ἐπερμά*, *πέγματα*, *πρυμνήσια*; see these words. The station of the Greeks was between the two promontories Rheteum and Sigeum; see 14, 30, seq. According to Strab. these promontories are sixty stadia apart. As the space could not contain the large number of ships (by the catalogue 1186), they probably lay in several rows, cf. 14, 31. Achilles held with his ships the right wing near Sigeum, Odysseus (Ulysses) the middle, and the Telamonian Ajax the left near Rheteum. Between the rows of ships were the huts or lodges; towards Troy was the encampment surrounded by a ditch and wall. An exact description has been given by

K. G. Lenz, in a work entitled: *die Ebene von Troja*, 1797, p. 189. Köpke in *der Kriegsw. der Gr.* 184, seq.

νήχω and *νήχομαι*, depon. mid. fut. *νήξομαι*, to swim, the act. Od. 5, 375. 7, 276; mid. *Od. 6, 364. 14, 352.

νίξω, takes the tenses of *νίπτω* (which in H. occurs only in the pres. *ἀπονίπτεισθαι*, Od. 18, 179.), fut. *νίψω*, aor. 1 Ep. *νίψα*, mid. aor. 1 *ἐννίψαμην*, perf. *νένιψαμι*, 1) to bathe, to wash, with accus. *δέπα*, *τραπέζας*, with double accus. *νίψαι τινα πόδας*, Od. 19, 376. 2) to wash off or away, *ἰδρῶ ἀπὸ ντιος*, Il. 10, 575; *αἵμα*, 11, 830. Mid. to wash oneself, with accus. *χεῖρας* (before a libation and generally before eating the Greeks were accustomed to wash the hands), 16, 230. Od. 12, 336; (as a religious service) *χεῖρας ἁλός*, from the sea, Od. 2, 261; with double accus. *ἐκ ποταμοῦ χροά ἄλμην*, to wash the sea-water from the body, Od. 6, 224. 3) With accus. to wash oneself, to bathe, Il. 24, 305. Od. 1, 138.

νικάω (*νίκη*), fut. *νικήσω*, aor. 1 *ἐνίκησα* and *νίκησα*, partic. aor. 1 pass. *νικηθείς*, 1) Intrans. to conquer, to vanquish, to have the mastery, to be superior, 3, 71; hence *νικήσας*, the victor, 3, 178; metaph. dat. instrum. *μύθοισιν*, *ἐγχαῖ*, 18, 252; *δόλοισι*, Od. 8, 121; absol. *τὰ χερείονα νικᾷ*, the worse prevails, Il. 1, 576. *βουλῇ κακῇ νίκησεν*, Od. 10, 46. 2) In judicial language: to be acquitted, to gain the cause, Od. 11, 548. 3) Trans. to conquer, to vanquish, with accus. *τινα μάχην*, Il. 16, 79; *πόδεσσι*, 20, 410; metaph. to excel, to surpass, *τινα ἀγορῇ*, *κάλλει*, 2, 370. 9, 130; *νόον νεότη*, 23, 604. 3) to gain, to bear off; *νίκην*, to gain a victory, Od. 11, 545. πάντα *ἐνίκα*, he bore off all the prizes, subaud. *ἅεθλα*, Il. 4, 389.

νίκη, victory, mly in battle, 3, 457. 7, 26. 3) victory, in a civil cause, Od. 11, 545. 2) Prop. name, the goddess of victory, daughter of Arēs, h. 7, 4.

Νιόβη, ἡ, daughter of Tantalus and Dia, wife of King Amphion of Thebes. Proud of her twelve children, and boasting over Lêtô (Latona), she was first deprived of her children, and then converted to a stone, 24, 602. 606.

νίπτω, see *νίξω*.

Νιρεΐς, ἦος, ὁ, son of Charopos and Aglaia, from the island Symê, the handsomest Greek before Troy except Achilles, 2, 671, seq.

Νίσσα, ἡ (otherwise *Νίσσα*), a town in Boeotia, 2, 508. According to Strab. there was no town of this name; hence, he understands Νίσσα, a village near Helicon; cf. Ottf. Müller, Orchomen. p. 381.

Νίσσος, ὁ, son of Arētus, a Dulichian, father of Amphinōmus, Od. 16, 395.

νίσσομαι, poet. (akin to *νέομαι*), fut. *νίσσομαι*, 23, 76. 1) to go, πόλεμόνδε, 13, 186. 2) Esply to go away, to return, οἶκαδε, Od. 5, 19. *ἐκ πεδίου*, Il. 12, 119.

(The form *νέσσομαι* is now not found in Hom.)

Νίσυρος, ἡ, a little island, belonging to the Sporades near Cos, now *Nizzaria*, 2, 676. (ῥ in Anthol. III. 240.)

νιβάς, ἄδος, ἡ (νίβω), a snow-flake, mly plur. νιβάδες, a snow-storm, 12, 278; often as an image of multitude, *3, 222.

νιφετός, ὁ (νέφω), a snow storm, Od. 4, 566; (in Il. 10, 7, it is incorrectly accented νίφετος.)

νιφόεις, εσσα, εν (νίφω), snowy, snow-clad, epith. of mountains, esply of Olympus, 18, 615. Od. 19, 338.

νίφω, infin. pres. νιθέμεν, to snow, 12, 280.†

νίψα, Ep. for ἐνίψα, see νίξω.

νόω (νόος), fut. νοήσω, aor. ἐνόησα and νόησα. 1) to see, to observe, to perceive, τινά or τί, prim. with the eyes, ὁδὸ νοήσαι, to see sharply or quickly, 3, 374. 5, 312; also ὀφθαλμοῖς, 15, 422. 24, 294; often in connexion with ἰδεῖν, 11, 599. Od. 13, 318; metaph. to perceive, to be aware, to see, θυμῷ, φρεσὶ, μετὰ φρεσὶ, ἐν φρεσὶ. 2) to think, to consider, to ponder, to deliberate, Il. 9, 537. Od. 11, 62. 20, 367. 3) to think upon, to devise, to plan, νόον, to devise a counsel or plan, 11, 9, 105; μύθον, 12, 232; νόημα, Od. 2, 122; ἄλλο, Od. 2, 382; with infin. to purpose, to have in mind, Il. 5, 665. 22, 235. Mid. aor. 1, νοήσατο μάστιγα ἐλέσθαι, he thought, or was minded, to take the whip, 10, 501.†

νόημα, ατος, τό, 1) thought, a sentiment, often plur. as an image of velocity, Od. 7, 36. h. Ap. 187. 2) purpose, resolution, design, mly in the plur. Il. 10, 104. Od. 2, 121. 3) understanding, intelligence, wisdom, Od. 20, 346. Il. 19, 218.

νοήμων, ον, gen. ονος, thoughtful, considerate, intelligent, *Od. 2, 282. 3, 133. 13, 209.

Νοήμων, ονος, ὁ (cf. Cato), 1) a Lycian, Il. 5, 678. 2) a noble Pylian, 23, 612. 3) son of Phronius in Ithaca, who gave Telemachus a ship for his voyage, Od. 2, 386. 4, 630.

νόθος, η, ον, illegitimate, base-born, born out of wedlock; opposed to γνήσιος, 11, 102. κούρη νόθη, *13, 173.

νομεύς, ἦος, ὁ (νέμω), a herdsman, in the most general signif. ἄνδρες νομῆς, 17, 55.

νομεύω (νομεύς), fut. σω, to pasture, to tend, to guard, μήλα, Od. 9, 336. 10, 85. 2) to graze, to feed down, βοῦσι νομούς, h. Merc. 492.

*νομή, ἡ (νέμω), a meadow, a pasture, Batr. 59.

*νόμιος, η, ον (νομή), relating to a pasture; νόμιος θεός, the pastoral deity Pan, h. 18, 5.

Νομίων, ὁνος, ὁ, father of Amphimachus in Caria, 2, 871.

νομόνδε, poet. adv. to pasture, 18, 575. Od. 9, 438.

νομός, ὁ (νέμω), a pasture. a) i. e. the place where cattle feed, pasture-ground,

ῥλης, a woodland pasture, Od. 10, 159.

b) food, nourishment in the pasture, h. Merc. 198. c) Metaph. ἐπέων πολλὰς νομὸς ἐνθα καὶ ἐνθα, on this side and that the pasture of words extends. i. e. the field from which one may draw topics of discourse is wide. [(man's tongue is valuable, &c.) . . . nor wants wide field and large, Cp. "There is a wide range for words." Lid. and Scott.] 20, 249.

*νόμος, ὁ (νέμω), that which is distributed; hence, custom, usage, law, not in the Il. and Od., only νόμοι ψῆς, the melodies of song, h. Ap. 20.

νόος, ὁ, contr. νοῦς, only Od. 10, 240, prop. thought, intelligence, i. e. the nobler part of the soul, which is wanting in brutes, sentiment, consciousness, 11, 813; hence, 1) understanding, reason, intelligence, 15, 643; νόω (with intelligence), καὶ βουλῇ, 3, 128; connected with μήτις, Il. 7, 448; νόω, with discretion, Od. 6, 326. 2) disposition, cast of mind, mode of thought, heart, soul, with θυμός, Il. 4, 369. Od. 1, 3. χαῖρε νόω, Od. 8, 78. ἔχειν νόον, Od. 2, 124. 281; ἔμπεδος, ἀκήλγτος, ἀπηγής, ἀεκής. 3) thought, opinion, view, resolution, νόον νοεῖν, 11, 9, 104. νόον καταλέξει, 2, 192. Od. 4, 256. 14, 490.

*νόσος, ἡ, see νοῦσος.

νοστήω (νόστος), fut. νοστήσω, aor. ἐνόστησα, 1) to turn back, to return, οἶκαδε, οἰκόνδε, ἐκ Τροίης, Il. 6, 600. 18, 21. Ἰθάκηνδε, ἐς πατρίδα, Od. 2) Generally, to go, to come, Od. 4, 619 (or it must be assumed that Menelaus had been in Sidon twice).

νόστιμος, ον (νόστος), belonging to the return; hence, 1) νόστιμον ἦμαρ, the day of return: the return, the voyage home, Od. 1, 9, 354, and oft'n. 2) returning home, that can or will return home, *Od. 4, 806. 19, 85.

νόστος, ὁ, a return, a journey home, 2, 155; both with the gen. of the person who returns, Ὀδυσῆος, Od. 1, 87. 2, 360; and of the place, to which one returns: γαίης Φαιήκων, to the land of the Phæacians, Od. 5, 344; also ἐπὶ τι, Il. 10, 509. 2) Esply the return of the heroes from Troy, Od. 1, 325. 3, 132. The Cyclo poets have treated this subject circumstantially.

νόσφι, before a vowel νόσφιν, 1) Adv. poet. (from) apart (from), away, aside with κίεω, εἶναι, aside, in concealment, 17, 408; also νόσφιν ἀπὸ φλοίσβοιο, 5, 332. 2) As prep. with gen. far from, away from, mly spoken of place, ἐτέρων. 1, 349. πολέμοιο, 6, 443. b) alone, without, aside, Od. 1, 20. θεῶν, Il. 12, 466. c) Spoken of the mind: νόσφιν Ἀχαιῶν βουλεύειν, to think differently from the Greeks, i. e. otherwise than the Greeks, 2, 347.

νοσφίζομαι, mid. poet. (νόσφι), aor. 1 νοσφίσάμην, Ep. 38, aor. pass. νοσφίσθεις, 1) to remove oneself, to separate oneself, prim. spoken of place: with

gen. πατρός, from one's father, Od. 23, 98; absol. aor. pass. Od. 11, 73. *b*) With accus. *to leave, to forsake* any thing, παῖδα, δῶμα, Od. 4, 264. 21, 104. ὄρεα, Od. 19, 339. 2) Metaph. spoken of the mind: *to separate oneself, to turn from any one, from hatred or contempt*, Il. 2, 81. 24, 222. N. B. νοσφισθεῖσα, in the signif. of the aor. mid. with accus. θεῶν ἀγορήν, h. Cer. 92.

νορίη, ἡ, poet. (νότιος), subst. prop. *moisture, then rain*, plur. 8, 307.†

νότιος, ἡ, ion (νότος), *wet, moist, idios*, Il. 811. ἐν νορίῳ τήνγυ ὤμισαν, subaud. ναῦν, they anchored the ship high in the water (not the deep water, but the shore water), Od. 4, 785. 8, 55; see Nitzsch ad Od. 2, 414.

Νότος, ὁ, *the south wind*, or, more precisely, *the south-west wind*, 2, 145. It brings wet weather, 3, 10. 11, 306; and with the zephyr is the most stormy wind, Od. 12, 289.

νόσος, ἡ, Ion. for νόσος, h. 15, 1†; *sickness, disease*, and generally, *evil, wretchedness*, Od. 15, 408.

νῦ, νῦν, mly Ep. enclitic particle (shortened from νῦν), it marks, 1) The progress of the action or discourse (see νῦν 2), *now, then, thereupon* often at the same time moderately illative, 1, 382. Od. 4, 363; rarely Ep. in a temporal signif. Il. 10, 105. 2) It has a strengthening force, *a*) In exhortations, *now, then, δεῦρ' νῦν*, 23, 485. *b*) In other clauses: *then, therefore, now*, 10, 165. 17, 469; often with irony, *certainly, οὐ νῦν τι*, not surely, Od. 1, 347. *c*) In interrogations, *now*, Il. 1, 414. 4, 31. Od. 2, 320. 4, 110.

νυκτερίς, ἰδος, ἡ (νύξ), *a night-bird*, espily *a bat*, *Od. 12, 433. 24, 6.

νύμφα, see νύμφη.

νύμφη, ἡ, vocat. poet. νύμφα, only 3, 130. Od. 4, 743 (perhaps from the obsol. νύβω, *nubo*, to envelope), *a bride* (who was conducted to the bridegroom, with the face veiled), Il. 18, 493; generally, *a*) *a young wife, a married woman*, 3, 130. Od. 4, 743. *b*) *a virgin, a maiden*, of nubile age, Il. 9, 560.

Νύμφη, ἡ, *a nymph*, a female deity of inferior rank. The nymphs inhabited islands, mountains, forests, fountains, etc. 20, 8, 9. H. mentions Νύμφη Νηΐς, a fountain nymph, Il. Νύμφαι ὄρεστιάδες, mountain nymphs, 6, 420; ἀγρονόμοι, country nymphs, as companions of Artemis, Od. 6, 105. They are daughters of Zeus, Il. 6, 420; *springing from fountains, groves, and streams, Od. 10, 350; the handmaids of other goddesses, Od. 6, 105. 10, 348; and were worshiped in sacred grottoes with sacrifices, Od. 14, 435.

νύμφιος, ὁ (νύμφη) *a bridegroom, an affianced husband* (newly married, V.), 23, 223. Od. 7, 65.

νῦν, adv. 1) *now, immediately*, at once, nunc, prop. spoken of the immediate present, opposed to ὑστερον, 1, 27. Od. 4, 727. νῦν δέ, Il. 2, 82. καὶ νῦν,

ἤτοι, and just now, Od. 4, 151. Sometimes like the English *now*, *a*) Spoken of the past, Il. 3, 439. Od. 1, 43. *b*) Of the future, Il. 6, 279. 2) Frequently metaph. for *νῦν, now, then, thereupon*, espily with the imperat. 10, 175. 15, 115. cf. νῦ, νῦν.

νῦν, see νῦ.

νύξ, νυκτός, ἡ, 1) *night*, both generally, and spoken of individual nights. H. divides the night into three parts, 10, 253. Od. 12, 312. νυκτός, by night, Od. 13, 278. νύκτα = διὰ νύκτα, through the night, Od. 3, 151. νυκτὶ πειθεσθαι, to obey the night, i. e. to cease, Il. 7, 282. 2) *the darkness of night*, and generally, *darkness, obscurity*, 5, 23. 13, 425; espily *a*) *the night of death, the darkness of death*, 5, 659. 13, 580. *b*) As an image of terror, spoken of Apollo: νυκτὶ ἐοικώς, 1, 47. τὰδε νυκτὶ εἴσκει, the things he esteemed as the night, Od. 20, 362.

Νύξ, κτός, ἡ, *the goddess of night*, 14, 78. 259: according to Hes. Th. 123, daughter of Chaos, who with Erebus begat Æther and Day. [In 14, 78, it should be appellat. νύξ, cf. Jahrb. Jahn und K., p. 275.]

νύος, ἡ, poet. *a daughter-in-law*, 22, 65. Od. 3, 451. 2) Generally, one related by marriage, *a sister-in-law*, Il. 3, 49. h. Ven. 136.

*Νῦσα, ἡ (akin to νύσσα), a name given to mountains and cities, whither Dionysus was said to have come, perhaps a mountain in Arabia, τηλοῦ Φονίκης, h. 26, 8. cf. 25, 5.

Νῦσηϊον ὄρος, τό, *the Nyseian mountain*, perhaps in Thrace, according to V. an Edonian mountain, 6, 133; others suppose it a mountain in Arabia or India.

*Νῆσιον πεδίον, τό (Νῦσα), *the Nysean plain*, according to Creuzer in Asia, h. Cer. 17. cf. Apd. 3, 4. 3. Voss regards it as the Boeotian village *Nysa*, others still as *Phocis*.

νύσσα, ἡ (νύσσω), 1) *a pillar on the race-ground, around which the runners were obliged to turn, the goal*, meta, 23, 332. 338. 2) *the point of starting, the barriers*, 23, 758. Od. 8, 121.

νύσσω, aor. I Ep. νύξα, 1) *to prick, to thrust*; absol. with dat. instrum. ξίφεσιν καὶ ἔγχεσιν, 13, 147; with accus. τινά, to pierce, to wound any one, 5, 46. 12, 395; *to pierce, to thrust through, σάκος* 11, 564; *τινὰ κατὰ χεῖρα*, to wound any one in the hand, 11, 252; also with double accus. 11, 96. 2) Generally, *to thrust, ἀγκῶνι νύσσειν τινά*, to thrust any one with the elbow, Od. 14, 485.

νῶ, see νῶϊ.

νῶθής, ἑς, poet. (perhaps from νῆ, ὠθεῖν), *slow, lazy, dull*, epith. of the ass, 11, 559.†

νῶϊ, nom. dual, gen. dat. νῶϊν, accus. νῶϊ and νῶ, the last only, 5, 219. Od. 15, 475. 16, 306; *both of us, we two*. (νῶϊν as nom. or accus. is to be rejected, and νῶϊ

to be read for νωϊν, Il. 16, 99; according to Buttm., Lex. p. 418.)

νωϊτερος, η, ον, *our two, belonging to us, both*, 15, 39. Od. 12, 185.

νωλεμές and νωλεμέως, *adv. uncensuringly, perpetually, ever*; mly νωλεμές αἰεὶ, alone νωλεμές, 14, 58; in like manner νωλεμέως, Il. and Od. (mly deriv. from νή, and λείπω.)

νωμάω (poet. lengthened from νέμω), fut. νωμήσω, 1) *to divide, to distribute, to apportion, in sacrifices and feasts*: τινί, 1, 471. Od. 3, 340. 2) *Like νέμω, to put in motion, to move*, spoken of the human limbs: γούνατα, πόδας, Il. and Od. b) *easy to move, to brandish, to manage, σκήπτρον*, 3, 218. spoken of arms: ἔγχος, βών, Il.: τόξον, οἰήϊα, Od. 12, 218. πόδα νηός, Od. 10, 32. 3) *Metaph. spoken of the mind, like versare: νόον ἐνὶ στήθεσσι, to revolve a thought in the breast, to consider, to have in mind*, Od. 13, 255; again, κέρδεα ἐνὶ φρεσὶ, Od. 18, 216. 20, 257. ἀμφὶ ἐνωμήσας, h. Cer. 373. According to the explanation of Herm. *secto in duas partes grano*; cf. Frank ad loc. Ilgen: *hoc animo secum volvens*.

νώνυμος, ον, see νώνυμος.

νώνυμος, ον (νή, ὄνομα), νώνυμος, to form a position, 12, 70. 13, 227; nameless, i. e. *featureless, inglorious*, Od. 13, 239. 14, 182; in the Il. only νώνυμος.

νώροφ, σπος, ὁ, ἡ, epith. of brass, according to the Gramm. *blinding, sparkling, shining*, 2, 578. (According to the Schol. from νή and ὄραω; according to Riemer from ἀνρή and ὤφ, man-enobling.)

*νωτάκιον, ονος, 2 (ἄκμων), *having the back defended by a cuirass*, Batr. 296.

νώτος, ὁ, plur. τὰ νῶτα, 1) *the back of men and brutes*; plur. for the sing. μετὰ νῶτα βάλλειν, to turn the back, i. e. to fly, 8, 94; τὰ νῶτα, the back pieces of animals, which, as being best, were placed before the most distinguished guests, 7, 321. Od. 4, 65. 2) *Metaph. any surface, εὐρέα νῶτα θαλάσσης, the wide back of the sea*, Il. 2, 159. 8, 511. Od. 3, 142.

νωχελή, ἡ, Ep. (νωχελής), *slowness, sluggishness, laziness*, 19, 411.†

Ξ.

Ξ, the fourteenth letter of the Greek alphabet, and hence the sign of the fourteenth rhapsody.

ξάω (akin to ξάω, ξέω), *to scratch, espy to card, εἶρα*, Od. 22, 423.†

ξανθός, ἡ, ὅν, *yellow*, in manifold degrees: *golden, reddish, brown*. a) Spoken of persons: *yellow-haired, fair-haired, blond*, since it refers to the golden-coloured, blond hair, often an epith. of

Menelaus and other heroes, 10, 240. Others refer it to the brownish complexion, but ξανθὴ κόμη, 1, 197. 23, 141, is expressly ascribed to Achilles and to Odysseus (Ulysses), ξανθαὶ τρίχες, Od. 13, 399; also Demêtér is so denominated, ξανθὴ Δημήτηρ (like *flava Den*, Ovid), 11, 5, 501. b) Spoken of steeds: *dun, cream-coloured or brownish*, 9, 407. 11, 680.

Ξάνθος, ὁ, with changed accent. 1) son of Phænops, a Trojan, 5, 152. 2) the name of a horse of Achilles, sprung from Zephyr and the harpy Podargê, 16, 149. Hêrê gave him human language, that he might communicate to Achilles his death, 19, 395. 3) a steed of Hector, 8, 185.

Ξάνθος, ὁ, in geography. 1) a river near Troy, thus called in the language of the gods, amongst men Σκάμανδρος, q. v. 14, 434. 20, 74. 2) a river in Lycia, which rises in the Taurus, and flows into the Mediterranean sea, now *Essenide*, 2, 877. 5, 479.

ξενήϊον, τό (prop. neut. from ξενιήϊος), Ion. for ξευεῖον, a gift of hospitality, which the host bestowed upon the guest, 10, 269; in full ξενιήϊα δῶρα, Od. 24, 273; and generally, *entertainment, hospitality*, Od. 4, 33. 2) in the plur. *gifts of friendship*, which persons connected by the ties of hospitality mutually bestowed upon one another, Il. 6, 218. 11, 20; in derision: *reward*, Od. 22, 290. cf. ξένιος.

ξενιήϊος, η, ον, = ξείνιος, Od. 24, 273.† ξενίωζ (ξείνιος), Ion. for ξενίω, fut. ξενίωσω, Ep. σσ, aor. ξέεινισα, Ep. σσ, to receive a guest, to entertain him, τινά, 3, 207. Od. 3, 355. 7, 190.

ξείνιος, ἡ, ἰων, Ion. for ξένιος (ξείνιος), (comm. form Od. 14, 158. 389. 15, 514. 546.) 1) *belonging to a guest, or to hospitality, hospitable*; Ζεὺς ξείνιος, Zeus, the protector of hospitality, who avenges its rites when violated, 11, 13, 625. Od. 9, 271. ξενίη τράπεζα, the hospitable table, Od. 17, 155. 2) Plur. τὰ ξείνια, sc. δῶρα, prop. presents for friends connected by the ties of hospitality; esply *hospitable entertainment with food and drink*, ξείνια παρατίθεναι, to entertain hospitably, Od. 3, 490; δίδόναι, Od. 14, 404.

ξενოდόκος, ὁ, Ion. for ξενοδόκος (δέχομαι), one receiving strangers or guests hospitably, a host, 3, 354. Od. 8, 210. 548. 15, 55.

ξείνος, η, ον, Ion. for ξένος. 1) *strange, foreign*, rarely ἀνθρωποι ξείνοι, 24, 202; βῶτορες, Od. 14, 102. 11) Mly subst. ὁ ξείνος (ἡ ξείνη, h. Cer. 248). 1) *a stranger, a foreigner*, Il. 4, 377; who, as soon as he had eaten with a Greek, could count upon his protection and aid, Od. 6, 208. 8, 546. 2) *Esply a table friend*, one who, by an alliance of hospitality contracted with another, has mutually with him laid himself under an obligation of re-

ception and entertainment, Od. 1, 313. This bond descended by inheritance; hence *ξείνος πατρώος*, a paternal table-friend, a guest by inheritance, Il. 6, 215. Od. 1, 187. The *ξείνος* is both the guest who is entertained, Od. 8, 543, and the host who provides the entertainment, Il. 15, 532. 21, 42; = *ξεινοδόκος*.

ξεινοσύνη, Ion. for *ξενосύνη*, *hospitality, rights of hospitality*, Od. 21, 35.†

ξενίη, ἡ (ξένος), *hospitality, hospitable reception and entertainment, guest-friendship*, *Od. 24, 286. 314.

ξένιος, ἡ, Ion. for the Ion. *ξείνιος*, q. v.

ξηρός, ἡ, ὄν, Ion. for *ξηρός*, *dry*. *ξηρὸν ὑπερῖοιο*, the dry ground of the mainland, Od. 5, 402.†

ξέσσε, Ep. for *έξεσε*, see *έξω*.

ξέστος, ἡ, ὄν (ξέω), *smoothed, polished*, spoken of wood, *δίφρος*, 24, 322; *ἵππος*, the artificial horse, Od. 4, 272; spoken of stones: *ξεστοὶ λίθοι*, hewn stones, for benches or seats before the door, Il. 18, 504. Od. 3, 406; in like manner *αἰθούσα*, portico, Il. 6, 243; spoken of horn, Od. 19, 566.

ξέω, aor. 1 *έξεσα*, always Ep. *έξεσα*, *to shave, to scrape*; esp. to work any thing carefully with fine tools, *to smooth, to polish, to plane*, *Od. 5, 245. 17, 341. 23, 199.

ξηραίνω (*ξηρός*), aor. pass. *έξηράνθην*, *to dry up, to make dry*, only *έξηράνθη πεδίον*, *21, 345. 348.

ξίφος, εὖς, τό (akin to *ξύω*), *a sword*; it seems to be not materially different from the *φάσγανον*, q. v.; and is spoken of as large and two-edged, 21, 118. It had a straight blade (*ταυνηκής*), was carried in a sheath (*κουλεόν*), hung upon a belt (*τελαμών*). The handle (*κώπη*) was often decorated. *ξίφος Θρηίκιον*, a Thracian sword; according to the Gramm. ad Il. 13, 576, it was large and broad.

**ξουθός*, ἡ, ὄν, poet. *yellow, brownish*, h. 33, 3.

**ξύλινος*, η, ον, *of wood, wooden, δόλος*, Batr. 116.

ξύλον, τό (ξύω), *wood* which is cut and split; mly in the plur. *wood, fire-wood, logs*, sing. 23, 327.

ξύλοχος, ἡ (έχω), *ground covered with wood; a wood, a thicket*, as a lurking-place of wild animals, 11, 415. Od. 4, 335.

ξύμβλημεναι, *ξύμβλητην*, *ξύμβλητο*, *ξύμβληντο*, see *συμβάλλω*.

ξύμπας, ασα, αν, see *σύμπας*.

ξύν, Ep. and earlier form for *σύν*, which H. rarely uses, and then, for the most part, to support the metre. H. has the following compounds: *ξύναγέω*, *ξύναγω*, *ξύνδew*, *ξύνελανύω*, *ξύνέχω*, *ξύνιέναι*, which are to be found under *σύν*.

ξύνάφε, see *συνάγγνυμι*.

ξύνεέκοσι, Ep. for *συνείκοσι*, Od.

ξύνέηκα, see *συνήμι*.

ξύνεοχμός, ὁ, see *συνεοχμός*.

ξύνεσις, ιος, ἡ, see *σύνεσις*.

ξύνηϊος, η, ον, Ep. and Ion. for *ξυνός*, *common, public*. *ξύνηϊα*, *common property*, belonging to the whole army, *1, 124. 23, 809.

ξύνιει, see *συνήμι*.

ξύνιον, Ep. for *ξυνίονσαν*, see *συνήμι*.

ξύνιόντος, *ξύνισαν*, see *σύνεμι*.

ξυνός, ἡ, ὄν, Ion. and poet. for *κοινός*, *common, in common, public*; *κακόν*, 18, 262. *ξυνός Ένυάλιος*, *common* is the god of war, i. e. he helps now this, now that party [*Mars his favour deals Impartial*, Cp.], 18, 309; with gen. *γαῖα ξυνή πάντων*, *15, 193.

ξύρόν, τό (ξύω), *a razor*; proverbial: *ἐπὶ ξυροῦ ἴσταται ἀκμής*, it stands upon the edge of the razor, i. e. this is the decisive instant, 10, 173.† (Cf. *ἴσταμαι*.) The met., according to Köppen and Passow, is derived from the notion, that any thing resting upon a razor's edge must instantly incline to one of the two sides.

ξύνοχή, ἡ, see *συνοχή*.

ξύστον, τό (ξύω), prop. *a smoothed stake; a spear-shaft, a spear*, 4, 269. 11, 260. *ξύστον ναύμαχον*, the pike or pole used in naval engagements, which, according to 15, 677, was twenty-two cubits long, and pointed with iron.

ξύω (akin to *ξέω*), aor. 1 *έξύσα*, *to shave, to rub, to smooth*; *δάπεδον λίστροισιν*, to clean the floor with shovels, Od. 22, 456. 2) Generally, *to do fine work*. *έανδρ έξύσε άκήχασσα*, she had woven the garment delicately with art, Voss, Il. 14, 179. Others: she had smoothed or polished it.

O.

O, the fifteenth letter of the Greek alphabet; and hence the sign of the fifteenth rhapsody.

ὀ, ἡ, τό, Ep. forms are: sing. gen. *τοῖο*, masc. and neut.; plur. nomin. *τοί* and *ταί*; gen. fem. *τῶν* for *τῶν*; dat. *τοῖσι*, *ταῖσι*, *τησι*, and *τῇς*; *ταῖς* is not Homeric. (Some ancient Gramm. would write the unaccented cases ὀ, ἡ, οἱ, αἱ, with the acute; when standing alone, they are used as demonstrative, cf. Thiersch, § 284. 16, and Spitzner ad Il. 1, 9, who follows this in his ed. The opposite view is held by Buttm., Gr. Gram. § 75. Rem. 5. p. 305.) It has, like the German article *der, die, das*, in H. the signif. both of a demonstrative and of a relative pronoun.

1) ὀ, ἡ, τό, as a demonstrative pronoun, it points out an object, and indicates it as something known and already spoken of. Often, however, the demonstrative force is so weakened, that the transition to the Attic article clearly shows itself. 1) The pure demonstrative

force is seen esply. a) When the pronoun stands without a substantive, where it is translated by *this, that*, or, like *αὐτός*, by *he, she, it*, cf. 1, 9, 12, 29, 43, etc.; again, when it is separated from the substantive by the verb, and, as it were, prepares the way for the following substantive: ἡ δ' ἔσπερο Παλλὰς Ἀθήνη, she however followed, [viz.] Pallas Athênê, Od. 1, 125. cf. Il. 1, 448, 5, 508. Od. 3, 69. b) When it stands as an adjective pronoun, and a relative clause follows it, it is commonly placed after the substantive. οὐδ' ἐλήθετο συνθεσίων τῶν, ἃς ἐπέτελλε Διομήδης, he forgot not those commands which Diomêdes gave him, 5, 320. Od. 2, 119. seq. c) In connexion with μέν, δέ, ὁ μέν, ὁ δέ, *this her, that there, the one, the other, this, that*. τὸ μέν, τὸ δέ, the one thing, the other, Od. 4, 508; partly, partly, Od. 2, 46. So also in the plur. οἱ μέν, οἱ δέ, τὰ μέν, τὰ δέ. If a plur. is distributed into several sing., the former mly stands in the gen. 18, 595; often, however, in the same case with ὁ μέν, ὁ δέ, 5, 27. Od. 12, 73. Frequently ὁ δέ is found without a preceding μέν, Il. 22, 157. Frequently also ὁ μέν stands alone, and a substantive follows, as 23, 4. Od. 1, 115; or another word: τὰ μέν — ἄλλα δέ, Il. 6, 147. 2) The demonstrative force of the pronoun is weaker, when it stands before the substantive, without any subsequent clause relating to it. Still it even then marks the object as known, and gives it emphatic prominence, cf. 1, 11, 20, 33, 35. The pronoun in this case rarely succeeds the noun, see Od. 21, 41. Often almost like the later article, cf. τὰ θύραια, Od. 18, 385. 2) It approaches most nearly to the later article, a) When it converts adjectives and adverbs into substantives, ὁ γεραίός, Il. 24, 252: τὸ μέλαν θρόνος, Od. 14, 12; τὸ πάρος, τὸ πρὶν. b) When it connects prepositions and adverbs with substantives. ἀντρυγες αἱ περὶ δίφρον, Il. 11, 535. ἀνδρες οἱ τότε, 9, 559. 4) Some cases are used as absolute: a) τὸ, accus. neut. *therefore, on this account*, 3, 176. 7, 239. b) The dat. τῇ and τῷ, q. v. c) τοῖσι in τοῖσιν μετέφη, 1, 58, and the like constructions, Wolf ad Il. 1. c. would explain as neut. plur. *inter hæc*. It is better taken as a plur. masc. (cf. τῇσι, 24, 723), *among them*, and it stands thus even with only two, Od. 7, 27, 13, 374. d) With prepos. ἐκ τοῦ *from that time, since*, Il. 15, 601. Il) ὁ, ἡ, τό, as a relative pronoun, in all the forms, *who, which, that*. The masc. ὁ stands, 16, 835; and κλυθί μοι ὁ χθιζος θεός ἤλυθεν, hear me god, who camest yesterday, Od. 2, 262. ὅαρ, apos, ἡ, poet. (prob. from ἄρω), contr. ὅρ, from which dat. ὥρσσιν, 5, 486; † a female companion, esply a wife, a consort, 9, 327. ὀαρίζω, poet. (ὀαρ), iterat. imperf. ὀρίζεσκον, contr. for ὀαρίζ, h. Merc. 58; to

have intimate intercourse, esply to converse intimately, to be familiar, τινί, with any one, 6, 516; ἀπὸ θρόνος οὐδ' ἀπὸ πέτρης, down from the oak or the rock, i. e. securely and undisturbed to converse familiarly with any one, a proverbial expression, 22, 127; and generally, to live, μετὰ τινι, h. Merc. 170. ὀαριστής, οὐ, ὁ, poet. (ὀαρίζω), a companion, an associate, Διός, Od. 19, 179. † ὀαριστός, ύος, ἡ (ὀαρίζω), intimate intercourse, familiar conversation, endearment in the gridle of Aphrodītê (Voss, toying), 14, 216. 2) Generally, intercourse, society, commerce. ἡ γὰρ πολέμου ὀαριστός, this is the commerce or course of war (the way in which it deals with those who are engaged in it), 17, 228; προμάχων, *13, 291. *ὀαρος ὁ, poet. (ὀαρ), intimate intercourse, familiar converse, h. 22, 3; esply the converse of love, h. Ven. 250. ὀβελός, ὁ (βέλος), a spit, a roasting spit, only plur. 1, 465. Od. 3, 462. ὀβριμοεργός, ὄν (ἐργον), using violence, always in a bad sense; impious, wicked, *5, 403. 22, 418. Batr. ὀβριμοπάτρῃ, ἡ, poet. (πατήρ), the daughter of a mighty or powerful father, epith. of Athênê, 5, 747. Od. 1, 101. ὀβριμος, ov, poet. (from βρι, βρίθω), 1) strong, powerful, impetuus, epith. of Arês, Hector, and Achilles, Il. 2) Spoken of inanimate things: powerful, mighty, i. e. great, heavy, epith. of the spear, of a stone, Od. 9, 241; of impetuous water, Il. 4, 453. *ὀβριμόθυμος, ov (θυμόν), stout-hearted, courageous, epith. of Arês, h. 7, 2. ὀγδόατος, η, ov, Ep. lengthened for ὀγδοος, the eighth, 19, 246, and Od. ὀγδοος, η, oon (ὀκτώ for ὀγδοφος), the eighth. (Od. 7, 261. 14, 287, it is to be pronounced as a dissyllable, see Thiersch, § 149. 3.) ὀγδώκοντα, Ion. contr. for ὀγδοήκοντα, indeclin. eighty, *2, 568. 652. ὄγε, ἡγε, τόγε, the demonstr. pron. ὁ, ἡ, τό, strengthened by the particle γέ, *this here, that there*, and often to be translated by an emphatic *this* or *that*. 1) Sometimes it points out the near or remote place of an action, and can be translated only by an adv. κείνος, ὄγε, that one there, he there, 3, 351. 19, 344. 2) In the Epic language it stands often, in case of two consecutive clauses, in the second clause, to bring the subject again to mind, when it is translated by an emphatic *he, she, it*, 2, 664. Od. 1, 4. As absol. there occur, 1) τῇγε, exactly here, Il. 6, 435. 2) τόγε, for that very reason, 5, 827. ὄγκιον, τό (γκος), a coffer, a chest, a basket, for keeping arrows and other iron instruments, Od. 21, 61. † ὄγκος, ὁ (ακιν to ἀγκών), a curvature; a bending; hence a hook, espec. the barb of an arrow, *4, 151. 214. ὄγμος, ὁ (ακιν to ἀγών), prop. a line, a

row, esply, 1) *the furrow in ploughing*, 18, 546; or *the swath* which mowers or reapers cut and leave in rows, 11, 68, 18, 552; metaph. *πίονες ὄρμου*, rich (*furrows*=) fields, h. Cer. 455. 2) *the path* (of the heavenly bodies, h. 32, 11.

Ὀρχηστός, ὁ, a town in Boeotia, on the lake Cōpāis, having a grove, sacred to Poseidōn; now the convent *Mazaraki*, 2, 506; from this the adv. Ὀρχηστόνδε, to O., h. Merc. 186.

ὄρχνη, ἡ, a pear-tree, Od. 11, 589. 2) *the pear itself*, *Od. 7, 120.

ὀδαίος, ἡ, ὀν (ὀδός), *belonging to the way*. τὰ ὀδαία, prop. that on account of which a journey is undertaken, according to the Schol. *merchandise* (V. wares), Od. 8, 163; and *provisions for a journey*, Od. 15, 445, Eustath. Better, according to Nitzsch, *the back freight*, or the wares received in exchange for those carried, hence ὄνος ὀδαίων, the gain in the back freight.

ὀδάξ, adv. (δάκνω, ὀδούς), *biting with the teeth, λάξσθαι γαίαν*, Il.; ἐλεῖν οὐδας, 11, 749. ὀδάξ ἐν χεῖλεσσι φῦναι, to bite oneself in the lips, Od. 1, 381. 20, 268; see φῦω.

ὀδε, ἦδε, τόδε, demonstr. pron. with the enclitic δέ, which strengthens its demonstrative force, in the dat. plur. Ep. τοῖςδεσσι and τοῖςδεσσιν, both parts being inflected; *3) here, that there, this*. It indicates primar. the nearness of the subject. οὐκ ἔρανος τόδε γ' ἐστίν, Od. 1, 226; but is also often 1) To be referred to what immediately succeeds, 11, 1, 41. 504. 2) It also points emphatically to a near or remote place, esply in connexion with personal and other pronouns, and is then translated only by *here, there*. ὀδ' ἐγώ, I here, Od. 16, 205. ἡμεῖς οἶδε, Od. 1, 76; δῶρα δ' ἐγὼν ὀδε (εἰμὶ) πάντα παρασχεῖν, I am here, to present—to thee, 11, 19, 140. ἀνδρὶ ὅστις ὀδε κρατεῖ, who here governs, 11, 5, 175. νῆψ δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγοῦ, there in the field, Od. 1, 185. Absol. use of single cases: 1) τῆδε, *here, there*, 11, 12, 345. Od. 6, 173. 2) τόδε, accus. *hither*, 11, 14, 298. Od. 1, 409. δεῦρο τόδε, 11, 14, 309. δ) *therefore, for that reason*, Od. 20, 217. 23, 213.

ὀδεῖω (ὀδός), to go, to journey, ἐπὶ νῆας, 11, 569.†

Ὀδῖος, ὁ (Ion. for Ὀδῖος = adj. ὀδῖος), 1) leader of the Halizones, slain by Agamemnon, 2, 856. 5, 39. 2) a herald of the Greeks, 9, 170.

ὀδῖτης, ὀν, ὁ (ὀδός), a traveller, a way-faring man, also with ἀνθρωπος, 16, 263. Od. 13, 123.

ὀδμή, ἡ (ὄζω), Ion. and poet. *odour, fragrance*, 11., also *vapour, stench*, Od. 4, 406.

*ὀδοπορία, ἡ, a journey, a way, h. Merc. 85.

ὀδοπόριος, ὀν (πόρος), relating to a journey. τὸ ὀδοπόριον, recompense for a journey, passage-money for a voyage, Od. 15, 506.†

ὀδοῖρος, ὀν (πόρος), travelling; subst. a traveller, a travelling companion, 24, 375.†

ὀδός, ἡ, Ion. οὐδός, Od. 17, 196;† *the way*. 1) Spoken of place: a path, a street, ὀδ. ἱππηλασίη, 11, 7, 340; ὀδ. λαοφόρος, 15, 682. πρὸ ὀδοῦ γενέσθαι, to go forwards, 4, 382. 2) Spoken of the act: progress, travel, journeying, 9, 626; also by sea, Od. ὀδὸν ἐρχεσθαι, generally, to go a journey, according to Voss, 11, 1, 151; (in distinction from ἱπὶ μάχεσθαι, Bothe: *embassy*.) It is not with the ancients to be explained by λόγος, but means any journey or mission (though by implication, it would usually have a warlike object).

ὀδούς, ὀδόντος, ὁ (ὄδω), dens; a tooth; in the boar, 11, 416. Od. 19, 393; on ἔρκος ὀδόντων, see ἔρκος.

ὀδύνη, ἡ, pain, pang, a) Spoken of the body, always in the plur. 4, 117. 5, 397. 766, and often. b) Spoken of the soul: grief, sadness, Od. 2, 79; connected with γόοι, Od. 1, 242; sing. only ὀδύνη Ἡρακλῆος, pain about Heracles, 11, 15, 25.

ὀδυνήφατος, ὀν, poet. (φάω), pain-destroying, pain-quieting, soothing, assuative, φάρμακα, *5, 401. 900. 11, 847.

ὀδύρομαι, depon. mid. partic. aor. ὀδύράμενος, 24, 48. 1) Intrans. to lament, to wail aloud, to complain, to grieve, spoken of men; once of birds, 2, 315; often absol. and a) With gen. τινός, about any one, 22, 424. Od. 4, 104; ἀμφὶ τινά, Od. 10, 486. b) With dat. τινί, for any one, Od. 4, 740; ἀλλήλοισι, mutually to complain to each other, 11, 2, 290. 2) Trans. to bewail, to lament for, to deplore, with accus. of the person, 24, 740. Od. 1, 213; of the thing: νόστον, Od. 5, 153. 13, 219.

Ὀδυσῆος, ἡ, ὀν, Ep. for Ὀδύσειος, relating to Odysseus (Ulysses), Od. 18, 363.

Ὀδυσσεύς, ὁ, Ep. Ὀδυσεύς, gen. Ὀδυσηος, Ὀδυσῆος, Ὀδυσεός, and Ael. and Ep. Ὀδυσεύς, Od. 24, 398; dat. Ὀδυσσῆι and Ὀδυσεῖ, accus. Ὀδυσεσθα, Ὀδυσεσέα and Ὀδυσθῆι, Od. 19, 136; *Odysseus (Ulysses, Ulixes)*, son of Laertes and Ctimene, Od. 16, 117, seq., king of the Cephallenians, i. e. of the islands Ithaca, Same, Zacynthus, and of the neighbouring continent, husband of Penelope and father of Telemachus; he received this name from his grandfather Autolychus, because he came angry with many (ὀδυσάμενος), Od. 19, 407. In him the poet presents to us a hero, who distinguished himself as much by spirit and bravery as by cunning, prudence, and steadfastness. He sailed to Troy with twelve ships, 11, 2, 631; and, after the destruction of this city, he made sail first with Menelaus to return to Ithaca, Od. 3, 162. He spent ten years in wanderings, so that he reached home in the twentieth year. His wanderings are described in the Odyssey. After he was landed in Ithaca by the Phæacians, Athénè communh

eated plans to him, by which he might punish the suitors, Od. 13, 287, seq. He goes clad as a beggar to Eumæus, di-covers himself to Telemachus, permits himself to be recognized by Penelope, and, in company with his son and the faithful herdsman, slays the suitors. He fights against the parents of the suitors who would revenge the death of their sons, until finally Athênê established peace, Od. 24, 220, seq.

(ὀδύσσομαι), poet. depon. mid. pres. obsol. only in the aor. ὠδυσάμην, 3 plur. ὀδύσαντο, partic. ὀδυσσάμενος, perf. ὠδύσθηναι, with pres. signif. Od. 5, 423. 1) *to be angry, to be wroth, to hate*, τιμί, Il. 6, 138. Od. 1, 62. 19, 275; ὀδυσσάμενος, Od. 19, 407, Passow would take in a pass. signif.: *hated, odious*, but it is act.: *angry, enraged*. 2) With accus. ὠδύσατο Ζήνα, he excited the anger of Zeus, Ep. 6. 8. cf. Herm.

ὀδῶδα, see ὄζω.

ὀδῶδυσμαι, see ὀδύσσομαι.

ὀεσσ., see ὄις.

ὄζος, ὄ, a *knot* or *joint* in a tree, from which a branch springs; generally, 1) a *twig, a branch*, Il. Od. 2) *Metaph. a scion, descendant, a child, offspring*, Il. 2, 540. 12, 188.

ὄζω, perf. ὀδῶδα, only 3 sing. pluperf. intrans. *to smell, to yield an odour*, ὀδμῇ ὀδῶδε, the odour was diffused, from fumigation and from wine, *Od. 5, 60. 9, 210.

ὄθεν, adv. (ὄς), *whence, from which time, from which place*, also relating to a person instead of the relative, 2, 852. Od. 3, 319; also apparently, ὅπου, *from there, where*, Il. 2, 857.

ὄθι, adv. (poet. for ὅθι), *where, in which place*, 13, 229; rarely with a gen. ὄθι αὐλῆς, *where in the court*, Od. 1, 425; also, *there, where, and* ὅθι with the termination of a journey, *thither, where*, Od. 15, 101.

ὄθομαι, poet. depon. only pres. and imperf. *to trouble oneself about anything, to be anxious about, to shun, to fear*, always with neg. absol. and α) with gen. τινός, *to trouble oneself about any one*, 1, 181. 2) With infin. 15, 166; and with a partic. οὐκ ὄθει ἀσυντα βέζων, he shuns not to practise wickedness, *5, 403. Prob. only used in the pres., the imperf. use being doubtful, as e. g. 5, 403.

ὀθόνη, ἡ, *fine linen*, Od. 7, 107. ὅ) a *veil or robe* made of it, Il. 3, 141. 18, 595.

ὀθρίξ, ὀθρίχος, ὄ, ἡ, poet. for ὀμῶθριξ (θριξ), *with similar hair (alike in their coat: of horses)*, 2, 765.†

Ὀθρυονεύς, ἦος, ὄ, a Trojan ally from Cabeus, 13, 363, seq.

ὀ, dat. sing. from ὄν.

οἶα, adv. sing. olos.

οἰγνύμι (οἰγνυ), aor. 1. Ep. ὠῖξα and ὠῖξα, 24, 457;† partic. ὠῖξας, imperf. pass. ὠῖγνυντο, *to open, to unlock*, with

accus. θύρας, Il. or πύλας, *twice*, to any one, 24, 457. οἶνον, *to open the wine*, Od. 3, 392.

οἶδα, οἶσθα, οἶδε, perf. *I know*, see Εἶδω.

οἰδάνω, Ep. for οἰδαίνω (οἶδος). 1) Act. *to swell*, i. e. to cause to swell, with accus. spoken of anger: νόον, *to swell the heart*, i. e. to excite, 9, 554. 2) Mid. *to swell*, οἰδάνεται κραδίη χόλῳ, *9, 646.

οἶδας, Ep. for οἶσθα, see Εἶδω.

οἰδέω, Ion. and Ep. for οἰδῶω, imperf. 3 sing. ὠδέε, intrans. *to swell, to puff up*, χροά, in body, Od. 5, 455.†

Οἰδίπους, οδος, Ep. gen. Οἰδιπόδαο, Il. 23, 679; (from οἰδεῖν and ποῦς, swollen-foot, because his feet were swollen when he was found, cf. Apd. 3, 5. 7), son of Laïus and Epicastê, father of Eteocles and Polynices. His father, on account of an oracle, caused him to be exposed at birth; a herdsman of the king of Corinth found him, and took him to his wife, who brought him up. Warned by the oracle at Delphi not to return to his native land, he proceeded to Thebes, slew unwittingly his father Laïus, solved the riddle of the Sphinx, and married his mother Epicaste. When the secret was discovered, Epicaste hung herself, but Œdipus reigned in Thebes and died there, Od. 11, 270. According to the tragic poets he put out his own eyes, and, being expelled from Thebes, fled to Attica. His funeral games are mentioned Il. 23, 679, seq.; see Ἐπικάστη.

οἶσμα, αρος, τό, poet. a *swelling*, espily of the sea; a *roaring, a breaker*, 23, 230; θαλάσσης, h. Cer. 14; spoken of a river, *21, 234.

οἰότης, es, poet. (ἔτος), for ὁμοότης, of equal age, θούς, 2, 765.†

οἰζυρός, ἡ, ὄν, poet. (οἰζύς), compar. οἰζυρώτερος, superl. οἰζυρώτατος, *lamentable, miserable, wretched, sad*, often an epith. of men, 1, 417. Od., and of inanimate objects: νύκτες, Od. 3, 95. 13, 337. πόλεμος, the miserable war, Il. 3, 112. (On the irreg. compar. and superl. see the Gram.)

οἰζύς, ὅς, ἡ, poet. *misery, wretchedness, distress, suffering*, 6, 285. 14, 480; dat. contr. οἰζύϊ for οἰζύϊ, Od. 7, 270.

οἰζύνω, poet. (οἰζύς), aor. 1 partic. οἰζύσας, 1) *to lament, to utter lamentations*, περί τινα, about any one, 3, 408. 2) Trans. *to suffer, to endure*, κακά, Il. 14, 89; and absol. *to be wretched*, Od. 4, 152.

οἰήτιον, τό, Ep. = οἰήξ, a *rudder*, Od. 9, 483; plur. 19, 43.

οἰήξ, ἦκος, ὄ, Ep. for οἰαξ (οἶω), prop. a handle, espily of a rudder, the rudder or helm itself; in H. however οἰήξες, 24, 269,† rings on the yoke, through which the reins pass to the mouths of the animals.

οἰκάδε, adv. (from ad old root Οἰε = οἶκος), *to the house, homewards, home*, Il. and Od.

οἰκεύς, ἦος, ὄ, Ion. (οἰκέω), an inmate

of a family, 5, 413: as early as in the Od. *servant, slave*, 14, 4, 245.

οἰκέω (οἰκος), fut. ἤσω, aor. 1 pass. 3 plur. ἔκηθεν, Ep. for ἔκηθησαν, 1) intrans. *to dwell, to live*, mly with ἐν, 14, 116. Od. 9, 200. 2) Trans. *to inhabit*, with accus. ὑπωπείας, Il. 20, 218; hence pass. a) *to be inhabited*, οἰκοῦντο πόλις, 4, 18. b) *to be settled, to keep house*, as οἰκίζεσθαι: τριχθὰ ῥήκηθεν, they dwelt in three divisions, 2, 668.

οἰκίον, τό (dimin. only in form from οἰκος), *a house, an abode, a dwelling, a habitation*, always in the plur. mly spoken of men. b) Spoken of animals: *an abode, a nest*, of wasps, bees, 12, 168; of the eagle, 12, 221. c) Spoken of the underworld, 20, 64.

Οἰκλέης, εἰς, δ. poet. Οἰκλέης, Od. 15, 244: accus. Οἰκλήη, son of Antiphates, father of Amphiaräus, Od. 15, 243. cf. Apd. 2, 6, 4.

οἰκοθεν, adv. (οἰκος), *from a house*, i. e. a) *from a dwelling*, 11, 632. b) *from a man's own property*, *7, 364. 391. 23, 558.

οἰκοθι, adv. (οἰκος), poet. = οἰκοι, *in the house, at home*, domi, 3, 513. Od. 3, 303.

οἰκοι, adv. (οἰκος), *to the house, to home*, 1, 113. Od. 1, 12, and often.

οἰκόνδε, adv. (οἰκος), poet. = οἰκαδε, *to one's house, home*. a) *to the dwelling*, 3, 390. b) *to one's country*, φεύγειν, 2, 158; ἄγειν, *to conduct home*, Od. 6, 159.

οἰκος, ὁ, 1) *a house*, i. e. *an abode, a dwelling* of any kind; the tent of Achilles, 24, 471; the cave of the Cyclops, Od. 9, 478. b) *single parts* of a house, *a chamber, a room*, Od. 1, 356, 362; also plur. οἰκοι, like *aedes*, spoken of a house, Od. 24, 417. 2) *house*, i. e. *household, family*, Od. 1, 232. 2, 64. 6, 181. Il. 15, 498.

οἰκτεῖρω (οἰκτος), aor. 1 ἔκτειρα, *to pity, to commiserate, to grieve* for, τινά, 11, 814. πολλὸν τε κάρη, πολλὸν τε γένειον, *24, 516. h. Cer. 137.

οἰκτιστός, ἡ, ον, see οἰκτρός.

οἰκτός, ὁ (οἰ), *compassion; sorrow* (for), *commiseration, pity*, *Od. 2, 81. 24, 438.

οἰκτρός, ἡ, ὄν (οἰκτος), compar. οἰκρότερος, superl. οἰκρότατος, Od. 11, 421; oftener οἰκτιστός, *lamentable, deplorable, pitiable*, Il. and Od. neut. plur. οἰκτρα, as adv. ὀλοφύρεσθαι, *to wail or complain piteously*, Od. 4, 719; also superl. οἰκτιστα θανεῖν, Od. 22, 472.

οἰκωφελίη, ἡ (ὀφέλλω), *advantage for a house, domestic economy, domestic life*, Od. 14, 228.†

Οἰλέως, ἦρος, ὁ, king of Locris, husband of Eriopis, father of the Locran Ajax, and of Medon, 2, 527. 727. 13, 694. 2) a Trojan charioteer, of Bianor, 11, 93.

Οἰλιάδης, ον, ὁ, son of Oileus = Ajax, 12, 365.

οἶμα, ατος, τό, poet. (οἶω), *an assault*,

an attack, 16, 752; spoken of lions, and plur. of the eagle, *21, 252.

οἶμάς, poet. (οἶμα), aor. 1 οἶμησε, *to assault, to rush upon*, spoken of an attack, 22, 308. Od. 24, 538; of the hawk, μετὰ πέλειαν, *to pounce upon* a dove, Il. 22, 140.

οἶμη, ἡ = οἶμος, poet. prop. *a way, a path*, metaph. spoken of the course which a narration takes; hence, *a narrative, a lay, a song*, *Od. 8, 74. 481. 22, 347.

οἶμος, ὁ, poet. (οἶω = φέρω), *a way, a path*, metaph. a) *a strip*, οἶμοι κνάνοιο, strips of steel (upon the shield), 11, 24.† b) *the course of a song, an air, a melody*, h. Merc. 450.

οἶμωγῇ, ἡ (οἶμῶζω), *lamentation, wailing, a cry of distress*, as of persons dying, 4, 450. Od. 20, 353.

οἶμῶζω (οἶμοι), aor. 1 ἔμωξα, partecp. οἶμῶξας, .prop. *to cry οἶμοι* (ah me); hence, *to lament, to wail, to howl*, often in the partecp. aor. with κάπτεσεν, πέσεν, 5, 68. Od. 18, 398.

Οἰνεΐδης, ον, ὁ, son of Ceneus = Tydeus, 5, 813.

Οἰνεύς, ἦρος, ὁ (the vintner, from οἶνος), son of Porthæus, king of Calydon, husband of Althæa, father of Tydeus, Meleager, etc. 14, 117. Bellerophon was his table-friend, 6, 215. He once forgot Artemis in an offering of first-fruits; incensed thereat, she sent a wild boar upon him as a punishment, 9, 529, seq.

οἰνίζομαι, only mid. (οἶνος), imperf. without augm. *to procure wine for oneself, to purchase wine*, χαλκῷ, for brass, 7, 472; οἶνον, *to fetch wine*, *8, 506. 546. (The act. is not found in H.)

οἶνοβαρέω, Ep. οἶνοβαρείων, *to be heavy, or drunken with wine*, only partecp. pres. in the Ep. form, *Od. 9, 374. 21, 304.

οἶνοβαρής, ἐς, poet. (βάρος), *heavy with wine, intoxicated, drunken with wine*, 1, 225.†

Οἰνόμαος, ὁ (Vindemius, Herm.), 1) an Ætolian, 5, 706. 2) a Trojan, slain by Idomeneus, 12, 140.

οἰνόπεδος, ον (πέδον), having vineyards, *producing wine, abounding in wine*, ἀλυσή, Od. 1, 193. 11, 193; neut. subst. τὸ οἰνόπεδον, *a vineyard*, Il. 9, 579.

Οἰνοπίδης, ον, ὁ, son of Ctenopion = Helenus, 5, 707.

οἶνοπληθής, ἐς, poet. (πλήθος), *full of wine, abounding in wine*, Σπύρῃ, Od. 15, 406.†

οἶνοποτάζω, poet. for οἶνοποτέω (πότης), *to drink wine*, 20, 84. Od. 6, 309.

οἶνοποτήρ, ἦρος, *a wine-drinker, a wine-bibber*, Od. 8, 456.†

οἶνος, ὁ, *wine*; the Homeric heroes were wont to drink it mingled with water; the red wine seems to have been most common (μέλας, ἐρυθρός), Od. 12, 19. No other wine is mentioned in H. Andromache sprinkled with wine the wheat given as food to the horses, Il. 8,

186; cf. Columella de Re Rust. VI. c. 30. Wine was preserved in jars (ἀμφιφορεῖς, πῖθοι), Od. 2. 290. 340; or in skin bottles (ἀσκόι), Il. 3. 247.

οἰνοχοεύω, poet. οἰνοχόω (οἰνοχόος), *to pour out wine*, only in the pres. 2, 127; elliptically, οἰνοχοεύει, sc. ὁ οἰνοχόος, Od. 21. 142.

οἰνοχόω (οἰνοχόος), imperf. φῶνοχέει and Ep. φῶνοχέει, 4, 3; aor. 1 infin. οἰνοχοῆσαι, *to pour out wine, to be cup-bearer*. τινί, 1, 598. Od. 4. 233; with accus. νέκταρ, Il. 4, 3.

οἰνοχόος, ὁ (χέω), *a wine-pourer, a cup-bearer*, 2, 128. Od. 9, 10.

οἶνοψ, οσος, ὁ, ἡ, poet. (ὠψ), looking like wine, *wine coloured*, i. e. dark-red, black, see οἶνος, mly an epith. of the agitated sea, like πορφύρεος, the dark, red-black sea, because in a violent agitation of the waves it assumes a dark-red appearance, see πορφύρεω, 1, 350. 5, 771. 1, 183. δ) an epith. of oxen: *dark-red, blackish* (Voss, dark), 13, 703.

Οἶνοψ, οσος, ὁ, ἡ, a noble of Ithaca, father of Leodes, Od. 21, 144.

οἰνώω (οἶνος), partic. aor. pass. οἰνωθεῖς, *to intoxicate with wine, pass. to be intoxicated, drunken*, *Od. 16, 292. 19, 11.

οἷζασα, partic. aor. 1 οἷγγυμι.

οἶο, Ep. for οὐ (see ὅς), *his*.

οἰόθεν, adv. poet. (οἶος), *from one side, alone*; always οἰόθεν οἶος, prop. alone from one side, i. e. *entirely alone*, *7, 39. 226.

οἶομαι, Ep. always in the pres. indic. δῖομαι, depon. (ῖ), more frequently in the 1 sing. οἶω and δῖω, 3 optat. pres. οἶοιτο, Od. 17, 580; imperf. οἷόμην, aor. 1 οἷόμην, Ep. for οἷω, aor. pass. οἷσθην only Od. 4, 453. 16, 475; partic. οἷσθεῖς only Il. 9, 453; prim. signif. *to be of opinion, to believe, to think*. a) In reference to the future: *to suppose, to conjecture, to expect*, and according as it is good or bad, *to hope, to fear, to suspect*. b) *to intend, to purpose*, with infin. 13, 263; strengthened by θυμῷ, κατὰ θυμόν and θυμῷ διεται μοι, Od. 9, 213. The construction is various: 1) Sometimes absolute, Il. 1, 561; mly with accus. and infin. according to the sense. a) The pres. with something present, 13, 263. Od. 1, 323; but mly with future things, Il. 5, 894. 12, 73. Od. 5, 290. b) The aor. with the past: σ' ὅτω, I believe that thou hast given the nod, Il. 1, 558. 10, 551. Od. 19, 569. c) Most frequently with infin. fut. In all these cases, the subject of the infin. is often omitted when it may be easily supplied. δῖατο θεὸν εἶναι, he believed it was a god, Od. 1, 323. πρῶσσεσθαι ὅτω, sc. αὐτοῖς, I think they will be wounded, Il. 12, 66 [cf. Od. 11, 101. 12, 212, and see Nitzsch]. 2) With the simple infin. where the main verb and the infin. have the same subject [κίχρ-σεσθαι σε ὅτω, I think that I shall overtake thee], Il. 6, 341. Od. 8, 180. 3)

Trans. with accus. *to be of opinion, to believe*, τί, Od. 3, 255. 13, 427; Κῆρας, to expect the Fates, Il. 13, 283. 4) Often absol. introduced in the first pers. as a parenthesis, *I believe, I suppose*, to intimate a modest doubt. ἐν πρώτοισιν, ὅτω, κείσεται, he will lie, I suppose, amongst the first, 8, 536. 13, 153. Od. 16, 309. 5) Once impersonal: διεται μοι ἀνὰ θυμόν, it seems to me in my mind. Od. 19, 312. (ι is always long, only ὅτω is sometimes short, see Spitzn., Pros. § 52. 2. a.)

οἶον, neut. sing. see οἶος.

οἰσπόλος, ον, poet. (πέλομαι), prop. being solitary; *lonely, solitary*, spoken of places, 13, 473. Od. 11, 574.

*οἰσπόλος, ον (πέλομαι), *pasturing sheep*, h. Merc. 314.

οἶος, οἷη, οἶον. poet. 1) *alone, forsaken*; strengthened, εἰς οἶος, one alone. δὺ' οἶω, two alone. οὐκ οἷη, 3, 143. δ) With gr-n. τῶν οἶος, left by these, 11, 693; or with prep. ἀπὸ τῶος, 9, 438. Od. 21, 364. 2) *single, i. e. excellent, chief*, 24, 499. οἶον, adv. *once*, according to Eustath. for οἶόν με, me alone. 9, 355.

οἶος, οἷη, οἶον (ὅς, ἡ, ὅν), *of what quality, what sort of, what a, as*, the relat. to the demonstrative τοῖος. οἶος ἀρετήν, what a man in bravery, 13, 275. Often it can only be translated by *how*. οἶος καλὸς τε μέγας τε, how beautiful and large, 21, 108. It stands, 1) In independent sentences, to express astonishment at anything great and extraordinary (good or bad), and esply in exclamations. οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι, what a word is this that thou hast brought thyself to utter! (Thiersch, Gram. § 317. 5); esply, often in the neut. οἶον, *how*, 5, 601. Od. 1, 32. 2) More frequently in dependent sentences, to indicate the same quality, with reference to a definite object: a) After a preceding τοῖος, Il. 18, 105. Od. 1, 371; and without it, Il. 4, 264. 16, 557. 22, 317. b) It often stands in reference to an entire sentence, as if for ὅτι τοῖος. οἶ' ἀγορεύεις, οἶα μ' ἔργας, *pro iis quae dixisti, fecisti*, 18, 95. Od. 4, 611. οἶον (i. e. ὅτι τοῖον) εἶπες, Il. 17, 173. οἶος ἐκείνου θυμὸς υπέρβιος, οὐκ ἐθέλγει, etc. so insolent is his spirit, he will not wish, etc. (*quae ejus est atrocitas*), 18, 262. Od. 15, 212. c) In connexion with other particles: οἶος δὴ, as indeed. οἶος περ, just as. οἶός τε, as perchance (τέ often only augments the connecting force of the relative). 3) οἶος with the infin. *to be of the kind*, i. e. *to be capable, to be able, to be in a condition to*. οἶος Ὀδυσσεὺς ἔσκειν, ἀρὴν ἀπὸ οἴκου ἀμύναι, Odysseus (Ulysses) was able to repel the curse from his house, Od. 2, 59. cf. v. 272; and in like manner οἶός τε, Od. 19, 160. 21, 117. 4) The neut. sing. and plur. οἶον and οἶα as adv. 1) *how*, with adj. Il. 24, 419; with verbs sing. 13, 638. Od. 1, 32. 2) *just as, like*

as, in comparisons, Od. 3, 73, 9, 128. 3) as indeed, because indeed, since indeed, cf. 2, b. II. 17, 587. Od. 14, 392. (The first syllable is sometimes used as short, II. 13, 275. Od. 7, 312.)

οἶός and οἶος, see οἶς.

οἰοχίτων, ονος, ὁ, ἡ, poet. (χιτών), simply in the tunic (clad thus sparsely, Cp.), Od. 16, 489.†

οἴω (οἶος), only aor. pass. Ep. οἴωθῃ, to leave alone; pass. to be left alone, to remain alone, *6, I. 11, 401.

οἶς, ὁ, ἡ, Ion. for οἶς, gen. οἶος, οἶός, accus. οἶν, plur. gen. οἶων, οἶων, dat. οἶεσσιν, οἶεσιν, οἶεσσιν. accus. οἶς, contr. for οἶας, a sheep; ὁ οἶς, the ram, also οἶς ἀρσῆν, 12, 451.

οἶσατο, Ep. see οἶομαι.

οἶσε, οἶσέμεν, οἶσέμεναι, see φέρω.

οἶσθα, 2 sing. οἶ οἶδα, see Εἶδω.

οἶσθεις, see οἶομαι.

οἶστέω, poet. (οἶστός) aor. 1 οἶστευσα, to shoot with an arrow: τινός, at any one, 4, 100; often absol. with βάλλειν, 4, 196; τόξῳ, with the bow, Od. 12, 84.

οἶσρός, ὁ, Ep. for οἶσρός (οἶω), an arrow; it consisted of wood or reed; had a metallic point with barbs, 4, 139. cf. 151; sometimes three-pointed, 5, 393. Poisoned arrows are also mentioned, Od. 1, 261.

οἶστρος, ὁ, a gad-fly, œstrus, Od. 22, 300.†

οἶσύνος, ἡ, ον (οἶσύν), willow, osier, made of willow, Od. 5, 256.†

οἶσω, see φέρω.

οἶτος, ὁ, Ep. (οἶω = φέρω, as fors from ferro), lot, destiny, fate, mly in a bad signif.: misfortune, death, for the most part κακός οἶτος, 3, 417. 8, 554; without κακός, 9, 563. Od. 8, 489.

Οἶτυλος, ἡ, a town in Laconia, on the coast, now Vitilo, 2, 385; ὁ Οἶτ., Strab.

Οἰχαλίη, ἡ, a town in Thessaly on the Peneius, the residence of Eurytus, according to 2, 730. 596. cf. Εὐρυτος. According to later tradition, Heracles destroyed it, because he refused him his daughter Iole, cf. O. Müller, Dorians, vol. I. 2) a city in Messenia, called at a later day Carnesion, to which is also transferred the story of Eurytus. Thus it appears, Od. 8, 214. cf. Paus. 4, 2. 1. Strab. understood also this, II. 2, 596. 3) At a still later day, the story of Eurytus was transferred also to Œchalia in Eubœa, from which Οἰχαλίηθεν, from Œch., 2, 596; from this the subst. Οἰχαλιεύς, ἦος, ὁ, the Œchalian, 2, 596.

οἰχρέω, poet. for οἰχόμαι, Ion. iterat. imperf. οἰχεσσκον, 5, 790; to go, to come, 3 plur. pres. οἰχνεύσιν, Od. 3, 322.

οἰχόμαι, depon. mid. imperf. φχόμην, only pres. and imperf. prop. to be away, rarely, to go away, to depart, and the latter mostly in the imperf., also simply to go, to come. 1) Spoken of animate beings: with prep. ἐς, ἐπὶ, κατά, μετά,

with accus.; chiefly as an euphemism for to die. οἰχεται ἐς Ἀΐδαο [sc. δῶμα], he has departed to Hades, 22, 213. 2) Of inanimate things: of storms and missiles, to fly, to travel, 1, 53, 13, 505. Od. 20, 64. 3) Of other things: πῆ σοι μένος οἰχεται, where is thy courage gone, II. 5, 472. πού τοι ἀπειλαί οἰχονται, where are thy threats gone, 13, 220. cf. 24, 201. Often it is connected with a participle, when it can be translated by away. οἰχεται φεύγων, he flew away, Od. 8, 356. οἰχεται προφέρονσα, the tempest bore away, II. 6, 346; ἀνάγων, 13, 627. h. Cer. 74.

οἶω and οἶω, Ep. for οἶομαι, q. v. οἰωνιστής, οὐ, ὁ (οἰωνίζομαι), a diviner by birds, one who presages the future by the voice or the flight of birds, an augur, 13, 70; as adj. skilled in augury by birds, *2, 858.

οἰωνοπόλος, ον (πολέω), one who concerns himself about the ominous flight of birds; subst. an augur, *1, 69. 6, 76; see οἰωνός.

οἰωνός, ὁ (οἶος), 1) Prop. a bird which flies by itself, espy a bird of prey, as an eagle, a vulture, a hawk, 11, 453. Od. 16, 216. These were sacred birds, whose flight was especially observed, in order to predict the prosperous or disastrous issue of an undertaking. The flight to the right, i. e. to the east, indicated prosperity; to the left, i. e. to the west, on the other hand, adversity, II. 12, 239. Other circumstances also, as the voice, were ominous, 12, 200; hence 2) Generally, an omen, an augury. εἰς οἰωνός ἀριστος, ἀμύνεσθαι, etc., one omen is the best, to fight for the country, 12, 243; see Nietzsche ad Od. 2, 146.

ὀκνέω, Ep. ὀκνέω, 5, 255; to delay, to loiter, to be slow, to hesitate, with infin. *20, 155.

ὀκνος, ὁ (from ἔχω), prop. delay, slowness, dilatoriness, spoken espy of bodily exhaustion: slothfulness, 5, 817. ὀκνῶ εἰκων, overcome by slothfulness, *10, 122.

ὀκρίω, poet. (ὀκρις), prop. to make sharp, metaph. to irritate; pass. to be irritated or made angry: 3 plur. imperf. Ep. ὀκρίωντο for ὀκρίωντο, Od. 18, 33.†

ὀκριόεις, εσσα, εν, poet. (ὀκρις=ἀκῆ), having several points, pointed, ragged, sharp-pointed; χερμάδιον, μάρμαρος, 4, 518. 12, 380. Od. 9, 499. (In other places now ὀκρυόεις.)

ὀκρίωντο, see ὀκρίω.

ὀκρυόεις, εσσα, εν, poet. (for κρυόεις with a prosthetic, from κρύος), cold, making cold; metaph. awful, horrible, dreadful, κύων, 6, 344; (Helen) and πόλεμος, *9, 64.

ὀκτάκνημος, ον (κνήμη), having eight spokes, κύκλα, 5, 723.†

*ὀκτάπους, ποδός (ποῦς), eight-footed, Batr. 299.

ὀκτώ, indeclin. eight, II. and Od. often ὀκτωκαιδέκατος, ἡ, ον, the eighteenth.

only ὀκτωκαίδεκάτη, sc. ἡμέρη, *Od. 5, 297. 7, 268.

ὀλβιοδαίμων, ονος, ὁ, ἡ, poet. (δαίμων), having a happy destiny, *happy, fortunate, blessed*, 3, 182.

δαίμων, η, ον, poet. (δαίμων), *happy, fortunate, blessed*, always spoken of external blessings; hence *rich, wealthy*, spoken of persons. δῶρα δαβια ποιεῖν, to make happy presents, i. e. to bless with prosperity, Od. 13, 42. Neut. plur. as subst. δαβια δοῦναι, to bestow blessings, Od. 8, 413. 7, 143. h. Ap. 466.

δαίμων, ὁ (akin to δόμος), *prosperity, a happy condition, fortune, blessing*, spoken chiefly of external blessings, 16, 596. Od. 14, 206; and generally, *happiness, bliss*, Od. 3, 208. 4, 208.

δαέσθαι, see δαλλυμι.

δαέσκε, see δαλλυμι.

δαέθριος, ον (δαέθρος), *destructive, bringing destruction, ruinous*. δλ. ἡμαρ, the day of destruction, *19, 294. 499.

δαέθρος, ὁ (δαλλυμι), *destruction, misfortune, ruin, death*; often δαέθρον πέματα, the bounds of death, or according to Eustath. a periphrasis for τέλειος δαέθρος, complete destruction, Il. and Od. δαέθρος ψυχῆς, the destruction of life (Voss, the most perilous place), Il. 22, 325. λυγρὸν δαέθρον, annexed by way of apposition in the accus.: to sad destruction, 24, 735. Rost. Gram. p. 497. D. 4.

δαέται, see δαλλυμι.

δαέτω, Ep. form of δαλλυμι from the perf. δαέλεκα. only pres. and imperf. 1) Act. *to destroy, to kill, to slay*, τί, 5, 712. Od. 22, 305. 2) Mid. *to perish, to die*, Il. 1, 10. 10, 17.

δαέσαι, δάεσας, see δαλλυμι.

δαέσθαι, see δαλλυμι.

δαέσσαι, δάεσσας, Ep. for δάεσαι, δάεσας, see δαλλυμι.

*δαέτειρα, ἡ (δαέτηρ), *a destroyer; μῶν, a mouse-trap*, Batr. 117.

δαέτηρ, ἥρος, ὁ, poet. (δαλλυμι), *a destroyer, a murderer*, 18, 114.†

δάλω, obsol. root of several tenses of δαλλυμι.

δαλγηπτεῖω (πέλωμαι), *to be weak, to be powerless, feeble*, only partec. pres. 15, 24. 245. Od. 5, 457.

δαλγηπτεῖα, ἡ, *weakness, feebleness*, Od. 5, 468.†

δαλίγστος, η, ον, see δαλίγος.

δαλιγοδρανέω (δραίνω, δρᾶω), *to be able to do little, to be weak, feeble* = δαλγηπτεῖω, only partec. pres. *15, 146. 16, 843. 22, 337.

δαλίγος, η, ον, irreg. superl. δαλίγιστος, η, ον, 1) *little*, prim. spoken of number, in opposition to *πολύς*; often of space: χώρος, 10, 161; of time: *short*, 19, 157. 2) Spoken of size: *small*, 2, 529. Od. 9, 815. 10, 94. The neut. sing δαλίγον as adv. *little, a little, very little*, Il. 5, 800. 11, 391. οὐδ' δαλίγον, not an instant, Batr. 192; the gen. δαλίγω, nearly, almost (elsewhere δαλίγου δειν), Od. 14, 37. The

superl. Il. 19, 223; always *the least*. As a compar. μέϊων used.

Ὀλίζων, ὄνος, ἡ (adj. ὀλίζων, small), a town in Magnesia (Thessaly), below Meliboea, 2, 717.

δλισθάνω, aor. 2 δλισθον, Ep. for δλισσθον, *to slip, to slide, to fall*, 23, 774. ἐκ δέ οἱ ἥπαρ δλισθεν, the liver fell from him, 20, 470.

δαλλυμι (root *Ῥαδ), fut. δάεσω, Ep. σσ, aor. δάεσα, Ep. δάεσα and σσ, mid. fut. δαλούμαι, infin. Ep. δάεσθαι, aor. 2 ὠλόμην, Ep. δλόμην, perf. 2 δλωλα, Ep. iterative imperf. δάεσκεν from δάω, 19, 135.† According to others, aor. 2 act. Butt. prefers the reading δάεσκεν, see Aust. Gram. under δαλλυμι. (The partec. aor. 2 mid. δλόμενος, Ep. οὐλόμενος, is used as an adj.) 1) Act. 1) *to destroy, to overthrow, to annihilate, to kill*, with accus. of animæ and inanimate objects: νῆας, πόλιν, 8, 498; ὀδμήν, to dissipate the smell, Od. 4, 446. 2) *to lose, λαόν*, Il. 2, 115; θυμόν, ἥτορ, μένος, often. II) Mid. *to perish, to die, to be undone*; ὑπό τινι, by any one or thing, Od. 3, 235; with accus. of the manner, κακὸν οἶτον δάεσθαι, to die a miserable death, Il. 3, 417; or with dat. δαέθρῳ ἀδενκεῖ, Od. 4, 489. νῦν ὠλετο πᾶσα κατ' ἀκρῆς, 'Iliος, now was all Ilium utterly ruined, Il. 13, 772. 2) *to be lost*. ὠλετο κλέος, νόστος, νόστιμον ἡμαρ, 2, 325. 9, 413. Od. 1, 168. The perf. 2 δλωλα, I am lost, ruined, Il. 4, 164. Od. 3, 89. 4, 318.

δαμος, ὁ (δαλ, εἰλω), origin. *a round stone, a boulder*; thus Hesych. Il. 11, 147; according to others, *a mortar* (from δλω). δαμον δ' ὥς (sc. αὐτὸν) ἔσσευε κυλίειν δαέσθαι (he made him (the dead body) roll round like a mortar, Voss), cf. Butt. Lex.

*δαλοῖός, ον, Ep. for δαλοός, *destructive*, h. Ven. 225.†

δαλούγη, ἡ (δαλούζω), prop. *a loud cry, a loud voice of women, chiefly the suppliant cry of women imploring a divinity*, 6, 301;† also *a loud song, a shout of joy*, h. Ven. 19.

δαλούζω (λύζω), aor. 1 ὠλόλυφα, always without augm. *to raise the voice aloud to the gods*, prop. used of women at a sacrifice: *to supplicate aloud* [supra] *their suppliant waitings to the skies*, Cp.), Od. 3, 450. According to Amels, raised a loud cry when Thrasymêdes struck the heifer, 4, 767. δ) Also spoken of a cry of joy: *to shout for joy*, Od. 22, 408. 411. h. Ap. 118. (According to Eustath. it was a sacred custom to cry δαλοῖο when the victim was slain, in order thereby to supplicate an omen, Hdt. 4, 189.) *Od.

δαλόμην, Ep. for ὠλόμην, see δαλλυμι.

δαλοοίτροχος, Ep. for δλοοίτρ. ed. Wolf, or δλοοίτρ., ed. Spitzner, Il. 13, 137; *a rock or round stone*, such as, according to Hdt. 8, 52, were rolled upon the enemy. Prob. according to Butt. Lex. p. 430, with App. Etym. M. from δλοός and τρέχω, ruin-roller (Voss, a crushing-

stone). The other form, with the spiritus asper, is supposed to be derived from *δλος*, whole, a completely round stone; a *rolling-stone*. This form is adopted by Spitzner after Cod. Ven., and Herod. 5, 92. 8, 52, sanctions it, cf. Nitzsch ad Od. 1, 52.

δλοός, ἡ, ὄν (*δλῶ*, *δλλυμι*), compar. *δλωότερος*, *δλωώτατος*, Ep. form *δλοΐός*, *οὔλιος*, *destructive*, *ruinous*, *mischievous*, *cruel*, spoken of persons: *Κήρ*, *Μοῖρα*. *θεῶν δλωώτατος*, of Apollo, 22, 15; of Zeus, *δλωώτερος*, Od. 20, 201. *δ*) Of things: *πόλεμος*, *λύσσα*, *πῦρ*, Il. 8, 133. 9, 305. 13, 629. (We must remark *δλωώτατος* *ὁδμή*, Od. 4, 422, as fem., and *δλοῆσιν*, with lengthened *ο*, Il. 1, 342.) *δλοά φρονέω*, 16, 701.

Ὀλοοσσών, *όνος*, ἡ, a town in Perrhæbia (Thessaly), on the Eurotas, later *Elisson*, now *Alussona*, 2, 739.

δλοόφρων, *ονος*, ὁ, ἡ, Ep. (*δλοός*, *φρήν*), plotting destruction. *savage*, *deadly-minded* (*fell*, Cp.), epith. of the serpent, the lion, and the boar, 2, 723. 15, 630. 17, 21. *δ*) Spoken of persons: *devising mischief* (*evil-minded*, *ill-disposed*), epith. of Atlas, *Ætēs*, *Minos*, Od. 1, 52. 10, 137. 11, 322. Thus Voss and Nitzsch translate; Wolf and Spitzner on the contrary take it with Eustath. and App. in the Od. for τῶν δλων φροντιστικός, *all-wise*, see Spitzner on Köppens Anm. ad Il. 15, 630. Passow, on the other hand, justly remarks, that in the earliest language any one might be denominated *evil minded*, in so far as by superior power or intelligence he could become dangerous to others. [Herm. Opusc. VII. p. 250: Ut *Æetes* ut *Minos* *δλοόφρονες*, quod est *perniciosa meditati*, ab Homero appellantur, sic etiam Atlas, *fragilem truci committens pelago ratem*.]

δλοφυνδός, ἡ, ὄν, poet. (*δλοφύρομαι*), *wailing*, *plaintive*, *complaining*, *ἔπος*, 5, 683. Od. 19, 362.

δλοφύρομαι, depon. mid. aor. Ep. *δλοφύραμην*, 1) Intrans. *to complain*, *to wail*, *to lament*, *to be troubled*, often absol. in partesp. 5, 871; with infin. πῶς *δλοφύρεαι ἀλκίμος εἶναι*, how lamentest thou to be brave, Od. 22, 232. *δ*) With gen. τινός, *to complain* about any one, *to compassionate* any one, Il. 8, 33. 202. 16, 17. 2) Trans. with accus. *to lament*, *to bewail*, *to deplore* any one, 8, 245. 17, 648; *to pity* any one, Od. 4, 364. 10, 157; (it is derived from *δλοός*.)

δλοφώϊος, *ον*, Ep. *destructive*, *mischievous*, *frightful*, only in the neut. plur. *δλοφ. δήνεα*, pernicious artifices, Od. 10, 289; and *δλοφώϊα* without a subst. *artifices*, according to the Schol. Od. 4, 410; *δλοφώϊα εἰδώς*, devising pernicious things, Od. 4, 460. 17, 218; (prob. from *δλοός* and *ΦΑΩ* = *φαίνω*, showing destruction; not from *δλῶ* and *φώς*, man-destroying.)

Ὀλυμπιάς, *άδος*, ἡ, pecul. fem. of

Ὀλύμπιος, *Olympian*, epith. of the Muses, 2, 491. h. Merc. 450.

Ὀλύμπιος, ἡ, *ον*, *Olympian*, *dwelling in Olympus*, epith. of the gods, esp. of Zeus, who is also called *Ὀλύμπιος* alone, 2, 309. Od. 1, 60. *Ὀλύμπια δώματα*, the dwellings of the gods in Olympus, Il. 1, 18.

Ὀλυμπος, ὁ, poet. and Ion. *Ὀὐλυμπος*, prop. a lofty mountain on the border of Thessaly and Macedonia, with several snow-capped peaks, now *Elimbo*, cf. 14, 225. Od. 11, 315. According to the popular belief, which the poet followed, Olympus was the abode of the gods, Il. 2, 30. 5, 360. In the Iliad, however, it is expressly distinguished from the broad heavens (*οὐρανός*), 5, 867, 868. 15, 192. Upon the highest point is the palace of Zeus, where the gods assemble in council, 1, 498. 8, 3. 44. Od. 1, 27. In the neighbourhood, upon the inferior peaks, the other gods have their palaces, Il. 11, 76. 18, 186. Od. 3, 377. The notion of the mountain is often confounded with the heavenly residence of the gods, since its heights lifted themselves into heaven, high above the clouds, cf. Il. 8, 18—26; the description of it, Od. 6, 42—46. Still Olympus as a mountain always remains the residence of the gods; from it the gods descend to earth, and to it they return, Il. 14, 225. Od. 1, 103. 6, 41. Voss supposes, without necessity, that the highest point pierces through an opening, into the brazen vault of heaven, cf. Mythol. Br. I. p. 170. Völcker, Hom. Geogr. p. 4, seq.

ὀλῦρα, ἡ, only plur. a kind of grain, used as food for horses, and mentioned in connexion with barley, *5, 196. 8, 564; according to Schneider, perhaps *tritium monacoccum*, Linn., *St. Peter's corn*; or, according to Sprengel, Geschich. Botan. *tritium spelta*, *spell*, Od. 4, 41; *ζεά* is mentioned in its stead.

ὀλῶλα, see *δλλυμι*.

ὀμαδέω, Ep. (*ὀμαδος*), aor. 1 *ὀμάδησα*, without augm. *to make a noise* or *tumult*, always spoken of the suitors, *Od. 1, 365. 4, 768. 17, 360.

ὀμαδος, ὁ, poet. (*ὀμός*), *noise*, *uproar*, *tumult*, *disturbance*, spoken of a tumultuous assemblage, 2, 96. 9, 573. 10, 13. Od. 10, 556 (where it is distinguished from *δοῦπος*), metaph. the *roaring* of a tempest, Il. 13, 797. 2) *a crowd itself*, *a throng*, 7, 3. 7. 15, 689.

ὀμαλός, ἡ, ὄν (*ὀμός*), *like*, even, smooth, Od. 9, 327.†

ὀμαρτέω, poet. (*ὀμός*, *ἀρτῶν*), aor. optat. *ὀμαρτήσκειν*, partesp. aor. *ὀμαρτήσας*, imperf. *ὀμαρτήτην*, Ion. for *ὀμαρτεῖτην*, *to coincide* in a thing, *to do the same thing*, 12, 400. 13, 584. 2) *Especially to go together*, 24, 438; in the partesp. for the adv. *ἀμαρτῇ*, *in common*, *together*, Od. 21, 188; *to be equally swift*, spoken of the hawk, Od. 13. 87. [According to Ameis, this verb never governs the accus., and

the interpunction in Il. 12, 400, in Wolf and Spitzner after *ὁμαρρ.* is false, and should be a comma.]

ὁμβρος, ὁ, *imber, rain, a shower of rain*, espily a *thunder-shower, a tempest of rain*, 5, 91. Od. 4, 566. 2) of *snow*, Il. 12, 286.

ὁμείται, see *ὁμνυμι*.

ὁμωγερός, ἐς (*ἀγειρώ*), *collected together, assembled*, inly *ὁμωγερός ἐγένοντο*, 1, 57. Od. 8, 24.

ὁμωγυρίζομαι, *depon. mid. (ὁμῶγυρις)*, aor. infin. *ὁμωγυρίσασθαι*, to collect, *τινὰ εἰς ἀγορήν*, Od. 16, 376.†

ὁμῶγυρις, *ιος*, ἡ (*ἀγυρις*), poet. *assembly*, 20, 142.† h. Ap. 187.

ὁμῶλική, ἡ (*ὁμῶλιξ*), *equal age, the same age*, 20, 465; in H. for the most part the abstract for the concrete as collect. [cf. the English *acquaintance*], men of equal age: espily *youthful friends, companions in years, coeval*, 3, 175. 13, 431. 485. Od. 3, 364; also spoken of an individual: *an equal in age*, Od. 3, 49. 22, 290; and generally *contemporaries*, Od. 2, 158.

ὁμῶλιξ, *ικος*, ὁ, ἡ (*ῆλιξ*), *of equal age, of the same age, coeval*, often subst. πάντες *ὁμῶλικες*, all of thy age [Cp.], 9, 54. Od. 15, 197. 16, 419.

ὁμῶρῶ (*ὁμηρος*), aor. *ὠμήρησα*, to meet, to go together, *τινί*, with any one, Od. 16, 468.

ὁμῶλαδόν, adv. poet. (*ὁμῶλος*), *by troops, in crowds, μάχεσθαι*, *12, 3. 17, 730.

ὁμῶλες (*ὁμῶλος*), aor. 1 *ὠμήλησα*, 1) to be together or in company, to have intercourse, to hold converse with any one, *τινί*, 1, 261; in a good and bad signif. espily amongst a multitude: *μετά, ἐνί, παρά*, with dat. 5, 86. 834. 18, 194. Od. 18, 383; *περί τινα*, to collect about any one, Il. 16, 641. 2) Espily in a hostile signif. to meet in conflict, to come to close fight, to fight, *τινί*, 11, 523. Od. 1, 265; absol. Il. 19, 158.

ὁμῶλος ὁ (*ὁμῶν-ίλη*), prop. *a dense troop, an assembly, a multitude*, collected for feasting or for sport, Od. 1, 225. 18, 603. 23, 651. 2) Espily in the Il. *a warlike troop*; then the press, the throng, the tumult of battle, often with gen. *ἀνδρῶν, Τρώων*, and *ἱππῶν*, Il. 10, 338. 433. 499.

ὁμῶχλη, ἡ, Ion. for *ὁμίχλη*, *a cloud, a mist, thick air*, 1, 359; also *ὁμίχλην κοινῆς ἰστιάται*, to raise a cloud of dust, *13, 336.

ὁμμα, *ατος*, τό (*ΟΠΤΩ), the eye, always in the plur. *the countenance*, 8, 349; sing. *ἐκδικον ὅμμα*, Batr. 97.

ὁμῶνμι, fut. *ὁμῶμαι*, εἶ, εἴται, infin. *ὁμῶσθαι*, aor. 1 *ὠμῶσα*, Ep. *ὁμῶσα* and *σσ*, imperat. pres. *ὁμῶνθι*, 23, 585;† from the form *ὁμῶνμι*, imperf. *ὠμῶννε*, 14, 278. 1) to swear, inly ὅρκον, also ἐπὶ ὀρκον, 3, 279. 2) Absol. to swear to one, to promise on oath, mly *τινί*, also πρὸς τινα, Od. 14, 331. 19, 288; it is followed by ἡ, μέν, with infin. fut. (that one will do something), Il. 1, 76. 10, 322; and often in a negative oath; μὴ

with infin. fut. Od. 5, 178; with aor. Od. 2, 373. 4, 254; with any thing past, infin. perf. Od. 14, 331; also μὴ with subj. Od. 12, 300. 18, 56; and once μὴ with fut. indic. Il. 10, 329. 3) With accus. to call any one by an oath to witness, to swear, Στυγὸς ὕδωρ, by the water of the Styx, 14, 271; h. Merc. 274.

ὁμῶνμι, see *ὁμνυμι*.

ὁμογαστήριος, *ον* (*γαστήρ*), from the same womb; *καστήρητος*, a uterine brother (a brother born from the same womb, Cp.), *24, 47. 21, 95.

ὁμόθεν, adv. from the same place. *θάμνοι ἐξ ὁμόθεν πεφυῶτες*, branches sprung from the same trunk, Od. 5, 477;† metaph. of the same descent, h. Ven. 135.

ὁμοῖος, *ὁμοῖον*, Ep. for *ὁμοῖος*, *ον* (i is prop. short, when however the last syllable is long, it is used as long; [gen. *ὁμοῖου*, *9, 440]).

ὁμοῖος, *η*, *ον*, H. and Ion. for *ὁμοῖος*, Ep. form *ὁμοῖος*, *ιον* (*ὁμός*), 1) like, similar, with art. ὁ *ὁμοῖος*, one similar, Od. 17, 218. Il. 16, 53. a) Also = ὁ αὐτός, the same, 18, 329. b) Like in strength, equal, 23, 632. The object with which any thing is compared is in the dat. 9, 305, 306; but the thing in which the similarity consists stands: a) In the accus. *πελειάσιν ἰθὺμαθ' ὁμοῖαι*, similar in movement to doves, 5, 778. Od. 6, 16. β) With prep. ἐν *πολέμῳ*, Il. 12, 270. γ) With infin. *ἵπποι θέειν ἀνέμοισιν ὁμοῖοι*, equal to the winds in running, 10, 437. cf. 2, 553. δ) With οἷος following, h. Ven. 180. A peculiar abbrev. of expression is found in *κόμαι Χαρίτεσσιν ὁμοῖαι*, hair similar to the Graces, i. e. to the hair of the Graces, 17, 51. cf. Od. 2, 121; the thing or person standing for the real object of comparison, see Thierach, § 281. 10. 2) common, general, appertaining to all, spoken of a thing whose power is experienced by all; in this signif. always the Ep. form in the masc. and neut. *νεῖκος ὁμοῖον*, the common contest, in which both parties take equal share, 4, 444; *πόλεμος*, 9, 440. 13, 358. Od. 18, 264; *θάνατος*, Od. 3, 336; *γῆρας*, Il. 4, 315; but *ὁμοῖη μοῖρα*, 18, 120. (The ancient critics, without reason, explain the Ep. form *pernetious*.)

ὁμοῖω (*ὁμοῖος*), only aor. pass. infin. *ὁμοιωθήμεναι*, 1) Act. to make equal or similar. 2) Pass. to place oneself as equal, to compare, absol. 1, 187; *μήτιν*, in craft, Od. 3, 120.

ὁμόκλα, see *ὁμοκλάω*.

ὁμοκλάω and *ὁμοκλέω*, poet. (*ὁμοκλή*), 3 sing. imperf. *ὁμόκλει*, 18, 156; aor. 1 *ὁμόκλησα*, and iterat. *ὁμόκλησασκον* (from *ὁμοκλέω*, 3 plur. imperf. *ὁμόκλειον*, 15, 658. Od. 21, 360), to call to, to cry to, *τινί*, in order to encourage, to threaten or to rebuke him; hence, to encourage, to urge on, to threaten, to reprimand; often absol. in partec. aor. and with *μῦθος*, *ἐπέεσσιν*, Il. 2, 199. 23, 363; and

with infin. to exhort to do any thing, 16, 714.

ὁμοκλή, ἡ, poet. (καλέω), prop. the act of calling together several persons, the threatening call of enemies (V. a call of derision), 16, 147. 2) Mly, calling to, encouraging, threatening (a threatening cry, V.). 6, 137. 12, 413. Od. 17, 189.

ὁμοκλητήρ, ἦρος, ὁ, poet. (ὁμοκλάω), one who calls to, encourages or threatens, *12, 273. 23, 452.

*ὁμοργάζω, a form of ὁμοργνυμι, h. Merc. 361.

ὁμοργνύμι, poet. aor. mid. ὁμορξάμην, to wipe off, to dry up, only mid. to wipe away, in reference to the subject, to dry up, δάκρυα, Od. 8, 88; δάκρυα παρείων, the tears from the cheeks, Il. 18, 124. Od. 11, 530.

ὁμός, ἡ, ὄν, poet. (akin to ἄμα), prop. 1) equal, similar, the same, γένος, often. 2) common, in common, spoken of space, νεῖκος, 13, 333; λέχος, 8, 291; οὐζύς, Od. 17, 563.

ὁμόσαι, see ὁμνυμι.

ὁμόσε, adv. (ὁμός), to one and the same place, *12, 24. 13, 337.

ὁμόσοι, Ep. see ὁμνυμι.

ὁμοστυχᾶς (στυχᾶω), to go with, to go together, with dat. βόσσκιν, to walk among the cattle, 15, 635.†

ὁμότιμος, ον (τιμή), equally honoured, equal in worth, 15, 186.†

*ὁμότροφος, ον (τρέφω), brought up together, educated or grown up together, h. Ap. 199.

ὁμοῦ, adv. (ὁμός), 1) together, in the same place (ἄμα, relating to time), ἔχειν, 11, 127; always spoken of space, so also 1, 61, where it seems to stand for ἄμα. 2) together with, along with, with dat. Od. 4, 723. 15, 364; and ὁμοῦ νεφέεσσιν, with the clouds, Il. 5, 867.

ὁμοφρονέω (ὁμόφρων), to be like-minded, to have similar thoughts, to agree. Od. 9, 456; also νοήμασιν, *Od. 6, 183.

ὁμοφροσύνη, ἡ (ὁμόφρων), similarity in disposition, harmony, agreement, Od. 6, 181; plur. *Od. 15, 198.

ὁμόφρων, ονος, ὁ, ἡ (φρήν), like-minded, harmonious, united, θυμός, 22, 263.†

ὁμόω, poet. (ὁμός), aor. pass. infin. ὁμωθῆναι, to unite; pass. to be united, to unite. φιλότρη, 14, 209.†

ὁμφαλόεις, εσσα, εν, poet. (ὁμφαλός), having a navel, having a boss like a navel in the middle: ἄσπις ὁμφαλόεσσα [his bossy shield, Cp.], 4, 448. Od. 19, 32, and often; ζυγόν, Il. 24, 269.

ὁμφαλός, ὁ (akin to ἄμβων), 1) a navel, 4, 525. 2) any navel-shaped elevation in the middle of a surface: a) the boss of a shield, 11, 34. cf. ἄσπις. b) a knob on the yoke for fastening the reins, 24, 273. c) Generally, the centre, the middle, θαλάσσης, as the island of Calypso, Od. 1, 50.

ὁμφαξ, ακος, ἡ, an unripe wine-grape, Od. 7, 125.†

ὁμφή, ἡ, poet. (επω, with epenthetic μ),

a voice, in H. always the voice of the gods, the voice of destiny, which was thought to be recognized in dreams, in the flight of birds, and in other omens, 2, 41. 20, 129; θεοῦ, Od. 3, 215.

ὁμώνυμος, ον (ὄνομα), having the same name, 17, 720.†

ὁμῶς, adv. (ὁμός), 1) together, at once, equally, in like manner, frequently between two substantives, which are already connected by τὰ καί, 8, 214. 24, 73. 2) alike, in the same way, 1, 196. (Od. 11, 565; with dat. ὁμῶς Πριάμοιο τέκεσσιν, like the sons of Priam, 5, 535. 9, 312.

ὁμως, conj. (ὁμός), however, still, notwithstanding, 12, 393.†

ὄναρ, τό, only nom. and accus. sing. a dream, a dreaming vision, in the nom. 1, 63. 10. 496; in opposition to ὕπαρ, Od. 19, 547. 2)=ὄνειαρ, in h. Cer. 269; according to a conjecture of Herm. (From ὄναρ are formed ὄνειρατα, ὄνειρος, see the latter.)

ὄνειαρ, ατος, τό, poet. (δύνημι), 1) Prop. every thing profitable, help, aid, profit, advantage, 22, 433. 486; refreshment, Od. 4, 444. 15, 78. 2) In the plur. pleasing things; hence, valuables, Il. 24, 367; elsewhere always food, a refreshing repast, 9, 91. Od. 1, 149. (In h. Cer. 270, εἰ in ὄνειαρ is shortened.)

*ὄνειδειν, ἡ, poet. for ὄνειδος, Ep. 4, 12. ὄνειδεις, ον (ὄνειδος), insulting, blaming, chiding, reproaching, often with ἔπεα, also κύνος, *21, 393.

*ὄνειδεῖω, poet. for ὄνειδίζω, Fr. I. 18, ed. Wolf.

ὄνειδίζω (ὄνειδος), aor. 1 ὠνειδίσα, partep. ονειδίσας, 1) Absol. to vituperate, to insult, to reproach, ἔπειν, 1, 211. 2) to cast reproach, τινί, 2, 285; τινί τι, to allege any thing as a reproach against any one, to reproach him with —, Od. 18, 380. Il. 9, 34.

ὄνειδος, εος, τό, insult, abuse. a) Esply in words: ῥεπρόειδος, blame, vituperation, often in the plur. ονειδεα μυθεῖσθαι, λέγειν, 1, 291. Od. 22, 463. b) that which brings reproach to others: σοὶ κατηφέη καὶ ονειδος ἔσσομαι, I shall be to thee a reproach and shame, Il. 16, 498. 17, 556. Od. 6, 285.

ὄνειρατα, τά, see ὄνειρον.

ὄνειρειος, η, ον (ὄνειρος), of a dream, belonging to a dream. ἐν ονειρείῳ πύλῃσι, in the gates of dreams, Od. 4, 809.†

ὄνειρον, τό, see ὄνειρος.

ὄνειροπόλος, ον (πολέω), conversant with dreams, i. e. expounding dreams, γέρον, 5, 149. Subst. an expounder of dreams, *1, 63.

ὄνειρος, ὁ (from ὄναρ), a rare form is ὄνειρον, Od. 4, 841; irreg. nom. plur. ὄνειρατα [cf. ὄναρ], Od. 20, 87.† 1) a dream, a vision, mly sent by Zeus. According to Od. 19, 562 seq., dreams come from the under-world, cf. Od. 24, 12; δῆμος Ὀνειρών, through two gates: the true come through a gate of horn, and the false through one of ivory; a

pun with ἐλεφαίρω and κραίνω, q. v.
2) As a prop. name: *the god of dreams*, 2, 6, 16, 22. Od. 21, 12.

ὈΝΕΩ, theme of ὀνύνημι.

ὀνήμενος, see ὀνύνημι.

ὀνησα, Ep. for ὤνησα, see ὀνύνημι.

*ὀνήσιμος, η, ον, poet. (ὀνησις), *profitable, advantageous*, h. Merc. 30.

ὀνησις, ιος, η, poet. (ὀνύνημι), *profit, help, advantage*; and generally, *happiness, welfare*, Od. 21, 402.†

Ὀνητοριδης, ου, ό, son of Onetor, Od. 3, 282.

Ὀνήτωρ, ορος, ό (=ὀνήσιμος), a priest of Zeus on Ida near Troy, 16, 604, 605.

ὄνθος, ό, poet. *dung, manure*, *23, 775. 777 781.

• ὀνύνημι, 24, 45; infin. ὀνύναται, fut. ὀνήσω, aor. ὤνησα, Ep. ὀνησα. fut. mid. ὀνήσομαι, aor. 2 ὤνήμην, imperat. ὀνησο, partep. ὀνήμενος, *to profit, to help, to rejoice, to promote*, absol. 8, 36; with accus. of person, 1, 503. 5, 205. 24, 45; apparently with double accus. σέ δὲ τοῦτό γε γήρας ὀνήσει, in this will age profit thee, Od. 23, 24; *to rejoice, to gladden*, κραδίην τινός, Il. 1, 395. Mid. *to have advantage or profit* from any thing, *to enjoy* any thing, with gen. δαιτός, Od. 19, 68; τινός, *to have advantage* from any one, Il. 16, 31. δ) Often absol. *to be well, to enjoy oneself*, 6, 260. ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος, he seems to me to be good, a man favoured by the gods, Od. 2, 33. The partep. stands as adj.; incorrectly the ancients [and so Cp.] supply εἶη, so that it may=ὄναιτο ταύτης, let him have the profit of it, see Nitzsch ad loc.

ὄνομα, τό, Ion. for σύννομα, only three times, 3, 235. 17, 260. Od. 6, 194. 1) *a name*, the appellation of a person, Od. 19, 180. 409. 2) *a name, fame, reputation*, Od. 13, 248. 24, 93. (For τοῦνομα, Il. 3, 235, Herm. ad Vig. p. 708, reads καὶ τ' οὐνομα.)

ὀνομάζω (ὄνομα), aor. ὀνόμασα, *to name, to call by name*, τινά, Il. and Od. 2) *to mention, to enumerate, to recount*, δῶρα, Il. 9, 515.

ὀνομαι, Ep. and Ion. depon. 2 sing. ὄνοσαι, 3 plur. ὄνονται, imperat. ὄνοσο, fut. ὀνόσομαι. Ep. σσ, aor. ὀνοσάμην, optat. ὀνοσάμην, also the Ep. form from the theme 'ON, pres. οὐνεσθε (24, 241.) for οὐνεσθε (for which Buttm. § 114, prefers οὐνεσθε) and aor. 1 mid. ὠνατο, 17, 25. 1) *to insult, to rebuke, to reproach, to blame*. a) Absol. Od. 17, 378. ἤ οὐνεσθε, ὅτι, *blame you, or are you still dissatisfied*, that, Il. 24, 241. b) With μήθον, 9, 55; φάλαγγας, 13, 127. c) With gen. of the thing, κακότητος, *to chide the misery*, i. e. *to esteem it too little*, Od. 5, 379. 3) *to despise, to reject*, with accus. ἔργον, Il. 4, 539; also φρένας, 14, 95.

ὀνομαίνω, poet. form of ὀνομάζω (ὄνομα), pres. h. Ven. 291, in Il. and Od. only aor. 1 ὠνόμηνα, subj. ὠνομήνω. 1) *to name, to call by name*, τινά. 2) *to recount,*

to relate, τι τινι, Il. 9, 121; with accus. and infin. Od. 24, 341. δ) *to nominate, to appoint*, τινά θεράποντα, 23, 90.

ὀνομακλήδην, adv. (καλέω), *mentioning by name, namely*, Od. 4, 278.†

ὀνομάκλυτος, ον (κλυτός), *having an illustrious name, famous; of note*, 22, 51.† Heyne: ὄνομα κλυτός.

ὀνομαστός, ή, όν (ὀνομάζω), *named, to be named*. οὐκ ὀνομαστός, *not to be named, nefandus, Kakoiolos*, *Od. 19, 260. 597. 23, 19. h. Ven. 255.

ὄνος, ό, an ass, Il, 558.†

ὀνοσσάμενος, ὀνόσσεσθαι, see ὄνομαι.

ὀνοστός, ή, όν, poet. (ὄνομαι), *reviled, abused, to be reviled, blameworthy, despicable*. δῶρα οὐκέρ' ὀνοστά, 9, 164.†

ὀνοτάζω, poet. form of ὄνομαι, *to revile*, h. Merc. 30.

ὈΝΟΩ, an assumed theme, from which are derived the tenses of ὄνομαι.

ὀνύξ, υχος, ό, dat. plur. ὀνύχεσσι, prop. *a nail, a talon, a claw*, spoken only of the eagle, 8, 248. Od. 2, 153.

ὀξύβελής, ές, poet. (βέλος), gen. έος, having a sharp weapon, *sharp-pointed*, epith. of the arrow, 4, 126.† [βέλος, however, never means 'point,' but always 'missile.' Hence οἷστος ὀξύβελής = οἷστος ὀξύ βέλος ὦν. Ameis.]

ὀξύς, υχος, εν, poet. for ὀξύς, *sharp, pointed*, often epith. of ἔγχος and δόρυ, 14, 443. Thus Voss after Apion. (According to other Gram. incorrectly for ὀξύινος, *beechen*, from ὀξύα.)

ὀξύς, εία, ύ, superl. ὀξύτατος, *pointed, sharp*, μόχλος, Od. 9, 382; hence 1) *pointed, cutting*, spoken of weapons and other things, σκόλοpes, λάας. 2) Metaph. spoken of the senses: *sharp, cutting, piercing*. αὐγή Ἥελίοιο ὀφέα the burning beam, 17, 372; ὀδύναι. ἄχος, 16, 518; αὐτή, a piercing cry, 15, 313. δ) Of the mind: *hot, violent, raging*, *Apos, 2, 440. The neut. sing. and plur. ὀξύ and ὀφέα stand often as adv. 1) Spoken of sight: ὀξύ νοεῖν, *to observe closely*. ὀφέα δέρκεσθαι, h. 18, 14. 2) Of the voice and the hearing: ὀφέα κεκληγώς, 2, 222; ἀκούειν, 17, 256. (On the elision of αι in ὀφεῖ δδύναι, see Buttm., Gr. Gram. § 30, p. 126, who would read ὀφέαι.)

*ὀξύσχυρος, ό, *a kind of rush*, schœnus mucronatus, Barr. 169.

δου, Ep. for οδ, see ός, ή, ό.

ὀπάζω, poet. (ὀπάων), fut. ὀπάσω, Ep. σσ, aor. 1 ὠπάσα, Ep. ὠπάσσε, imperat. ὠπάσσω, mid fut. ὀπάσομαι, Ep. σσ, aor. ὠπάσάμην. 1) *to give as a companion, to cause to follow, to associate*, τινά τινι, spoken of persons: πομπόν, ἡγεμόνα τινί, 13, 416. Od. 15, 310; τινά πομπόν τινι, *to associate any one with another as a companion*, Il. 24, 153; λαόν τινι, 9, 483. b) Spoken of things: *to add, to give, to bestow*, κῆδος τινι, 8, 141; in like manner δοιδήν, κτήματα, with pleon. infin. 23, 151. 2) = διώκω, *to follow, to pursue, to press*, τινά, 8, 341; metaph. spoken of age, 8, 103; and absol. *to press*

ον, 5, 334. Pass. χειμάρρους ὀπαζόμενος Διὸς ὀμβρῶ, a torrent urged or driven on by the rain of Zeus, swollen, 11, 493. Mid. to cause to follow oneself, to associate to oneself, to take any man as a companion, τινά, 10, 238, 19, 238. Od. 10, 59.

ὀπαῖος, αἶψ, αἰὼν (ὀπή), see ἀνοπαῖα. ὀπατρος, ὁ, poet. for ὀμόπατρος, by the same father. κασίγνητος καὶ ὀπατρος, a brother, and sprung from the same father, *11, 257. 12, 371.

ὀπάων, ονος, ὁ (ὀπάω), a companion, a comrade, an associate in war, esply an armour-bearer, 7, 165; also fem. a female companion, h. Cer. 440.

ὀπερ, Ep. for ὅπερ. ὀπη, Ep. ὀπηγ, adv. (πή), 1) Spoken of place: where, in which place, prop. dat. local. 22, 321. Od. 1, 347; for the most part with reference to direction, whither, 11, 12, 48. Od. 3, 106. 2) Spoken of manner, etc.: how, in what way, 11, 20, 25. Od. 1, 347. 8, 45.

ὀπηδέω, poet. (ὀπηδός), Ion. for ὀπαδέω, only pres. and imperf. ὀπηδεῖ and ὀπηδεῖ, to follow, to attend or accompany, to go with, τινί, spoken of persons, also ἅμα τινί, Od. 7, 181; to help, h. Ap. 530. b) Spoken of things, 11, 5, 216. ἐκ Διὸς τιμὴ ὀπηδεῖ, honour and fame come from Zeus, 17, 251.

*ὀπηδός, ὁ, ἡ, following, accompanying, τινί, h. Merc. 450.

ὀπιζομαι, depon. poet. (ὀπις), only pres. and imperf. to dread, to fear, to regard, always from fear of guilt and punishment, with accus. μητρὸς ἐφετιμήν, 18, 216; also τινά, to dread any one, 22, 332; in the Od. only in reference to the gods: Διὸς μῆνιν, θυμόν, 11, 14, 283. 13, 148.

ὀπιθε and ὀπιθεν, poet. for ὀπισθεν. ὀπιπτεύω (ὀπτω), fut. σω, aor. ὀπιπτεύσας, to look about oneself at any thing, to observe with curiosity, to spy out, to look out for, with accus. πολέμοιο γεφύρας, 4, 371; γυναῖκας, to gaze at the women, Od. 19, 67; absol. λάθρη, to watch for secretly, 11, 7, 243.

ὀπις, ἰδος, ἡ, poet. (ἔπω), accus. ὀπιδα, according to Apoll. prop. the consequence of human actions, in H. for the most part, of bad actions: θεῶν, punishment, vengeance of the gods, 16, 388. Od. 20, 215; without θεῶν, Od. 14, 82. 88. (According to others, from ὄψ, the monetary inspection of the gods; thus Nitzsch ad Od. 5, 146, and Köppen, contrary to the Gramm., cf. Spitzner ad 11, 16, 388.)

ὀπισθε, before a vowel ὀπισθεν, adv. Ep. also ὀπιθε, 16, 791; ὀπιθεν, 1) Spoken of place: behind, from behind, backwards. ὀπιθε μένειν, to remain behind, 9, 332. οἱ ὀπισθε, those behind, Od. 11, 66. τὰ ὀπισθεν, the hinder parts, the back, 11, 11, 613. b) As prep. with gen. behind. ὀπ. μάχης, 11, 13, 538. 2) Spoken of time: hereafter, henceforth, in future, 9, 519. Od. 2, 270. h. Merc. 78.

ὀπίσω, Ep. for ὀπίω, q. v. ὀπίστατος, ἡ, ον, superl. from ὀπισθε, the hindmost, the last, *8, 342. 11, 178.

ὀπίω, Ep. ὀπίσω, adv. (ὀπις), 1) Spoken of place: backwards, back; also strengthened, πάλιν ὀπίσω, Od. 11, 149. ὀπίσω χάσθαι, 11, 5, 443; νεκρῶν, 13, 193. 2) Spoken of time: henceforth, hereafter, in future, prop. that which is yet in the background, which cannot be seen, 3, 411. Od. 1, 222 ἅμα πρόσσω καὶ ὀπίσω νοεῖν, λεύσσειν, ὁρᾶν, to see that which lies before and the following, i. e. the present and the future, 11, 1, 343. 3, 109. Od. 24, 452 (according to Heyne, Voss, and Nägelsbach, 'forwards and backwards,' i. e. into the future and the past, contrary to the usus loquendi).

Ὀπίτης, ον, ὁ, a Greek, slain by Hector. 11, 301.

ὀπλέω, poet. for ὀπλίω, only imperf. ὀπλεον, to harness, to prepare, ἄμαζαν, Od. 6, 78.†

ὀπλή, ἡ (akin to ὀπλον), a hoof, of a horse, *11, 536. 20, 501; spoken of bovine cattle, h. Merc. 77.

ὀπλίω (ὀπλον), aor. 1 ὥπλισα, Ep. σσ, aor. pass. ὥπλισθην, without augm. ὀπλίσσασθαι and ὥπλισθεν for ὥπλισθσαν, to put right, to fit out, hence 1) to prepare, with accus. of food: κυκείω, 11, 641; ἡία, Od. 2, 289. 2) to harness, spoken of a chariot, 11, 24, 190. 3) Of ships: to fit out, Od. 17, 288. Mid. 1) to equip oneself, to adapt oneself to an employment, with infin. 11, 7, 417. ὥπλισθεν γυναῖκες, the women prepared or adorned themselves (for the dance), Od. 23, 143; esply to arm oneself, 11, 8, 55; ἐπὶ πόλεμον, Batr. 140. 2) to prepare for oneself, (sibi), with accus. δαῖπνον, δόρπον; ἱππους, to harness one's horses, 23, 301.

ὀπλομαι, poet. for ὀπλιζομαι, mid. to prepare for oneself, δαῖπνον, *19, 172. 23, 159.

ὀπλον, τό, mostly in the plur., sing. only Od. Batr. equipment, instruments, furniture in general and in particular. 1) the tools of a forge, 18, 409. Od. 3, 433. 2) a ship's gear, tackle, every thing belonging to the equipment of a ship, a cable, a sail, in the last signif. twice in the sing. Od. 14, 346. 21, 390. 3) implements of war, esply arms, equipment, *11. Sing. spoken of the lightning of Zeus, Batr. 282.

ὀπλότερος, ἡ, ον and ὀπλότατος, ἡ, ον, poet. compar. and superl. without positive, younger, later, the youngest, the latest; νεφεῇ, younger in birth, 2, 707. Od. 19, 184. ὀπλότατος, γενεῆφιν, 11, 9, 58. ὀπλοτάτη, Od. 3, 465. (Originally from ὀπλον, capable of bearing arms, cf. 11, 3, 108. Ep. 4, 5.)

Ὀπόεις, εὔρος, ὁ, Ep. for Ὀποῦς, the chief city of the Locrians, not far from the sea, founded by Opus, son of Locrus, and the native city of Patroclus, 2, 531. 18, 326.

ὀπόθεν, Ep. ὀπόθεν, adv. (πόθεν)

whence, from whence, in a dependent question, *Od. 1, 406. 3, 80. 14, 47.

ὀπόθι, Ep. ὀππόθι, adv. poet. for ὅπου, where, in which place, 9, 577; ὀππόθ' ὄλλωλεν, Od. 3, 89.

ὀποιος, ἡ, ον, Ep. ὀπποιος, of what kind, what sort of, qualis, prop. in the dependent question: ὀποιόν κ' εἰρησθα ἔπος, τινά, Od. 19, 218; and in the direct question, Od. 1, 171. 2) Also for οἷος in reference to τοῖος: ὀποιόν κ' ἐπακούσας, such a word as thou shalt have spoken thou mayest hear (or shalt hear) again, Il. 20. 250. Od. 17, 421.

ὀπός, -ος, prop. sap, the juice of plants; esply the sap of the wild fig-tree, which was used for coagulating milk, 5, 902.† cf. Columell. de Re Rust. VII. 8.

ὀπός, see ὀψ.

ὀπόσε, Ep. ὀππόσε, adv. (πόσε), poet. for ὅπου, whither, Od. 14, 139.† h. Ap. 209.

ὀπόσος, ἡ, ον, Ep. ὀππόσος and ὀπόσσος (πόσος), how great, how many, spoken of space and number, Il. 23, 238. Od. 14, 47.

ὀπόσσος, Ep. for ὀπόσος.

ὀπότ' ἄν, see ὀπότε.

ὀπότε, Ep. ὀππότε, conj. (πότε), 1) To indicate simultaneousness: when, as. 1) With indic. when the declaration is represented as something real, mly with things past, 1, 399. Od. 4, 731. In Il. 8, 229, ὀπότ' ἐν Ἀχίλλει, supply ἦμεν. 2) In comparisons, chiefly ὡς ὀπότε, as when, 11, 492; also however with subjunct. 2) With subjunct. a) Spoken of possible actions, present or future, in reference to a primary tense. The subjunct. aor. indicates a conceived action completed in the future, if, in case, as soon as (fut. exact.), 13, 271. Od. 1, 77. By an annexed ἄν, κέ: ὀπότ' ἄν, ὀπότε κεν, the designation of time is indicated: as a condition, Il. 4, 40. Od. 8, 444; φθέγγομαι, Ep. for φθέγξομαι, Il. 21, 340; in like manner Od. 1, 41. b) To mark an indefinite repetition: as often as. Il. 1, 163; with ἄν, Il. 4, 229. 9, 702. c) In comparisons, ὡς ὀπότε, only Ep., 11, 305. Od. 4, 335. 17, 126. 3) With optat. a) in reference to a historical tense of the main clause, Il. 7, 415. 19, 317. b) To mark an indefinite repetition, 3, 233. 4, 344. 13, 711. Also with ἄν or κέν annexed, 7, 415. II) In assigning a reason: as, since, whereas (quando); according to Thiersch, § 323, 8, here belongs Od. 20, 196; cf. Kühner, § 675, seq. Rost, § 121.

ὀπότερος, ἡ, ον, Ep. ὀππότερος (πότερος), which of the two, uter, 3, 71. Od. 13, 46; spoken of single persons; in the plur. of two parties, Il. 3, 299; only in the Ep. form.

ὀπότερθεν, Ep. ὀππότερθεν, adv. (ὀπότερος), from which of two sides, from which of the two parts, 14, 59.†

ὅπου, adv. (πού), where, wherever, *Od. 3, 16. 16, 306.

ὀππότεν, ὀππόθι, ὀπποιος, ὀππόσε, ὀππόσος, ὀππότε, Ep. for ὀπότεν, ὀπόθι, ὀποιος, etc.

ὀππως, Ep. for ὅπως.

ὀπτάλεος, ἡ, ον (ὀπτάω), roasted, κρέα, 4, 345. Od. 12, 396.

ὀπτάω, aor. 1 ὤπτῃσα, to roast, spoken of flesh (never, to boil), κρέα, 1, 466. Od. 3, 33.

ὀπτήρ, ἦρος, ὁ (ὀπτήρ), a spy, a scout, *Od. 14, 261. 17, 430.

ὀπτός, ἡ, ἦν (ὀπτάω), roasted, *Od. 4, 66. 16, 443.

ὀπτήν, an obsol. root which furnishes some tenses to ὀράω.

ὀπνύω, infin. pres. ὀπνιέμεν and ὀπνιέμεναι for ὀπνίεν, only pres. and imperf. to marry, to take as a wife, spoken of the man, 13, 379. Od. 2, 336; absol. ὀπνύοντες, those married, in opposition to ἡμίθεοι, Od. 6, 63. Pass. and mid. to marry, to be married, spoken of the woman, Il. 8. 304.

ὀπνωπα, see ὀράω.

ὀπνῶν, ἡ (ὀπνωπα), poet. 1) the act of seeing, a look, Od. 3, 97. 4, 327. 2) the sight, the visual power, *Od. 9, 512.

*ὀπνωπητήρ, ἦρος = ὀπτήρ, poet. h. Merc. 15.

ὀπώρη, ἡ, the season of the year from the rising of Sirius to the rising of Arctūrus, i. e. from July to the middle of September, consequently prop. the warmest time of the year, dog-days, or perhaps late summer or early autumn (H. recognizes four seasons: ἔαρ, θέρος, ὀπώρη, χειμῶν), 22, 27; in connexion with θέρος, Od. 12, 76. In this time there occurred not only great heat and drought, Il. 21, 346. Od. 5, 328; but also rain prevailed, 16, 385; and because in it the fruits come to maturity, hence θεαλνῖα ὀπώρη (the fruit-ripening season, Voss), Od. 11, 192.

ὀπωρινός, ἡ, ὅν (ὀπώρη), in or of the time of dog-days, autumnal: ἀστὴρ, the autumnal star, i. e. the dog-star, see κύων, 5, 5; Βορέης, the autumnal Boreas, which brought heat and drought, Od. 5, 328. (ε in H. long; in itself, however, short.)

ὅπως, Ep. ὀππως (πώς), I) Adverb. 1) Spoken of the way and manner: how, in what way, as. a) With indic. when the declaration is indicated as a real determination, 4, 37. 10, 545. The fut. frequently after verbs of considering, 1, 136. 4, 14. 17, 144. b) With subjunct. without ἄν or κέ, when the declaration is intended to be represented as an ideal or possible determination, Od. 1, 349; κέ is annexed when the sentence is at the same time to be taken as conditional, Il. 9, 681. Od. 1, 295. c) With optat. after a historical tense, Il. 18, 473. Od. 9, 554. 2) Spoken of time: as soon as, as, like ut, with indic. Il. 12, 208. Od. 3, 373. In Od. 4, 109, it is almost equivalent to ἐπει, since. II) Conjunct. that, in order that, in sentences indicating

design or purpose. 1) With subjunct. without *ἄν* after a primary tense, 3, 110. Od. 1, 77. If *ἄν* or *κέ* is annexed, the expressed or implied condition is alluded to, Od. 4, 545. 2) With optat. after a historical tense, Il. 1, 344. Od. 3, 129. 3) With indic. fut. to indicate a certain expectation of the result, only Od. 1, 57; cf. Kühner, § 690. Thiersch, § 341. 7. § 342. Rost, § 122.

*ὄραμα, ατος, τό (ὄραω), a thing seen, a sight, Batr. 83.

ὄραω, Ep. ὀρώω, imperf. without augment. ὀρων, fut. ὄσομαι, aor. εἶδον, perf. Ep. ὅπωπα. H. uses partly the contr. forms, as ὀρῶ, ὀρεῖς, etc. partly the Ep. expanded, as ὀρώω, ὀράας, ὀράαν, ὀρώωσα. 2 plur. optat. ὀρόωρε for ὀρώρε, etc. The mid. is depon.; rare forms are 2 sing. pres. ὀρήαι for ὀρᾶ, and 3 sing. imperf. ὀρήτο, for which others write ὀρηαι, ὀρητο, as if from ὀρημαι. Also the aor. εἰδόμην, infin. ἰδέσθαι, to gaze, to look. a) Absol. with the prep. εἰς τι or τινα, at any thing, or any one, 10, 238. Od. 5, 439; again, ἐπὶ πόντον, 1, 350; κατὰ τινα, 16, 646. b) Trans. with accus. to see, to behold, to observe, to perceive, 23, 323; with the adjunct ὀφθαλμοῖσιν, Od. 3, 94. ὀρᾶν φάος Ἥλίου, to behold the light of the sun, for to live, 5, 120; with ὅτι, 7, 448; with partop. 9, 359. 2) Mid. as depon. to see, to behold, τινά, 1, 56. Od. 4, 226.

*ὀργή, ἡ (ἔργω), prop. impulse, emotion, passion=θυμός, h. Cer. 205.†

*ὀργια, τά, secret religious usages, mysteries, orgies, spoken of the secret worship of Demeter, h. Cer. 274. 476; (from ὀργάω, ὀργή, because these usages were solemnized with enthusiastic movements;) the sing. does not occur.

*ὀργίων, ὄνος, ὁ, one initiated, a priest, h. Ap. 389.

ὀργυια, ἡ (ὀρέγω), in H. ᾶ (in the later language ὀργυια with ᾶ), a fathom, the space between the hands when the arms are extended, 23, 327. Od. 9, 325.

ὀρέγνυμι, poet. form of ὀρέγω, from which partop. ὀρεγνύς, *1, 351. 22, 37.

ὀρέγω, fut. ὀρέξω, aor. ὤρεξα, mid. aor. 1 ὤρεξάμην, Ep. ὤρεξάμην, perf. mid. ὤρωρεμαι, 3 plur. ὠρωρέχεται, pluperf. 3 sing. ὠρωρέχато, 1) to stretch, to reach, to extend, with accus. χεῖρα εἰς ὤρωνόν (spoken of supplicants), 15, 371. cf. 1, 351; χεῖράς τινα, to stretch out the hands towards any one, Od. 12, 257. 2) to reach, to present, to give, often κύδος or εὐχός τινα, κοτύλην καὶ πύρρον, Od. 15, 312. Mid. 1) to stretch oneself, to extend oneself, with dat. χειρὶ, with the hands, i. e. to reach to any thing, Il. 23, 99. ἵπποι ποσσὶ ὠρωρέχεται, the steeds stretched themselves with their feet, i. e. took long strides, στεπὶ out, 16, 834. τρις ὀρέξαι ἰών, thrice he strode forth (spoken of Poseidon), 13, 20; ἔγχεϊ, δουρὶ, to stretch oneself with the spear, i. e. to thrust with the spear, 4, 307. 13,

190. 2) With gen. to stretch oneself towards any thing, to reach after, παιδός, 6, 466. 3) With accus. trans. to reach any thing, to attain, Od. 11, 392; to hit, σκέλος, Il. 16, 314. 322. 4)=act. ἀνδρὸς ποτὶ στόμα χεῖρ' ὀρέγεσθαι, i. e. (according to the Schol. Viet.), χεῖρα ἀνδρὸς ποτὶ στόμα, to press the hands of the man (viz. of Achilles) to the mouth. This explanation is followed by Voss. It is confirmed also by v. 478, where Priam kisses Achilles' hand, 24, 506.

*ὀρειχαλκός, ὁ (ὄρος, χαλκός), orichalcum, mountain brass, a metal of uncertain composition; according to Beckmann, copper-brass, h. 5, 9.

ὀρεκτός, ἡ, ὃν (ὀρέγω), stretched out, extended, μελῖαι, 2, 543.†

ὀρέομαι=ὀρνυμαι, only 3 plur. imperf. ὀρέοντο, they hastened, *2, 398. 20, 140. 23, 212.

*Ὀρέσβιος, ὁ (living on mountains), a rich Boeotian of Hylê, 5, 707.

ὀρεσιτροφός, ον, poet. (τρέφω), raised or nourished upon the mountains, epith. of the lion, 12, 299. Od. 6, 130.

ὀρεσκός, ον, poet. (κέω), lying in the mountains, dwelling in the mountains, wild, 1, 268. Od. 9, 155.

ὀρέστρος, η, ον, poet. (ὄρος), for ὀρειος, living upon mountains, in mountains, epith. of the serpent, of wolves, 22, 93. Od. 19, 212.

*Ὀρέστης, αο, ὁ (mountaineer, Herm. Excitus), son of Agamemnon and Klytæmnëstra (Clytemnestra), 9, 142; he was brought by his sister to his uncle Strophius in Phocis, where he entered into the well-known bond of friendship with his son Pyrlades. H. does not mention this, unless Od. 11, 458—462 refers to it. According to Od. 3, 305, he returned in the eighth year of the reign of Ægisthus to Mycenæ, slew him and his mother Klytæmnëstra (Clytemnestra), in order to avenge the death of his father, and then reigned in Mycenæ, Od. 11, 457, seq. Because all the traditions point to Phocis, Zenodot. wrote, Od. 3, 307: ἀπὸ Φωκῆων for ἀπ' Ἀθηναίων. 2) A Greek [slain by Hector], Il. 5, 705. 3) [A Trojan, 12, 139. 193.]

ὀρεστίας, ἄδος, ἡ (ὄρος), inhabiting mountains, Νύμφαι, the mountain nymphs, 6, 420.

ὀρεσφι, see ὄρος.

ὀρεχθέω, poet. strengthened form of ὀρέγω, intrans. only βόες ὀρέχθουν ἀμφὶ σιδήρῳ σφαζόμενοι, 23, 30; the oxen stretched themselves about the iron, according to the Schol. ἀπετεινόντο ἀναπνέοντες, 23, 30.† Others: palpitated, struggled, thus Suid. κινεῖν, and Bothe. Others, with Hesych.: bellowed, ἐμυκώοντο, ἐρρόχθουν. Thus Voss, cf. Spitzner, Excurs. XXXIV. [According to others it is akin to ὀργή, ὀργάω, and means intumesce, so Ameis, in Jahrb. Jahn und K., p. 276. Am. Ed.]

ὀρβαι, see ὀρνυμι.

Ὀρθαίος, ὁ, a Phrygian of Ascania, 13, 791.

Ὀρθή, ἡ, a town in Thessaly (Perrhaibia), in the neighbourhood of Phalanna, 2, 739.

ὀρθίος, ἡ, ὄν (ὀρθός), upright, straight. 2) Metaph. spoken of the voice: high, loud, shrill. The neut. plur. as adv. ὀρθία ἦσαν, 11, 11.† ἐβόησα ὀρθία φωνῇ, h. Cer. 432.

ὀρθόκραυρος, ἡ, ὄν (κραῖρα), having straight horns, high-horned, epith. of cattle, 8, 231. Od. 12, 348. b) Spoken of ships: high-beaked; these amongst the ancients were so curved at both ends, as nearly to resemble the moon in the last quarter, 11, 18, 3, 19, 344.

ὀρθός, ἡ, ὄν (ὀρθνυμι), upright, straight, erect, with στήναι, 18, 246, 24, 359; with ἀναίξας, Od. 21, 119. Batr.

ὀρθῶ (ὀρθός), aor. ὠρθωσα. aor. 1 pass. ὀρθωθείς, to erect, to set up, to lift up (one fallen), τυνά, 7, 272; often ὀρθωθείς ἐπ' ἀγκῶνος, supported upon the elbow, *2, 42.

*ὀρθριος, ἡ, ὄν (ὀρθρος), early, in the morning, h. Merc. 143.

*ὀρθρος, ὁ (ὀρθνυμι), the early dawn, the morning, h. Merc. 98. ὕπ' ὀρθρου, at day-break, Batr. 103.

*Ὀριγανίον, ὁ, the Origanon-eater, prop. patronym. from τὸ ὀρίγανον, a plant of a sharp, bitter taste, of which there are mentioned espily two kinds: *Origanum onites* and *Orig. heracleoticum* (winter marjoram or wild mint), Batr. 259.

ὀρίνω (poet. form of ὈΡΝ, ὀρνυμι), aor. ὠρίνα, Ep. ὀρίνα, aor. pass. ὠρίνην, Ep. ὀρίνην. 1) to excite, to move, with accus. πόντον, 9, 4; θάλασσαν. Od. 7, 273; and pass. 11, 2, 294; metaph. often θυμόν τινα, to move or excite any one's mind, by pity, fear, anger, etc. 2, 142, 4, 208. Od. 4, 386; and passive: ὀρίνηται πᾶσιν θυμός, 11, 5, 29; in like manner, κῆρ and ἦτορ, Od. 17, 47; γόνυ, 11, 24, 760. 2) In pass. also spoken of suppliants: to be driven away, 9, 243. 14, 14.

ὀρκιον, τό (ὀρκος), the pledge or token of an oath, an oath, a covenant, 4, 158. 2) Mly plur. τὰ ὀρκια subaud. ἱερεῖα, the victims which were sacrificed in solemn covenants, 3, 245. 269. b) And generally, the victims and religious rites which were sacrificed and performed at the solemn conclusion of treaties; a covenant-sacrifice, hence, a covenant by oath, the covenant or treaty itself. ὀρκια πιστὰ ταμεῖν, to conclude a faithful treaty, like *foedus ferire*, since victims were slaughtered on such occasions, 2, 124; ὀρκια μετ' ἀμφοτέροισιν τιθέναι, to make a covenant between both parties, Od. 24, 546. ὀρκια φυλάσσειν, τελεῖν, to keep, to fulfil a covenant, 3, 280. 7, 69. The opposite is δηλῆσασθαι, καταπατεῖν, συχεῖναι. (ὀρκιον is not, as Buttm. would consider it, Lex. p. 433, a deriv. diminu-

tive, but prob. a neut. of adj. ὀρκιος, belonging to an oath.)

ὀρκος, ὁ (from εἶργω, originally of like signif. with ἔρκος), prop. the check, which retains that which any one promised; therefore: the object by which any one swears, the witness of an oath, thus spoken of the Styx, by which the gods swore, 2, 755. 15. 38; men swore by Zeus, the Earth, and the Furies, 3, 276, seq. 19, 258, seq. Od. 14, 394; Achilles by his sceptre, 11, 1, 234. 2) an oath, 1, 239. 23, 42; cf. Buttm., Lex. p. 433.

ὀρμαθός, ὁ (ὀρμος), a series or string of things hanging together, a flock of bats, Od. 24, 8.†

ὀρμαίνω (poet. form of ὀρμάω), aor. ὠρμηνα, prop. to move here and there; in H. only metaph. to move any thing here and there in mind, animo volvere, to ponder, to consider, to weigh, often with the adjuncts κατὰ φρένα καὶ κατὰ θυμόν, 1, 193; κατὰ φρένα, alone, 10, 507; ἀνὰ θυμόν, 21, 137. Od. 2, 156; ἐνὶ φρεσίν, Od. 4, 843; and φρεσί, 11, 10, 4; without these adjuncts, 10, 28. Od. 3, 169. Constr. a) With accus. to consider any thing, to purpose, to meditate, πόλεμον, 11, 10, 28; ὁδόν, Od. 4, 732; χαλερά ἀλλήλους, to devise evil against another, Od. 3, 151. b) Often absol. with ὅπως, 11, 21, 137; εἰ, ἡ, whether, Od. 4, 789; with ἤ—ἤ, whether—or whether, 11, 14, 20. 16, 455; and with infin. Epig. 4, 16.

ὀρμάω (ὀρμή), aor. ὠρμησα, aor. mid. ὠρμησάμην, aor. pass. ὠρμήην, 1) Trans. to put in motion, to urge on, to excite, to stimulate, spoken of persons and things, with accus. τυνά ἐς πόλεμον, 6, 338; πόλεμον, Od. 18, 376. Pass. ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, moved by a god, he began, Od. 8, 499. 2) Intrans. to put oneself in motion, to raise oneself, to begin to address oneself to. a) With infin. spoken of Achilles, 11, 21, 265; of the hawk: ὀρμᾷ διώκειν ὄρνεον, he rises to pursue a bird, 13, 64. b) to rush upon, to attack, τυνός, any one, 4, 335. Mid. with aor. mid. and pass. like act. 2. 1) to put oneself in motion, to begin, (to be moved to do it), Od. 13, 82; with infin. 11, 8, 511. 10, 539; metaph. ἦτορ ὠρμάτω πολεμίζειν, the heart desired to fight, 21, 572. 2) to rush upon, to attack, to assault, to press, with gen. τυνός, 14, 488; μετὰ τυνά, 17, 605; ἐπὶ τυν, Od. 10, 214; also ὠρμάτ' ἐκ θαλάμοιο, she hastened from her bed-chamber, 3, 142. 9, 178; often absol. to rush upon, to press, 13, 559. 16, 402; ἔρχετ', ἐξέφessσιν, σὺν ταῦχας, 11.

*Ὀρμενίδης, οὐ, ὁ, son of Ormenus = Amyntor, 9, 448.

*Ὀρμένιον, τό, a town in Magnesia (Thessaly), in the time of Strabo, a village which was attached to the town Demetrias, 2, 734.

*Ὀρμενος, ὁ, 1) son of Kerkaphos (Cercaphus), grandson of Æolus, father of Amyntor, according to later mythology,

founder of Ormenion, 9, 448. 2) a Trojan, 8, 274. 3) a Trojan, 12, 187. 4) father of Ctesius, Od. 15, 414.

ὄρμενος, see ὄρνυμι.

ὄρμηξ ἡ (ὄρνυμι), a vehement assault, an attack, a fierce onset, fury, spoken of a warrior, 9, 355; of a beast, 11, 119. h. Cer. 382; often spoken of inanimate things: of the waves, Od. 5, 320; of fire (the fierceness of it), 11, 11, 157. ἐς ὄρμην ἔγχεος ἐλθεῖν, to come within the reach of a man's spear, 5, 118. 2) the beginning of an undertaking, 4, 466; the commencement of a journey, Od. 2, 403. 3) Generally, impulse, inclination, effort, Od. 5, 416; ψυχῆς, h. 7, 13.

ὄρμημα, ατος. τό (ὄρμαιν), of uncertain signif. occurring only twice, in the plur. *2, 356, 590; in the verse: τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε, Eustath. explains: ὄρμημα (ἡ ἐξ ἀρχῆς ἐκουσία ἔλευσις), therefore: 'the undertaking of Helen and her groans,' i. e. her repentance afterwards; so also Bothe: *Helenæ ausa et gemitus*. Most ancient critics take ὀρμήματα for troubles, cares, hence Voss. translates: 'before he has avenged the troubles and groans of Helen,' and Buttm. [deriving it fm ὀρμαινω] follows him, Lex. p. 439. More probable, according to Rost in Damm's Lex., is the first signif. the undertaking, and the gen. is explained as gen. object.: 'their toils and groans on Helen's account.'

ὀρμίζω (ὄρμος), prop. to bring into port; then, to anchor, νῆα, Od. 3, 11, 12; 317; and generally, to make fast, to render secure, ὑπὸ ἐπ' εὐνάων or ὑπὸ νῆα ἐν νηϊ, a ship upon the sea, 11, 14, 77. Od. 8, 55; by means of a large stone, see εὐνή. Cf. Nitzsch ad Od. 11, p. 118 [who thinks the ship was drawn partly up upon the moist overflowed sand of the shore. *Am. Ed.*]; see νήπιος.

ὄρμος, ὁ (εἶρω), 1) a string, a chain, esp. a necklace, a neck-chain, as an ornament of women, 18, 401. Od. 15, 460. 2) an anchorage, a harbour, a road, a haven, 11, 1, 435. Od. 13, 101. Batr. 67. (For the second signif. ὄρνυμι is taken as the theme.)

*Ὀρνεαί, αἱ, Ep. for *Ὀρνεαί, a city in Argolis, with a temple of Priapus, 2, 571.

ὄρνεον, τό, poet. for ὄρνις, a bird, 13, 64. † ὄρνις, ἴθος, ὁ and ἡ. p. ur. ὄρνιθες, dat. ὀρνίθεςσι (ὄρνυμι), 1) a bird, both wild and tame. 2) a bird from whose flight and voice omens were taken; hence generally, omens, 24, 219. (In the dissyllabic cases is double-timed, 9, 323. 12, 218; in the trisyllabic always long.)

ὄρνυμι, poet. Ep. form ὀρνύω (from this imperf. ὠρνυον), imperat. ὀρνυθι, infin. Ep. ὀρνύμεν, fut. ὄρσω, aor. 1 ὤρσα. iterat. form ὄρσασκε. Ep. aor. 2 ὠρσεν, mly trans. = ὤρσα. only for perf. intrans. 13, 78. Od. 8, 539. Mid. ὀρνύμαι, imperf. ὠρνύμην, fut. ὀρούμαι, 3 sing. ὀρεῖται, aor. ὠρόμην, Ep. 3 sing.

ὤρω, 3 plur. ὄροντο, Od. 3, 471; subj. ὄρῃται, imperat. ὄρσο and ὄρσοο [contr ὄρσεν, 11, 4, 264], infin. Ep. ὄρθαι, 8, 474; particp. ὄρμενος, ἡ, on, perf. act. intrans. only sing. ὄρωρε, subj. ὄρῃρη, pluperf. ὄρῳρει and ὠρῳρει, 18, 498 (to be distinguished from aor. 2 ὠρορε). Of like signif. is the perf. mid. ὠρῳρεται, subj. ὄρῳρηται, 13, 271; Ep. ὄρῳοντο, see ὀρέομαι. 1) Trans. in the act. to excite, to move, to arouse, with accus. 1) Spoken of persons, and generally of animate beings: a) to put in motion bodily, to urge on, to make to go, τιὰ κατὰ μέσον, 5, 8; esp. in a hostile signif. τιὰ ἐπὶ τινι, 5, 629; ἀντία τινός, 20, 79. β) to cause to rise, to make to lift oneself, 'Ἡριγένειαν ἀπ' Ὀκεανοῦ, Od. 23, 348; to awaken, 11, 10, 518; spoken of beasts, to drive up, to rouse, αἴγας, Od. 9, 154. b) Frequently in reference to the mind: to excite, to impel, to encourage, to inflame, τιὰ, spoken esp. of excitement by the gods, 11, 5, 105. Od. 4, 712; with infin. following, 11, 12, 142. 13, 794. 2) Spoken of things, to excite, to move, to cause, πόλεμον, μάχην, νοῦσον: spoken of states of mind, ἔμπερον, γόνον, φόβον: of natural objects, ἀνεμον, θύελλαν, κύματα. II) Intrans. in the mid. together with perf. 2 ὄρωρα, to rouse oneself, to move oneself, to stir. 1) Spoken of persons in reference to the body: to move, to hasten, 4, 421; with infin. Od. 2, 397; esp. to raise oneself, to arise, ἐξ εὐνῆ-φιν, Od. 2, 2; ἐκ λεχέων, 11, 11, 2; ἀπ' Ὀκεανοῦ ῥοάων, 19, 2; ἀπὸ θρόνου, 11, 645; absol. esp. in imperat. pres. and aor. ὄρσο and ὄρσοο, stand up! rouse up! hence in a hostile signif. to leap upon, to rush upon, to run upon, χαλκῷ, with the spear, 3, 349. 5, 17; ἐπὶ τινα, 5, 590; also with infin. to raise oneself, to begin to do any thing: νιφόμεν, ἔμην, 12, 279; and with particp. ὄρσο κέων, up, to go to sleep, Od. 7, 342. 2) Spoken of things, to rise, to be excited, to begin, to arise, esp. in perf. 2, I have arisen: spoken of bodily and mental states, εἰσέκε μοι φίλα γούνα' ὠρῳρη, as long as my limbs move (prop. have raised themselves), 11, 9, 610. 10, 90: spoken of events in life, πόλεμος, μάχη, νεῖκος: of states of nature, νύξ, φλόξ, ἀνεμος. πῦρ ὄρμενον, the fire which has arisen, 17, 738. δοῦρα ὄρμενα πρόσω, spears flying forwards, 11, 572; and with infin. πῦρ ὠροτο καίμεν ὕλην, 14, 397. ὤρω—οὔρος ἀίμεναι, the wind rose to blow, Od. 3, 176.

ὀρνύω, poet. form of ὀρνυμι, q. v. ὀροθῆνω, poet. lengthened form of ὀρνυμι, only act. to excite, to arouse, to put in motion, to stimulate, to encourage, only spoken of persons, τιὰ. b) (Of things, ἐναύλους, to raise the mountain streams, 21, 312; ἀέλλας, Od. 5, 292.

ὄρμαι (akin to οὔρος, ὀράω), to watch, ὄρονται, Od. 14, 104. † ὄρος εὖς, τό, Ion. οὔρος, dat. ὄρεσι, ὄρεσσι, Ep. gen. and dat. ὄρεσφιν, 4,

452. 11, 474; *a mountain, an elevation, a height*, with gen. Κυλλήνης, Τηρείης; 2, 603. 829 (prop. that which is raised, from ὄρνυμι).

ὀρός, ὁ, *whcy*, the watery part of coagulated milk, *Od. 9, 222. 17, 225. (Prob. from ῥέω, thin, fluid milk.)

ὀρούω, poet. (ὄρνυμι), fut. ὀρούσω, h. Ap. 417; aor. ὀρούσα, *to rise quickly or impetuously, to rush*, spoken of animate and inanimate objects, ἐπὶ and ἐν τινι, upon any one, 14, 401. 15, 625; ἐς δίφρον, *to leap upon the chariot*, 11, 359; of serpents: πρὸς πλατάνιστον, *2, 310.

ὀροφή, ἡ (ἐρέφω), *an arch, a roof*, Od. 22, 298.†

ὀρόφος, ὁ (ἐρέφω), *a reed*, for thatching houses, 24, 451.†

ὀρώω, Ep. for ὀρῶ, see ὀράω.

ὀρπηξ, ἡκος, ὁ, Att. *a sprout, a branch*, *a twig*, 21, 38.†

ὀρσας, see ὄρνυμι.

ὀρσασκε, see ὄρνυμι.

ὄρσο, contr. ὄρσεν and ὄρσο, see ὄρ-
νυμι.

Ὀρσίλοχος, ὁ, 1) son of Alpheios (Alpheus), father of Diocles, sovereign of Phæra in Messenia, 5, 546. Od. 3, 488. 21, 16. 2) son of Diocles, brother of Crethon, Il. 5, 542. 549. 3) a fabulous son of Idomeneus, Od. 13, 260. 4) a Trojan, Il. 8, 274.

ὀρσοθύρη, ἡ (ὄρνυμι, θύρα), prob. *a door to which there was an ascent by steps, a stair-door*, Voss, *Od. 22, 126. 233. [not: *a postern*, Cp.]

*ὀρσολοπέω, poet. *to provoke, to attack, to assail*, τινα, h. Merc. 308.

Ὀρυνίη, ἡ, prop. Quail-land. 1) According to the ancient critics, an old name of the island *Delos*; for here Artemis slew Orion, Od. 5, 123. 15, 403. cf. Apd. 1, 43; or an island near Delos, *Rhenia*, h. Ap. 16. According to some modern critics, the little island *Ortygia*, off Syracuse, is to be understood by it, cf. Völkner, Hom. Geogr. § 17.

ὀρυκτός, ἡ, ὄν (ὀρύσσω), *dig, excavated*, τάφρος, *8, 179. 15, 344.

ὀρυμαγδός, ὁ, poet. (ὀργυμός), *tumult, hubbub, noise of many men, voices*, Od. 1, 133; *the uproar, the tumult of those in haste*, Il. 2, 810; of hunters and dogs, 10, 185; of wood-cutters, 16, 633; spoken of the *roaring of a stream*, 21, 256; spoken of the *crash of a fragment of rock*, 21, 313; of a falling tree, Od. 9, 235.

ὀρύσσω, aor. ὀρύξα, ι, dig, *to excavate*, τάφρον, Ep. always without augm. (ὀρύξομεν, aor. subj.), 7, 341; *to dig up*, μῶλυ, Od. 10, 305.

ὀρφανικός, ἡ, ὄν, poet. for ὀρφανός, *orphan, parentless, fatherless, païs*, 6, 432. ὀρφ. ἡμερ, *the day of orphanage*, i. e. the fate of an orphan, *22, 490.

ὀρφανός, ἡ, ὄν, *destitute, orphan*, Od. 20, 68.†

ὀρφαῖος, ἡ, ὄν, poet. (ὀρφήν), *dark, gloomy*, epith. of night, 10, 83. 386. Od. 9, 143. h. Merc. 97.

ὀρχαμος, ὁ (akin to ὀρχομαι), *the leader of a row, and generally, a leader, a commander, a sovereign, always with ἀνδρῶν and λαῶν*, 2, 837. Od. 4, 516.

ὀρχατος, ὁ, poet. (from ὀρχος), *a piece of ground planted in rows; a plot of garden-ground; a garden; φυτόν, a vegetable-garden, a fruit-garden*, 14, 123. Od. 7, 112. 24, 222.

ὀρχέομαι, depon. mid. imperf. ὀρχεύντο, aor. ὀρχησάμεν, *to spring, to leap, espy to dance*, 18, 594. Od. 8, 371. 14, 465.

ὀρχηθμός, ὁ (ὀρχέομαι), Ion. *the act of dancing, a dance, a choral dance*, 13, 637. Od. 8, 263.

ὀρχηστήρ, ἡρος, ὁ (ὀρχέομαι), *a dancer*, 18, 494.†

ὀρχηστής, οὔ, ὁ = ὀρχηστήρ, 16, 617. 24, 281.

ὀρχηστύς, ὅς, ἡ, Ion. for ὀρχησις, *the act of dancing, a dance*, 13, 731; dat. contr. ὀρχηστῦι, Od. 8, 253. 17, 605.

*Ὀρχομένος, ὁ, 1) ὁ Μινυῖος, *a very ancient town in Boeotia, at the mouth of the Kephisos (Cephisus), on the lake Kōpāis (Copaïs)*, chief city of the kingdom of the Minyæ, espy remarkable for the treasury of Minyas; the ruins are near the village Skripu, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2, 605. [Passow makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc. Am. Ed.]

ὀρχος, ὁ (prob. from ἔργω), *a row of trees or vines, or a single trellis of espalier-plants*, Od. 7, 127. 24, 341. cf. Nitzsch ad Od. 7, 127.

ὀρωρε, see ὄρνυμι.

ὀρώρεται, see ὄρνυμι.

ὀρωρέαται and ὀρωρέατο, see ὀρέω.

ὄς, ἡ, ὁ, a relative pronoun, rarely demonstrative, Ep. forms: sing. gen. rarely δου, 2, 325; ἑῖς for ἧς, 16, 208.† Plur. dat. ἧς, ἧσι:

1) a relative pronoun, *who, which, that*, frequently in H. in connexion with ὁ, ἡ, τό. 1) Often the demonstrative, which should properly precede the relative, is omitted, and that not only in like, but also in unlike cases, Od. 11, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive a) In gender: Διὸς τέκος, ἧτε, Il. 10, 278. b) In number: κῆτος, ἄ (such as) - βόσκει, Od. 12, 97. τοὺς ἄλλους, ὃν κε κιχέω, Il. 11, 367. 3) The relative clause is placed before the demonstrative (inversion), 9, 131. 17, 640. 4) Often the relative suffers attraction, 5, 265. 23, 649. 5) When two or more sentences connected by καί, γέ, δέ succeed each other, which require different cases of the relative, Homer either entirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, 1, 78. 3, 235. Od. 1, 161. 6) Construct. in relative sentences, 1) With indicat. without ἄν, where any thing is indicated

with certainty, Ep. also with indicat. fut. and κέ, Il. 9, 155. b) With indicat. of the historical tenses and ἄν or κέ, Od. 5, 39, 14, 62; cf. ἄν. 2) With subjunct. with ἄν, κέ, and Ep. also without ἄν, after a primary tense, when the declaration is given as supposed or possible [hypothetical use], or can be resolved by εἰν or τίς, Od. 1, 352. Il. 2, 231; hence also a) To indicate an often-recurring case, 2, 391. b) In comparisons, 13, 63, 17, 110. 3) With optat. without ἄν after a historical tense, 10, 20, 489; as with subjunct. again: b) As part of a wish, 14, 107. Also ἄν or κέ is added, 15, 738. 7) Absl. use of single cases, a) Gen. sing. οὐ, always εἰς ὅ, since. b) Dat. sing. ᾧ, q. v. c) Accus. neut. ὃ very mly for οὗ, that, 1, 120; for δι' ὃ. *thereat, that*, Od. 1, 382; because. Il. 9, 493. 17, 207.

Il) As a demonstrative pronoun, for οὗτος, *this*, and *he, she, it*, espily with οὐδέ, μηδέ, γάρ, καί, 6, 59. 21, 198. Od. 1, 286. οἱ—οἱ, *these—those*, Il. 21, 353. 354. ὅς, ἡ, ὅν, a possessive pronoun of the third person for ἐός, ἐή, ἐόν, *his, her, its*; it has in the gen. sing. οὐο, 20, 235; without surst. ὅν, 15, 112. 2) Ep. it stands instead of the pronoun of the second and third person, Od. 1, 402. 13, 320. Doubtful is Od. 9, 28. Other places have been altered by Aristarch. Il. 19, 174. cf. Buttm. Lex. p. 251.

ὁράκι and ὁράκις, Ep. ὁσράκι, *how many times, how often*, as always in the Ep. form, 21, 265. Od. 11, 585.

ὁσάτιος, ἡ, ον, Ep. ὁσάτιος, poet. for ὁσος, λαός, 5, 587.†

ὁσίη, ἡ (prop. fem. of ὁσιος, holy), 1) *divine or natural right*, and every thing which in accordance with it is consecrated or permitted; hence οὐχ ὁσίη, with infin. it is not right, permitted, Od. 16, 423. 32, 412. 2) *a sacred service, a holy usage*, in sacrifices and the worship of the gods, h. Ap. 237. ὁσίη κρεάων, the sacred use of the sacrificial flesh, h. Merc. 130. ὁσίης ἐπιβῆναι, to go to a sacred service, h. Cer. 211 Merc. 173.

*ὁσιος, ἡ, ον, prop. consecrated by divine laws: spoken of persons: *pious, devout*, Ep. 6, 6.

ὁσος, ὁση, ὁσον, Ep. ὁσοςος, 1) *how great, how wide, how long, how much, how many*, spoken of space, time, number, and degree; if the correlative demonstrative ὁσος precedes, ὁσος is translated as [cf. 3, 12. 6. 450]; with the gen. it stands periphrastically: ὁσον πένθεος for ὁσον πένθος, 11, 658. cf. 5, 267. c) In the plur. *all who, as many as*, with preceding τοιοῦτοι, 14, 94. οὕτως—ὁνόσεται ὁσσοί Ἀχαιοί for οὕτως Ἀχαιῶν, 9, 55. ὁσσαι νύκτες καὶ ἡμέραι ἐκ Διὸς εἰσιν, all the days and nights, which come from Zeus, Od. 14, 93. 2) Frequently the neut. plur. and sing. as adv. *as greatly, as much, as far, so greatly, so much, so far*, with τόσον, 5, 786. Od. 4,

356; and without τόσον: ὁσσον, as far as, Il. 5, 860; absol. ἀλλ' ὁσσον ἐς Σκαίῃς πύλας ἵκανε, he came only, 9, 354. δ) When with ὁσον τε the limitation of space stands in the accus. it signifies *about*. ὁσον τε ὄρνυται, Od. 9, 322. 325. 10, 167; prop. an attraction, cf. Kühner, § 656, and Od. 10, 113. c) ὁσσον ἐνι and ὁσσον τ' ἐπὶ στρ' ἐφ' ὅσον, as far as, Il. 2, 616. 3, 12. a) With compar. and superl. *by how much, how much*. ὁσσον ἐγώ—ἀτιμοτάτῃ εἰμί, how much I am the most dishonoured, 1, 516. On ὁσος τε and ὁσος περ, see τέ and πέρ.

ὁσπερ, Ep. also ὅπερ, ἡπερ, ὅπερ; the strengthening πέρ indicates, a) That the relative clause has equal compass with the main clause: *entirely, the very same, the very—who*. θεός ὁσπερ ἐφηνεν, the very god, who, 2, 318. cf. 4, 524. b) Or that the clauses oppose each other. ὑπόσχεσις, ἡπερ ἐπέστας, i. e. ὑποσπάρτες, περ, which they nevertheless promised, although having promised, 2, 286. 6, 100. Od. 20, 46. Frequently, however, it can be translated only by the simple relative *who, which*, cf. πέρ.

ὄσσα, ἡ (akin to ὄψ, ἔπος), 1) Generally, *a voice, sound, a tone*, as of the cithara, h. Merc. 443. 2) *fame, report, rumour*, espily that of which the author is not known; it is therefore, as every thing for which a reason cannot be given, derived from the delty, Od. 1, 282.

*ὄσσα, ἡ, as pr. n. *Ossa*, a messenger of Zeus, 2, 93. Od. 24, 413.

*ὄσσα, ἡ, a mountain in Thessaly, famed as the abode of the centaurs, now Κίτσαρος, Od. 11, 315.

ὄσσα, Ep. for ὄσα.

ὁσάκι, Ep. for ὁράκι.

ὁσάτιος, ἡ, ον, Ep. for ὁσάτιος.

ὄσσε, τῷ, only nom. and accus. dual neut in Il. and Od.; later also plur. ὄσσοις, h. 31, 9; *the two eyes*, also (in two passages), with adj. neut. plur. φαῖνά, αἰματόεντα, Il. 13, 435. 617.

ὄσσομαι (from ὄσσει), depon. mid. only pre- and imperf. 1) Prop. *to look with the eyes, to see*, cf. Od. 7, 31; espily 2) *to see with the mind, to foresee, to surmise, to think upon* any thing, κακά or κακόν, Od. 10, 374. 18, 154; ἀλγεα θυμῷ, Il. 18, 224; πατέρα ἐνὶ φρεσὶν, Od. 1, 115; and without θυμῷ, φρεσὶ, Od. 20, 81. 3) *to indicate* any thing *by the countenance or aspect, to foretoken, to look, κακά* (Voss, 'with threatening look'), Il. 1, 105; δλεθρον, to threaten destruction, Od. 2, 152; spoken of the sea, Il. 14, 17; and generally, *τινὶ τι*, to predict any thing to any one, 24, 172.

ὄσσοις, ἡ, ον, Ep. for ὁσος.

ὄστε, ἡτε, ὅ, τε, *he who, she who, that which*; τέ indicates the mutual internal relation of the main and adjunct clauses, 2, 365. Od. 3, 73. Plur. ἄτε [τά τ'] after a sing. *like those which* [= οἷα τε, quāliā, with ref. to the collective notion. F.], Od. 5, 438; hence also *such as*.

ὀστέον, τό, Ep. gen. plur. ὀστέον, Od. 12, 45; a bone, spoken of the living, Il. 12, 185. Plur. ὀστέα, the bones of the dead, 7, 334.

ὅστις, ἥτις, ὅ, τι, gen. οὗτινος, ἡτινος, οὗτινος, Ep. forms: sing. nominative, ὅστις, ὅ, τι, gen. ὅθεν, ὅτεο, ὅθεν, dat. ὅθεν, accus. ὅτινα, ὅ, τι, plur. nomin. neut. ὅτινα, 22, 450; gen. ὅθεν, dat. ὅτεοισι, accus. ὅτινας, neut. ὅσσα, whoever, whatever; this pronoun expresses the notion of indefiniteness or universality; hence frequently to be translated each who, any one, 2, 188. 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the notion of indefiniteness lies at the bottom: such as, which, Od. 2, 124. 3) In the indirect question: who, what, Il. 3, 167. Od. 1, 401.

*ὀστροφής, ἐς (φνή), of a bony nature, bony, Batr. 298.

*ὀστροδόερμος, ον (δέρμα), having a testaceous covering, having a hard skin, Batr. 297.

*ὀστρακον, τό, the hard shell of the tortoise, h. Merc. 33.

ὄταν, in H. δ' ἄν, see ὄτε.

ὄτε, conjunct. of time: 1) To mark a point of time: as, when, after, mly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact; also in comparisons, 3, 33, 4, 275. In the fut. the Ep. κέ is sometimes added, 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or κέ, δ' ἄν, ὄτε κεν, whereby the designation of time also appears as conditional: when, in case, as soon as, 1, 519. 4, 53; without ἄν and κέ, 2, 395. 782. 6) To mark a frequently returning case: as often as, with ἄν, 2, 397. Od. 9, 6. c) Esply frequently in comparisons with ἄν, Il. 2, 147. 3) With optat. a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. 6) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: as, since, quando, rarely, 1, 244. Od. 5, 357. III) ὄτε μή for εἰ μή, except when, always with optat. Il. 13, 319. 14, 248. IV) ὄτε for ὅτι, that, after οἶδα, μέμνημαι, ἀκούειν, etc. 14, 71. 15, 18. V) In connexion with other particles: ὄτε δὲ, ὄτε τε, ὄτε περ, πρὶν γ' ὄτε, before when; εἰς ὄτε κε, for the time when, Od. 2, 99; cf. Kühner, § 688, seq. Thiersch, § 322. Rost, § 121.

ὄτε, adv. (orig. = ὄτε), sometimes, now and then, oftentimes, 17, 178; mly in double sentences: ὄτε μὲν—ἄλλοτε δέ, or ἄλλοτε μὲν—ὄτε δέ, now—now, one while—another, 18, 599. 11, 566.

ὀστέοισιν, Ep. for οἰστίσιν.

ὄθεν, Ep. for οὗτινος, Od.

ὄθεν, Ep. for ὅθεν.

ὄτι, Ep. ὅτι, conj. that, because. 1) In introducing (dependent) explanatory clauses after verbs of thinking and declaring: that, always with indicat. in H. 4, 32. 6, 126; also ὅτι πά, ὅτι δὲ. 2) In assigning a reason: since, because, always with indic. 1, 56. 16, 35. 3) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, as quick as possible [quam citissime], 4, 193. Od. 5, 112.

ὄτινα, ὄτινας, see ὄστις.

ὄστις, Ep. for ὄστις.

ὀρπαλῶς, adv. (ὀρπύω), quickly, busily, fleetly, with despatch, 19, 317. Od. 19, 100.

*Ὀρπεύς, ἦος, ὁ, son of Dymas, brother of Mygdôn, sovereign of Phrygia, 3, 186 h. Ven. 111.

ὀρπρός, ἡ, ὅν (ὀρπύω), busy, quick, fleet, hasty, epith. of θεράποντες and of ταμῆν, 6, 381. Od. 1, 109.

ὀρπρός, busily, quickly, Od. 4, 785.†

ὀρπιχες, see ὀρπιε.

*Ὀτρυντεῖς, ον, ὁ, son of Otrynteus = Iphition, 20, 383.

*Ὀτρυντεῖς, ἦος, ὁ, king of Hydê on the Tmolus, father of Iphition, 20, 384.

ὀτρυντός, ὅς, ἡ (ὀτρύνω), poet. for ὀτρυντός, encouragement, instigation, command, V. *19, 234, 235.

ὀτρύνω, fut. ὀτρυνέω, Ep. for ὀτρυνῶ, aor. ὤτρυνω, to urge on, to excite, to encourage, τινά. 1) Mly spoken of persons: to awaken from sleep, 10, 158; εἰς τι, to drive or send any one to any place, 15, 59. Od. 1, 85; πόλινδε, Od. 15, 306; πόλεμόνδε, to drive to the war, Il. 2, 589. 17, 383. 6) For the most part with infin. to arouse, to animate, to stimulate, πολεμίζειν, μάχεσθαι, ἔναυ, 4, 294. 414. 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Il. 16, 167. 18, 584. c) spoken of things: to urge on, to accelerate, to further, πομπήν, Od. 8, 30; τινὶ δδόν, Od. 2, 253; μάχην, Il. 12, 277. II) Mid. to urge oneself, to move oneself, to make haste, 14, 369; πόλινδε ἔναυ, Od. 17, 183; and thus once the act. ὤτρυνον, Il. 7, 420; where Aristarchus however read: ὤτρύνοντο νέκυς ἀγέμεν.

ὄττι, Ep. for ὅτι.

ὅ, τι, Ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the Ep. forms οὐκί and οὐχί, q. v. This particle denies independently and directly, not merely the notion (cf. μή), but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the notion contained in them: οὐ φημι, i. e. I deny, I refuse, 7, 393; οὐκ εἶω, 5, 256; sometimes in whole sentences. 1) In main clauses, οὐ stands, 1) When

any thing is denied positively, whether it is expressed as something certain by the indicat. or as something possible by the optat. In H. οὐ also stands in connexion with the subjunct. when it has the signif. of the future, 1. 262. Od. 6, 201. 2) In interrogative sentences, as *non, nonne*, when the speaker expects an affirmative answer, Il. 10, 165. 3) In sentences which imply a command, by the optat. with *ἄν*, with and without a question: οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο, wilt thou not—save? 5, 456. Od. 7, 22. II) In subordinate clauses: 1) In such as are introduced by *ὅτι, ὥς, ἵνα*; because they have the character of independent principal clauses. 2) In subordinate clauses showing the time and reason, commencing with *ἐπεὶ, ἐπειδὴ, ὅτε*, etc. Il. 21, 95. 3) In relative clauses, when the thought contained in them is positively denied. III) The negation is repeated: 1) For emphasis' sake, Od. 3, 27; thus also οὐ—οὐδέ, Il. 17, 641. Od. 8, 280. 2) When a whole which is denied is distributed into parts: οὐ—οὐτε—οὐτε, Il. 6, 450. 3) Indefinite pronouns and adverbs in a negative sentence (as any one, any where, etc.) are expressed negatively, 1, 86. 88.

οὐ, gen. sing. of the defect. pronoun of the third pers. masc. and fem. Ep. *εἶο, εἶδ, εἶο, εἶδεν*, dat. *εἶοι, accus. εἶέ (εἶ and εἶδεν are enclitics)*, prop. reflexive: of himself, of herself, of itself: but often a personal pron. *his, her, to him, to her, she, it*; the accus. *εἶ* as neut. 1, 236; and for the plur. h. Ven. 268.

οὐας, ατος, τό, Ep. and poet. for οὐς. οὐδας, τό (akin to οὐδός), poet. gen. οὐδεος, dat. οὐδεῖ and οὐδεῖ, 1) the floor or pavement in chambers or houses, Od. 23, 46. Il. 5, 731. 2) the ground, the earth, Od. 9, 135. 13, 395. οὐδας ὀδᾶξ ἐλεῖν, to seize the earth with the teeth, i. e. to fall, Il. 11, 749. ὑππίος οὐδεῖ ἐρείσθη, he sank backwards to the earth, 7, 145; οὐδάσδε, to the ground, 17, 457.

οὐδέ, conjunc. (δέ), but not, and not; nor (yet). οὐδέ unites 1) Entire sentences, and expresses prop. an antithesis: not however, but not, 24, 25. Od. 3, 143. Often οὐδέ stands, when the same notion is expressed first affirmatively and then negatively: *μνήσσομαι οὐδὲ λάθωμαι*, h. Apoll. 1. Od. 9, 408. 2) Mly it serves to annex a new sentence: *and not, also not, nor yet*, Il. 9, 372; often οὐ, οὐδέ. 3) οὐδὲ—οὐδέ, when occurring in one sentence it is a strengthened οὐδέ: *not at all, certainly not*, 5, 22. Od. 8, 32. οὐδὲ—οὐδέ at the beginning of two clauses signifies: *also not—and not (never: neither—nor)*. Il. 9, 372. Sometimes we have also οὐδὲ—οὐτε, h. Cer. 22. 4) οὐδέ in the middle of a sentence also stands in an adverbial signif. and means: *also not, not even (ne... quidem)*; often οὐδὲ ἡβαιόν, οὐδὲ τυττόν.

οὐδεῖς, οὐδεμία, οὐδέν, gen. οὐδενός,

etc. (οὐδέ, εἰς), also not one, i. e. no one, nothing. The neut. οὐδέν often stands as an adv. *not at all, not in the least*, 1, 412. Od. 4, 195. [A still stronger form of speech is οὐχ εἰς, found only once, h. Merc. 284. *Am. Ed.*]

οὐδενόσωρος, ον, ὁ (οὐδεῖς, ὥρα) not to be esteemed, contemptible, worthless, *τείχεα*, 8, 178.†

οὐδέπῃ or οὐδέ πῃ, adv. in no wise, i. e. not at all; in H. separated, Od. 12, 433; οὐδέ πῃ ἔστιν, with infin., it is by no means possible, h. 6, 58.

οὐδέποτε or οὐδέ ποτε, adv., also not ever, i. e. never, spoken of the past and future. Wolf writes at one time οὐδέποτε, 5, 789; at another divided, οὐδέ ποτε, Od. 2, 203.

οὐδέπω or οὐδέ πῶ, adv. not yet, mly not at all, in no wise, in H. mly separated by a word or more, 1, 108.

οὐδερτέρω, adv. (οὐδερτέρος), on neither side, in neither direction, 14, 18.†

οὐδός, ὁ, Ion. and Ep. for ὀδός, the threshold of a house; then also used of any other entrance, 6, 375. Od. 1, 104; of the under-world, Il. 8, 15. b) Metaph. γήραος οὐδός, the threshold of old age, i. e. its commencement. Thus Voss and Heyne; according to the ancient Gramm. = *ἐξοδος γήρας*, extreme old age, 22. 60. 24, 487. Od. 15, 246.

οὐδός, ἡ, Ion. for ὀδός, a way, Od. 17, 196.†

οὐθαρ, ατος, τό, the udder, the breast, prop. of animals, Od. 9, 440. b) Metaph. fruitfulness, fertility. οὐθαρ ἀρούρης, the fruitfulness of the land, i. e. blessed land, a land of milk and honey, Il. 9, 141. 283.

οὐκ, before a vowel for οὐ.

Οὐκαλέγων, οντος, ὁ (οὐκ, ἀλέγω), Ucalegon, a Trojan counsellor, 3, 148.

οὐκέτι, adv. (ἐτι), no more, no longer, not again, strengthened by οὐδέ, 12, 73. οὐκέτι πάγχυ, no more at all, 19, 343.

οὐκί, adv. Ep. and Ion. for οὐκ, not, mly at the close of a sentence, 15, 137. Od. 11, 493.

οὐλαί, αἱ [according to Eustath. ad Il. 1, 449; and Et. Mag. οἱ], Att. ὀλαί, coarsely ground barley-corn, (Voss: 'sacred barley,') which was strewn between the horns of the victim before the sacrifice, Od. 3, 441.† The Gramm. derive οὐλή from ὅλος, whole, and supply κρίθαι, whole barley-corns; more prob. according to Buttm., Lex. p. 455, ὀλή comes from ΕΛΩ, ἄλεω, as τομή from τέμνω, and signifies prop. that which is ground; then plur. οὐλαί, bruised barley-corns, barley-grits, the simplest treatment of grain. This was retained in sacred rites as a memorial of the earliest kind of food. Perhaps it was first roasted and mixed with salt (*mola salsa*, amongst the Romans).

οὐλαμός, ὁ (εἰλω), a press, a tumult, a crowd, ἀνδρῶν, *4, 251. 20, 113.

οὐλε, see οὐλο.

οὐλή, ἡ (οὐλω), a cicatrized wound, a scar, *Od. 19, 391. 393. 464.

οὐλῖος, ἡ, ον (= οὐλος), Ep. for οὐλος, destructive, pernicious, epith. of the dog-star, 11, 62.†

οὐλοκάρηνος, ον (κάρηνον), having curled hair, Od. 19, 246.† 2) οὐλοκάρηνα for ὅλα κάρηνα, whole heads, h. Merc. 137.

οὐλόμενος, ἡ, ον, prop. poet. for δλόμενος, partec. aor. 2 mid. from δλλυμι; as adj. always in act. signif. destructive, mischievous, deadly, pernicious, spoken both of persons and of things, 1, 2, 14, 84 Od. 10, 304. (The pass. signif. perditus, ruined, wretched, as Od. 4, 92. 11, 410, have been explained, is preferred by Heyne ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

*οὐλόπους, ποδος (ποῦς), from this οὐλό- ποδ' for ὅλους πόδας, whole feet, h. Merc. 137.

οὐλος, ἡ, ον, 1) Ep. and Ion. for ὅλος, whole, unconsumed, entire; ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) healthy, sound; and generally, powerful, vigorous, sound, stout. a) Spoken of the voice: ὅλον κεκλήγοντες, stoutly, loudly crying, Il. 17, 756. 759. b) Spoken of material substances: thick, firm, woolly (V. 'curled,'), epith. of woollen stuffs, 16, 224. Od. 19, 225. 4, 50. σῦλη λαχνη, thick wool, Il. 10, 134. σῦλαι κόμαι, thick hair, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλοός, destructive (V. 'noisy, raging'), epith. of Arès and Achilles, Il. 5, 461. 21, 336; ὄνερος, the pernicious dream, 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. (Passow would explain it as a 'corporeal god of dreams,' according to 1, b.) Buttman, Lex. arranges the signification of οὐλος in the following branches: 1) For ὅλος, whole. 2) Ep. for ὀλοός from ὀλεῖν, destructive, evil, dreadful; to this add: ὅλον κεκλήγοντες, to cry dreadfully. 3) From εἰλεῖν, οὐλαμός, rough, woolly, bushy, curled, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χέω)=οὐλαί, the bruised barley-corns, which before the sacrifice were strewn upon the victim: 'sacred barley,' V., 1, 449. Od. 3, 447. 2) the strewing of the sacred barley, Od. 3, 445.

Οὐλυμπος, ὁ, Ep. for *Ολυμπος.

οὐλω (οὐλος), to be healthy, well, only imperat. οὐλε, as a greeting: be well. οὐλέ τε καὶ χαίρε, 'health and joy be with thee,' V., Od. 24, 402.†

οὐμός, contr. for ὁ ἐμός, 8, 360.

οὐν, adv. now, therefore, is connected in H. with other particles, and points back to something preceding, ἐπεὶ οὐν, since now, 1, 57. Od. 16, 453; ὥς οὐν, Il. 8, 251; γὰρ οὐν, Od. 2, 123; and οὐτ' οὐν, μήτ' οὐν.

οὐνεκα, by crasis for οὐ ἐνεκα, wherefore, on which account, Od. 3, 61. 2)

Mly therefore because, because, Il. 1, 11. Od. 4, 569; also with preceding, τοῦδ' ἐνεκα, Il. 1, 111; or a following τοῦνεκα, 3, 403. 3) In the Od. after some verbs: therefore that, in as far, that, like ὅτι, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [4] In a single passage demonstrative= τοῦνεκα, Il. 9, 505.]

οὐνεσθε, Ep. for ὄνεσθε, see ὄνομα.

οὐνομα, Ion. and Ep. for ὄνομα, q. v.

οὐπερ and οὐ περ, adv. by no means, not at all, 14, 416.

οὐπη, adv. (πῇ), no where, in no place.

2) in no way, in no manner, 13, 191. Od. 5, 140.

οὐ ποθι (οὐ ποθί), nowhere, 13, 309.

οὐπερ and οὐδέ ποθι, also not in any way, in no way, Od.

οὐποτε, adv. (ποτέ), never, often separated by several words, 1, 163. 4, 48.

οὐπω (πώ), not yet, often separated by a word, 1, 224; espily οὐ γάρ πω, Od. 1, 196. 216.

οὐπως, adv. (πώς), not how, i. e. in no wise, not at all, often οὐπως ἔστιν, with infin. it is impossible, 12, 65. Od. 2, 130; so also οὐπως ἐτι εἶχεν, he was no longer able, Il. 7, 354; also separated, οὐ γάρ πως, 14, 63; οὐ μέν πως, 2, 203.

οὐρά, ἡ, see οὐρή.

οὐρα, τά, see οὐρον.

οὐραίος, ἡ, ον (οὐρά), belonging to the tail. τρίχες οὐρ., the hairs of the tail, 23, 520.

*Οὐρανίη, ἡ, name of a nymph. prop. the heavenly [Urania], h. Cer. 423.

*οὐράνιος, ἡ, ον (οὐρανός), heavenly, or in heaven, h. Cer. 55. οὐράνια πετεηνά, Batr. 26.

[οὐρανίων, without a capital, defended by Freytag and Lange, see Οὐρανίων.]

Οὐρανίον, ὠνος, ὁ (οὐρανός), 1) heavenly, dwelling in heaven, epith. of the gods, 1, 570; as subst. of Οὐρανίωτες, the celestials, 5, 373. 2) Patronym. the sons of Uranus=the Titans, 5, 898.

*οὐρανόδεκτος, ον (δεῖκνυμι), showing itself in heaven, αἶγλη, h. 32, 3.

οὐρανόθεν, adv. (οὐρανός), from heaven, down from heaven, ἐξ οὐρανόθεν, 8, 19; and ἀπ' οὐρανόθεν, 8, 365. Od. 11, 18.

οὐρανόθι, adv. (οὐρανός), in heaven, οὐρανόθι πρό, i. e. πρὸ οὐρανοῦ, in the lower air, 3, 3.†

οὐρανομήκης, es (μήκος), heaven-high, extending into heaven, ἐλάτῃ [cloud-piercing fr. Cp.], Od. 5, 239.†

οὐρανός, ὁ, heaven, i. e. 1) the vault of heaven, which rests upon the tops of the highest mountains, hence: οὐρανός, a limit, from ὀρεῖν, ὀρίζειν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, 8, 16. The arch is called brazen or iron, 17, 425. 5, 504. Od. 15, 329. In this vault the sun, moon, and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 485,

seq. The clouds cover the heavens, and hide from the inhabitants of the earth the view of it, of the æther and the constellations, Od. 5, 293. Il. 8, 555; hence 2) *the atmospheric space above the earth*, which was distinguished from the *αἰθήρ*, 2, 458. 8, 558. 15, 192. Since Olympus extends into the upper air, οὐρανός is called, 3) *the abode of the gods*, 6, 108. Od. 1, 67. (We nowhere, however, find in the poems of Hom. the observation of Voss confirmed, that the arch of heaven has an opening directly over Olympus.) 4) Metaph. *heaven*, to denote the highest region: οὐρανὸν ἰκάνειν, to reach, to pierce to heaven, Il. 2, 153. Od. 12, 73, and often; cf. Völcker's Hom. Geogr. p. 5—14.

Οὐρανός, ὁ, prop. name, son of Erebus and of Gæa (Tellus), husband of Gæa (Tellus), by whom he begat the Titans and Titanides, the Cyclopes, the Hecatoncheires, Hes. Th. 125. Il. 15, 36. Od. 5, 184.

οὐρα, τά, Ion. for ὄρεα, see ὄρος.

*οὐρειος, ἡ, ov. Ion. and Ep. for ὄρειος (ὄρος), *mountainous*, h. Merc. 244.

οὐρεὺς, ἦος, ὁ, Ion. for ὄρεὺς (probably from ὄρος), *a mule*, 1, 50. 24, 716; see ἡμίονος.

οὐρεὺς, ἦος, ὁ, Ion. for οὐρος, *a watch, a guard*, 10, 84;† in the gen. οὐρήων. This verse was rejected by the ancients because οὐρεὺς was here made to signify *a watch*. Voss translates it *mule*, and Menelaus might be supposed looking for a mule that had strayed.

οὐρή, ἡ, Ion. for οὐρά, *the tail*, 20, 170. Od. 17, 302.

οὐρίαχος, ὁ (οὐρά), *the extreme end*; always with ἔγχος, *13, 443. 16, 612.

οὐρον, τό, Ep. for ὄρος, *a boundary, extent, space*, plur. οὐρα. ὅσον τ' ἐν νεφ' οὐρον πέλει ἡμιόνου, as far in the fallow field as is the limit to the mules, i. e. as much as is required of a pair of mules in the same time in which Clytoneus ran; as oxen accomplish less, Od. 8, 124. ὅτε δὴ β' ἀπὲν ὅσον τ' ἐπὶ οὐρα (thus Spitzner after the Schol. instead of the common ἐπίουρα), *πέλονται ἡμιόνων*, when he was so far removed as the space of mules extends, Il. 10, 350. The sense is: Dolon ran so far forward as a pair of mules could plough, viz. in the time that Odysseus (Ulysses) and Diomedes remain standing. The words αἱ γὰρ τε βοῶν προφερέστεραί εἰσιν are added by Hom. to show that the distance between Dolon and the two heroes was considerable. Thus Heyne and Spitzner, Excurs. XX, correctly explain the passage. Less natural seems the explanation of Aristarchus followed by Voss. Aristarchus namely supposes two teams, and finds the point of comparison in the space by which a pair of mules in ploughing outstrips a yoke of oxen: (for as mules surpass slow oxen furrowing the fallow field, Cp.); ὅσ' ἔδισκον οὐρα πέλονται, as far as

are the limits of the discus, i. e. as far as it flies, 23, 431.

οὐρος, ὁ, poet. *a favorable wind*, often ἱκμενος οὐρος (*secundus ventus*), 7, 5. Od. 2, 420; plur. Od. 4, 360. (From ὄρνυμι, or prob. akin to αὔρω.)

οὐρός, ὁ, Ion. for ὄρος, Ep. also οὐρον, τό, *a boundary, a limit*, dat. plur. 12, 421; accus. sing. *21, 405.

οὐρος, εὖς, τό, Ion. for ὄρος, q. v. *a mountain*.

οὐρος, ὁ, poet. (from ὄρω), *a watcher, a guard*, Od. 15, 89. Thus esp. Nestor, οὐρος Ἀχαιῶν, guardian or protector of the Greeks, Il. 8, 80. Od. 3, 411. Damm derives it fm ὄρω, *cura*.

οὐρός, ὁ (ὈΡΩ, *moveo*), *the trench or canal (ὄρνυμα)*, by which the ships were drawn into the sea. These canals must have been easily choked up, since they were cleaned out when the ships were to be run into the sea, 2, 153.†

οὐς, τό, gen. ὠτός, dat. plur. ὠσίν, Ep. and Ion. οὐας, αὐος [dat. plur. οὐασι, 12, 442]. (Of the comm. form only accus. sing. and dat. plur. 11, 109. 20, 473. Od. 12, 200.) 1) *the ear*. ἀπ' οὐατος, far from the ear, Il. 22, 454. 2) *an ear*, i. e. *a handle*, 11, 633. 18, 378.

οὐτάζω, fut. ἄσω; and οὐτάω, fut. ἦσω. Of the first form H. has pres. and imperf. aor. οὐτάσας, perf. pass. οὐτασμαι, 11, 661; and from οὐτάω only aor. 1 οὐτήσα, aor. pass. οὐτῆθεις. Besides the Ep. iterat. imperf. οὐτάσκε and the aor. 1 οὐτήσασκε, we find the Ep. aor. 2 οὐτα, infin. οὐτάμεν and οὐτάμεναι, and partep. aor. 2 mid. οὐτάμενος, *to wound, to hit, to strike*, with any kind of weapon, χαλκῷ, ἔγχει, δουρί, ξίφει: but spoken esp. of weapons used with the hand, 11, 661. Od. 11, 536; with accus. of the pers. or the part wounded, and with double accus. τινὰ πλενρά, 11, 469. 13, 438; also τινὰ κατὰ λατάρην, κατ' ἀσπίδα, 6, 64. 11, 434; and spoken of things: οὐτάζειν σάκος, to injure the shield, 7, 258; also ἔλκος, to strike a wound, 5, 361; hence οὐταμένη ὠτειλή, 14, 518.

οὐτάσκε, see οὐτάω.

οὐτάω, see οὐτάζω.

οὔτε, adv. and not, mly doubled: οὔτε, οὔτε, *neither, nor*, to connect negative members of a sentence. We also find the following constructions: οὐ—οὔτε, 6, 450. 22, 265; οὐδὲ—οὔτε, h. Cer. 22. A negative sentence is connected with a positive by οὔτε—τέ, *not—and*, 24, 185.

οὐτήσασκε, see οὐτάζω.

οὔτι, neut. of οὔτις, q. v.

οὔτιδανός, ἡ, ὄν (οὔτις), *profitless, worthless, good for nothing, naught*, 1, 231. Od. 9, 460.

οὔτις, neut. οὔτι (τίς), *no one, no man*. The neut. οὔτι, stands after adv. *not at all, by no means*, Od. 4, 199; often separate, Od. 1, 202.

Οὔτις, ὁ, accus. Οὔτιν, a feigned name of Odysseus (Ulysses), which he assumed

to Polyphēmus, in order to deceive him by the *double entendre*, Od. 9, 369.

οὐτοι. adv. (τοι), *certainly not, verily not, assuredly not*, 6, 335. Od. 1, 203.

οὗτος, αὕτη, τοῦτο (ὁ, τος), demonstrat. pron. *this, that*. H. rarely connects οὗτος by the article with the subst. τοῦτον τὸν ἀναλτον, Od. 18, 114. 1) My it refers to the nearest preceding object, not unfrequently however also to something following, as Il. 13, 377. Od. 2, 316. 2) Frequently it is used to point out the near or remote place of an action, and can be translated only by an adverb: οὗτός τοι, —έρχεται ἀνὴρ, there comes a man, Il. 30, 341. τίς δ' οὗτος—έρχεται, 10, 82. 3) Before a relative sentence with ὅς, it signifies: *he, the one*. Od. 2, 40, 6, 201. It is frequently however omitted before ὅς, Il. 10, 306. Od. 11, 433. seq.; also in exclamations, ἄλγιοι, Od. 4, 292. 4) The neut. ταῦτα often signifies, *in this, therefore*, Od. 2, 180, Il. 3, 399.

οὕτω, and before a vowel οὕτως, adv. (οὗτος), *of this kind, in this way*, i. e. *thus, so*, under these circumstances, in this condition. a) My the οὕτως has for its correlative ὥς, *so—as*, 4, 178. b) Emphatically with the fut and imperf.: οὕτως ἔσται, *so shall it be*, Od. 11, 348; κείῳ οὕτω, *lie there thus*, Il. 21, 184. c) Like αὕτως: *thus idly, μάψ οὕτω*, 2, 120. d) In wishes and asseverations, also after εἰ and αἶθε with ὥς following: εἰ γὰρ ἔγωγ οὕτω γε Διὸς παῖς εἴην, *if I were indeed thus certainly (i. e. as truly as I wish it) the son of Zeus*, 13, 825. e) It also stands connected: οὕτω δῆ, *thus then*; οὕτω που, *thus indeed*: οὕτω πη, *thus perchance* [24, 373]. [f] *So = iam*, 13, 309; cf. II. δεινά.]

οὐχ, before an aspirate or a spiritus asper for οὐκ.

οὐχί, a strengthened form of οὐχ, *not, no*, *15, 716. 16, 762.

ὀφείλω, Ep. also ὀφέλλω, Od. 8, 332. 462, 3, 367; aor. 2 ὤφελον, Ep. ὤφελον, ὀφέλλον and ὤφελον, 1) *to be indebted, to have to pay, to owe, χρεῖος τινι*, a debt to any man, Il. 11, 688; and pass. χρεῖος ὀφείλεται μοι, a debt is owed to me, Il. 688. Od. 3, 367. 2) Generally, *to be under obligation, duty or necessity*, as expressed by *ought, should, must*, in H. only aor. 2 ὤφελον mly with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. b) Esplly this aor. with and without αἶθε, εἰθε, ὥς, expresses a wish which cannot be fulfilled; the infin pres. follows when the wish refers to the present; the infin. aor. when it refers to the past (cf. Rost's Gram. p. 577); αἶθ' ὀφείλες παρὰ νηυσὶν ἀδάκρυτος ἦσθαι, O that thou mightest sit tearless at the ships, Il. 1, 415. ὥς, ὀφείλες, αὐτόθ' ὀλέσθαι, would that thou hadst perished there, 3, 428. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. μὴ ὀφείλες, would thou hadst not —, Il. 9, 698. Od. 8, 312.

Ὁφελέσσης, ου, ὁ, 1) a Trojan, 8, 274 2) a Pæonian, 21, 210

ὀφέλλω, Ep. for ὀφείλω, q. v.

ὀφέλλω, *besides pres. and imperf. only optat. aor. ὀφέλλαιεν, Od. 2, 334; to augment, to increase, to enlarge. t. strengthen, to bless, πόνον, στόνον, μένος, ἀρετήν; spoken of the wind: κύματα, to increase the waves, Il. 15, 383; οἶκος, to enrich the house, Od. 15, 21; pass. Od. 14, 233; μῦθον, to amplify discourse, i. e. to make many words, Il. 16, 631; ὀφέλλειν τινὰ τιμῇ, to increase any man in honour, i. e. to show him greater honour, I, 510.*

ὀφέλος. εὖς, τό (ὀφέλλω), *profit, advantage, furtherance. αἶ κ' ὀφέλος τι γυνώμεθα*, if perchance we may be of some use. 13, 236. ὅς τοι πάλ' ὀφέλος γένηται, who was of great use to thee, *17, 152. h. Merc. 34.

Ὁφέλιος, a Trojan, 6, 20. 2) a Greek, 11, 302.

ὀφθαλμός, ὁ (ὀφθῆναι), 1) *the eye. ὀφθαλμῶν βοααί*, the looks of the eyes, O. 4, 150. 2) Generally, *the sight, the countenance*, Il. 24, 204.

ὄφρις, ιος, ὁ, *a serpent*, 12, 208.† (ο is long through the arsis.)

ὄφρα, conjunc. Ep. and Ion. I) Conj. of time. 1) To indicate simultaneousness: *whilst, as long as*. a) With indic. when the declaration respects something real. 2, 769. 5, 788; in the apodosis mly τόφρα, 4, 220. 18, 257. b) With subj. when the declaration is represented as something ideal or possible, 4, 346. 5, 524; also *án. ké* are annexed, 11, 187; (ὄφρα *κεν* κείται, 24, 554; where Spitzner correctly reads κῆται.)

2) To indicate something following: *until, till, up to*. a) With indicat. mostly preterite. 5, 537. 10, 488; fut. 8, 110. 16, 243. b) With subjunct. when an expected or designed end is expressed, mly in the aor. 1, 82. 6, 113. 17, 186; also *án* and *ké* are annexed, 6, 258. Od. 4, 588. c) With optat. Il. 10, 571; and with *án*, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time*, Il. 15, 547. II) Conjunct. of purpose: in sentences indicating design, (*that*). a) With subj. after a primary tense: also with *án, κε*, 2, 440. Od. 12, 52; and after an aor. with pres. signif. Od. 1, 311. Often with a short mood vowel, Od. 3, 419. Il. 1, 147. b) With optat. after an historical tense, or in dependent discourse, 4, 300. 5, 690. Od. 1, 261; ὄφρα μῆ, *that not*, Kühner. § 668, seq. 644, seq. Thiersch, § 316. 338. 341. Rost, § 121, 122.

ὀφρυόεις, εσσα, εν (ὀφρύς), *having eminences, situated on lofty ground*, epith. of Troy, 22, 411.†

ὀφρύς, υός, ἡ, accus. plur. ὀφρύς, contr. for ὀφρύας. 16, 740. 1) *the eye-brows*, mly plur. 13, 88. Od. 4, 153. 2) *an elevation, an eminence, the brow of a hill*, Il. 20, 151.

Ῥχα, adv. Ep. (ἔχω, ὄχος), prop. *prominently*; then, *by far, far*, always in connexion with the superl. ὄχ' ἄριστος, 1, 69. Od. 3, 129.

ὄχεσφι, poet. dat., see ὄχος.

ὄχετῆρος, ὄν, poet. (ἄγω), *cutting a trench or canal; cutting channels or water courses for irrigation. ἀνήρ [a peasant conducting a rill (through his garden), Cp.]*, 21, 257.†

ὄχεύς, ἦος, ὁ, poet. (ὀχέω), *a holder, an instrument for carrying or fastening; hence, 1) the strap or thong with which the helmet was bound under the chin, 3, 372; the clasps of the girdle, 4, 132. 2) Frequently the bolts or bars which fastened the gate, 12, 121. 291. Od. 21, 47.*

ὀχέω (ὄχος), iterative imperf. ὀχέεσκον, fut. mid. ὀχήσομαι, 24, 731; aor. ὀχησάμην. 1) *to carry, to convey, to conduct*, hence metaph. νηπιᾶς, *to practise puerilities*, Od. 1, 297. 2) *to endure, to bear, διζύν, μόρον*, Od. 7, 211. 11, 619. Mid. *to be borne, to suffer oneself to be borne, κύμασιν*, Od. 5, 54; chiefly by ships, chariots, and beasts; *to travel, to ride, νηυσίν*, Il. 24, 731; ἵπποισιν. h. Ven. 218; ἵπποι ἀλεγυνοὶ ὀχέεσθαι, horses difficult to manage, 10, 403. 17, 77.

Ῥχῆσιος, ὁ, an Aetolian, 5, 843.

ὀχθεύω, Ep. (akin to ἀχθεσθαι), *to be heavy at heart, from pain, anger, despondency; hence to be displeased, sad, dispirited, troubled; often μέγ' ὀχθήσας ἔφη or εἶπε*, 4, 30. Od. 4, 332.

ὀχθη, ἡ (ἔχω), prop. *prominence; an elevation of earth, a wall of earth; espily a shore, a coast*, 4, 475. Od. 6, 97; spoken of a trench, Il. 15, 356.

*ὀχθος, ὁ = ὀχθη, *a mound of earth, a hill*, h. Ap. 17.

ὀχλέω, Ion. for ὀχλεύω (ὀχλεύς), prop. *to move forward with a lever, to roll on*, only pass. ὑπὸ ψηφίδες ἀπασαι ὀχλεύνται, 21, 261.

ὀχλίω (ὀχλεύς), = ὀχλέω, only optat. aor. 1 ὀχλίσσειαν, prop. *to remove with a lever, to convey away, to roll away, τὸ ἀπ' οὐδὲος ἐπ' ἀμαξαν*, something from the ground to the carriage, 12, 448. Od. 9, 242.

ὄχος, eos, τό (ἔχω), always in the plur. τὰ ὄχεια, Ep. dat. ὀχέεσιν and ὀχεσφιν, *a chariot*, often παρ' ἵπποισι καὶ ὀχεσφιν, 5, 794. 12, 114; also ὅπ' ὀχεσφι τιτύνκεσθαι, 13, 28.

ὄχος, ὁ (ἔχω), *a holder, a bearer; νηῶν ὄχοι*, a holder or protector of ships, spoken of a port, Od. 5, 404.† 2) *a carriage, a chariot* = τὸ ὄχος, h. Cer. 19.

ὄφ, ὄπός, ἡ (ἔπος), accus. ὄπα, *the voice of men and of animals*, 2, 182; spoken of the shriek of Cassandra, Od. 11, 421; of the weeping of Penelope, Od. 20, 92; of the voice of the cicada, Il. 3, 152; of the bleating of lambs, 4, 435. 2) *utterance, discourse*, 7, 53; ὅπ' for ὄφ', h. 27, 18.

ὀψέ, adv. (akin to ὅπρις), *late, long after*,

espily late in the day, at evening, 21, 232. Od. 5, 272.

ὀψείω (ὀψομαι), desiderat. *to wish to see*, with gen. αὐτῆς καὶ πολέμοιο, 14, 37.†

ὀψίγονος, ὄν (γόνος), *late-born, born after*, h. Cer. 141; ἀνθρώποι, posterity, 3, 353. Od. 1, 302.

ὀψιμος, ὄν, poet. (ὀψέ), *late, late-fulfilled, tépas*, 2, 325.†

ὀψις, ιος, ἡ (ὀψομαι), dat. ὀψει, *the sight, i. e. the aspect, the appearance, the countenance*, 6, 168. Od. 23, 94. h. 18, 29.

ὀψιτέλεστος, ὄν (τελέω), *late-fulfilled, or to be fulfilled, tépas*, 2, 325.† [Like ὀψιμος, Passow. The emphasis lies not merely in the synonym, but also in the asyndeton; see Nägelsbach ad Il. 1, 99.]

ὀψομαι, fut. of ὄραω.

ὄψον, τό (from ἔψω, prop. *any thing cooked*), espily *any thing eaten with bread, particularly meat*, Od. 3, 480; generally, *viands*, Il. 11, 630; the onion is called ὄψον ποτῶ. *a luncheon with drink*. Later, fish were so called, but these in the Homeric age were eaten only in case of necessity.

Π.

Π, the sixteenth letter of the Greek alphabet; hence in Hom. the sign of the sixteenth rhapsody.

πάγειν, Ep. for ἐπάγησαν, see πήγνυμι.

πάγη, Ep. for ἐπάγη, see πήγνυμι.

*παγίς, ἰδος, ἡ (πήγνυμι), *a trap, a snare*, Batr. 50.

*παγκράτιον, τό (κρατέω), the *pancratium*, a kind of combat including at once wrestling and boxing, prop. *the all-combat*, Batr. 95.

πάγος, ὁ (πήγνυμι), *a point of rock, a cliff of rock, a rocky summit*, *Od. 5, 405 [a craggy mass, Cp.] 411.

παγγάλεος, ὄν (χαλκός), *all of brass, entirely brazen*, 20, 102; ἀορ, Od. 8, 403; ῥόπαλον, Od. 11, 575.

πάγγαλκος, ὄν = παγγάλεος, *Od. 18, 378. 22, 102.

παγχρῶστος, ὄν (χρυσός), *all of gold, entirely golden*, 2, 448.† h. 8, 4.

πάγχυ, adv. (πᾶς), poet. for πάνυ, *altogether, entirely*, with augment. μάλα πάγχυ, 14, 143. Od. 17, 217; once πάγχυ λίην, Od. 4, 825.

πάθε, Ep. for ἔπαθε, see πάσχω.

παθέειν, Ep. for παθεῖν, see πάσχω.

παιδνός, ἡ, ὄν (shortened from παιδινός), *childish, childlike*, in H. as subst. for παῖς, a boy, *Od. 21, 21. 24, 338.

παιδοφόνος, ὄν (φονεύω), *slaying children or boys*, 24, 506.†

παίζω (παῖς), fut. σω, only in pres. and imperf., imperat. σῶ, only Od. 8, 251, παῖσσε, prop. *to behave like a child*, hence 1) *to play, to trifle, to sport*, to amuse oneself, Od. 6, 106. 7, 291. h. Cer. 5, 425. 2) *Esply to dance*, Od. 8, 251.

23, 147. δ) to play, σφαίρη, with a ball, *Od. 6, 100. c) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, Πᾶον, prop. the healer, the deliverer, from πᾶω = πᾶνω, according to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Hades and Arēs, 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and Asklēpios (Æsculapius), as even h. in Ap. 272.

παῖήων, ονος, ὁ, as appell. the πᾶον, a solemn hymn to Apollo for deliverance from pestilence, 1, 473; and generally, a hymn of praise, a song of rejoicing, *22, 391.

Παῖονες, οἱ, sing. Παιών, the Πᾶῶνες, or Pæonians; inhabitants of Pæonia, who were famed as archers, 2, 848. 10, 428.

Παιονίδης, ου, ὁ, son of Πᾶον = Αἰσθόρῃος, 11, 339.

Παιονίη, ἡ (Παῖων), a region in the north of Thrace, on the Orbelus, between the Axios and Strymon, 17, 350.

παῖπαλδεις, εσσα, εν, of uncertain signif., prop. according to Herm. ad h. Ap. 39, and Lucas, from πᾶλλειν with the reduplication παῖ, much twisted or wound, hence rough, rocky, jagged, epith. of mountains, 13, 17. Od. 10, 97; spoken of steep (rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. Il. 13, 33. [Döð identifies the root παλ- with Germ. Fels, rock; the 'fell' of Cumberland, &c.]

παῖς, παιδός, ὁ and ἡ, often in the Ep. language, nom. παῖς, voc. παῖ. Buttm. and Herm. ad Orph. Pref. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost, p. 381: a child. a) In respect to age: a boy, a girl, a lad, a virgin; as adj. παῖς σφοδρόβος, a young swineherd, 21, 282. b) In respect to descent: a son, a daughter, 1, 20. Od. 4, 263. παῖς παιδός, a child's child, a grandchild, Od. 19, 404; plur. Il. 20, 308.

Παισός, ἡ = Αἰαισός, q. v.

παῖφάσω (φᾶω), poet. to look, around wildly, restlessly, only partcp. παῖφάσσουσα (V. far-shining), Il. 2, 450.† (Wolf in his Comment. on Il. explains it, with the Schol. and Eustath. to rush wildly on.)

Παῖων, ονος, ὁ, see Παιῶνες.
πάλαι, adv. anciently, fr m ancient times, formerly, in opposition to νέον, 9, 527. 2) long ago, even earlier, 23, 871. Opposed to νῦν, 9, 105. Od. 17, 366.

παλαιγενής, ἐς (γένος), born long since, old, aged, epith. of γεραῖός. ἄνθρωπος, 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ἡ, ὄν (πάλαι), compar. παλαιέρος, ἡ, ον, 1) old, from former times, ἰαός, ζείνος; spoken of things: οἶνος, neut. plur. παλαιά, Od. 2, 188. 2) old,

aged, full of years, in oppos. to νέός, Il. 14, 108. 136; γέρον, Od. 13, 432.

παλαιμοσύνη, ἡ, poet. (παλαίω), wrestling, the art of wrestling, 23, 701. Od. 8, 103.

Παλαιστής, οῦ, ὁ (παλαίω), a wrestler, Od. 8, 246.†

παλαιφάτος, ον (φήμι), spoken a long time since, very old, ancient, θέσφατα, Od. 9, 507. 13, 172. b) of which there is an old fable, fabulous. οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτον, not from the oak in the fable art thou sprung, V., Od. 19, 163. cf. δρύς.

παλαίω (πάλη), ἐπάλαισα, to wrestle, to engage in a wrestling-match, 23, 621; τινί, with any man, *Od. 4, 343. 17, 134.

παλάμη, ἡ (πάλλω), Ep. gen. and dat. παλάμῃ, 1) the palm of the hand, generally, the hand itself. 2) As a symbol of strength: the hand or fist, 3, 128. 5, 558.

παλάσσω (πάλλω), fut. παλάξω, perf. pass. πεπάλαγμαι, 1) to sprinkle, to stain, to defile; τί τι, any thing with any thing, αἵματι τ' ἐγκεφάλω τε οὐδας, Od. 13, 395; often pass. Il. 5, 100; λῦθρῳ πεπαλαγμένος, 6, 268. ἐγκεφάλος πεπάλακτο, the brain was defiled (viz. with blood) (V., mingled with blood), 11, 98. 12, 186. b) Mid. to sprinkle oneself; χεῖρας λῦθρῳ, to defile one's hands with blood, 11, 169. cf. h. Merc. 554. 2) Like πάλλω only in the perf. pass. κλήρῳ πεπαλάχθαι, to be taken by lot, to decide by lot, to cast lots, 7, 171. Od. 9, 331. (According to Eustath. παλάσσω signifies not merely to sprinkle, but also to strike generally, cf. βάλλειν.)

πάλη, ἡ (πάλλω), wrestling, a combat of wrestling (lucta), 23, 635. Od. 8, 206.

παλλήλογος, ον (λέγω), collect'd again. παλλήλογα ἐπαγείρειν, to bring together things again collect'd; to collect together again, 1, 126.†

παλιμπετής, ἐς (πίπτω), prop. falling back, only the neut. παλιμπετές as adv. back; ἐέργειν, to drive backwards, 16, 395. ἀπονέεσθαι, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. παλιμπετέες, see Buttm., Lex. p. 296.

παλιμπλάζομαι (πλάζομαι), only partcp. aor. pass. παλιμπλαγχθείς, poet. to wander back, to wander round again. παλιμπλαγχθέντες (Bothe: iterum errantibus acti), 1, 59. Od. 13, 5. [Nägelsbach ad Il. explains it by πλάζειν τινά, to cause a man to wander from his road; hence from his object; οἱ με μέγα πλάζουσι (Il. 2, 132), sc. τῆς ὁρμῆς. Hence he agrees with Eustath. ἀντὶ τοῦ ὀπίσω μάτην (Schol. ἀπράκτους, infecta re) ἀπονοστήσαντας.]

πάλιν, adv. 1) back, backwards, always spoken of place in H. πάλιν δοῦναι, οἰχεσθαι, τρέπειν, to give, go, turn back, 1, 116; 380. 13, 2; sometimes with gen. πάλιν τρέπειν ἔγχος τινός, to turn back the spear from any man, 20, 439. πάλιν κίε

θυγατέρος, 21, 504; sometimes strengthened. *πάλιν αὖτις*, bark again, 5, 257. *ἄψ πάλιν* and *πάλιν ὀπίσσω*, 18, 280. (d. 11, 149. 2) *back*, with the notion of opposition: *πάλιν ἔρειν*, to contradict, II. 9, 56. *πάλιν λάξεσθαι μῦθον*, to take back the word, i. e. to speak otherwise than before, 4, 357. Od. 13, 254. 3) Later: *again, anew*, Batr. 115.

παλινάγρετος, *on*, poet. (ἀργέω), *prop. taken back*; then *to be taken back, to be re-called*. *τέκμωρ οὐ παλινάγρετον*, an irrevocable pledge, 1, 526.†

παλινόρμενος, *on*, poet. (δρυνμι), *turning back, hastening back*, 11, 326.†

παλινόστος, *on*, poet. (δρυνμι), *turning back, hastening back*, 3, 33.†

παλίντιτος, *on*, poet. (τίνω), *paid back, requited, hence punished, avenged*. *παλίντιτα ἔργα γίγονται*, the deeds were avenged, *Od. 1, 379. 2, 144.

παλίντονος, *on* (τείνω), *stretched back*, epith. of the bow, which can be drawn back, hence a general epith. in reference to its elasticity; *flexible, elastic*, 8, 266. Od. 21, 11. Thus Köppen and Spitzner ad II. 15, 443. Some critics take it in a double sense: a) *stretched back*, spoken of the bow, whose string is drawn back when an arrow is to be shot, 8, 266. 15, 443. b) *loosed, unbent*, spoken of the bow in a state of rest, 10, 459. Others, with Eustath. ad II. 8, 266, understand by *παλίντονον τόξον*, a bow which has a repeated curvature, as the Scythian bow, or which was bent upwards at both ends.

παλιρρόβιος, *on* (ρόβος), *rushing back, flowing back, κύμα*, *Od. 5, 430. 9, 485.

παλίσκιος, *on*, poet. (σκιό), *deeply-shaded, dark, ἄντρον*, h. 17, 6.

παλιῶεις, *ιος*, ἦ, poet. (ἰωκή), *the act of turning and driving back*, when the flying party turns and repels the pursuer, and in turn becomes the pursuer, *12, 71. 15, 69.

παλλακίς, ἴδος, ἦ, a concubine, 9, 449. 452. Od. 14, 203.

Παλλάς, ἄδος, ἦ, epith. of *Ἀθηνῆ*, from *πάλλω*, as brandishing the spear, or on account of the expertness of her hands in certain arts, mly *Παλλὰς Ἀθήνη* or *Ἀθηναίη*, II.

Πάλλας, ἄντος, ὁ, father of Selene, h. Merc. 100.

πάλλω, *aor.* 1 ἔπηλα, Ep. sync. *aor. masc.* 3 sing. *πάλλω*, 15, 645. 1) *to brandish, to hurl, to cast*; with accus. *τινὰ χερσίν*, to toss (a child) in one's hands, 6, 474. Esplly a) Spoken of weapons: *δοῦρα, ἔγχος, λίδον*. b) Spoken of lots: *κλήρους*, to shake the lots, viz. in the helmet till one should fly out whose owner was destined, 3, 316; and without *κλήρους*: *to cast lots*, 3, 324. 7, 181. Mid. *to leap, to spring*. *ἐν ἀσπίδος ἄντυγι πάλλω*, he sprang upon the rim of the shield, 13, 645 (cf. Spitzner, Excurs. XVI.); metaph. *to tremble, to palpitate*, with fear or joy. *πάλλεται ἦτορ ἀνὰ στό-*

μα, my heart leaps up to my mouth, 22, 451; *δείματι*, h. Cer. 294. 2) *to cast lots, μετὰ τινος*, with any man, 24, 400. *παλλομένων*, subaud. *ἡμῶν*, 15, 191; spoken of those casting lots, not pass. as explained by Heyne, *κληρῶν* being understood.

Πάλλυς, *vos*, ὁ (the brandisher), an ally of the Trojans from Ascania, 13, 792. *πάλλω*, Ep. for *ἐπαλλω*, see *πάλλω*.

παλῶν (akin to *πάλλω*), *to strew, to strew upon, ἄλφита*, 18, 560. Od. 4, 77. b) *to bestrew, to cover*; with accus. *τὴ ἀλφίτον ἀκτῆ*, any thing with barley flour, Od. 14, 429; spoken of snow: *ἀρούρας*, II. 10, 7.

παμβώτωρ, *oros*, ὁ (βώτωρ), *all-nourishing*, Fr. 25.

παμμέλας, *αινα*, *αν* (μέλας), *entirely black, ταῦροι*, *Od. 3, 6. 10, 525.

παμμήτερα, ἦ (μήτηρ), *mother of all, all-mother, universal mother*, epith. of the earth, h. 30, 1.

Πάμμων, *ονος*, ὁ (the wealthy, from *πᾶμα*), son of Priam and Hecabé (Hecuba), 24, 250.

πάμπαν, *adv.* (πᾶς), *entirely, altogether*, 12, 406. Od. 2, 49.

παμποικίλος, *on* (ποικίλος), *exceedingly variegated, beautifully wrought, πέπλοι*, 6, 289. Od. 15, 105.

πάμπρωτος, *on* (πρῶτος), *the very first*, II. 7, 324. The neut. sing. and plur. as *adv. first of all*, II. and Od.

παμφαίνω, poet. (from *φαίνω*, formed by reduplic.), only pres. and imperf., whence *παμφαίνῃσι*, 3 sing. pres. indic. as if from *παμφαίνωμι* (where, however, with Spitzner, the subj. *παμφαίνῃσι* should stand), 5, 6; *to shine brightly, to beam, to gleam brightly*, spoken of stars, l. c. 11, 63; and of brass, with pres. partic.; sometimes with dat. *χαλκῷ*, 14, 11. *στήθεσσι παμφαίνοντας*, v. 100; Ep. *παμφανών*.

παμφανών, gen. *ωντος*, fem. *παμφανόωσα*, Ep. partic. from *παμφαίνω*, as if from *παμφανᾶν*, resolved from *παμφανών*, always as adj. *brilliantly shining, gleaming, beaming, flashing*, epith. of arms and of brass; *ἐνώπια*, beaming walls, because they were on the sunny side, 8, 435. Od. 4, 42.

Πᾶν, gen. *Πάνος*, ὁ, *Pan*, son of Hermès, by the daughter of Dryops, according to h. 18, 28; or son of Zeus and Thymbris, Apd.; a field, forest, and pastoral divinity of the Greeks, esply of the Arcadians. Particularly sacred to him was the mountain Lycaon, in Arcadia. He was represented as having a rough, hairy form, goat's ears, short goat's horns, and goat's feet. He mly bears a pipe, cf. h. Pan. 2, seq. According to h. 18, 47, his name is derived from *πᾶς*, *ὅτι φρένα πᾶσιν ἑτερεψεν*.

πάναγρος, *on* (ἄγρα), *all catching, all embracing, λίνω*, 5, 487.†

πάναιθος, *η*, *on*, poet. (αἰθω), *all burning, all radiant, κόρυς*, 14, 372; ‡

παναίολος, *ον*, poet. (αἰόλος), *very easily moved, very flexible* (Lexil. p. 66); less probably, *very bright, exceedingly variegated*; epith. of the girdle, shield, and cuirass, *4, 186. 13, 552 [cf. αἰόλος].

πανάπαλος, *ον*, poet. (ἀπαλός), *very tender, very young*, Od. 13, 223 † (here the first *a* is long).

πανάποτος, *ον*, poet. (ἀποτος), *very unfortunate*, *24, 493. 255.

πανάργυρος, *ον* (ἀργυρος), *all of silver, very silvery*, *Od. 9, 203. 24, 275.

παναφήλις, Gen. ἱκος, δ, ἡ (ἀφήλις), *without youthful companions*. παῖδα παναφήλικα τιθέναι, to rob the child of all playmates, 22, 490.†

*πανάφυλλος, *ον* (φύλλον), *all-leafless*, h. Cer. 452.

Παναχαιοί, *οἱ*, the collective *Achaëans*, by which name in Hom. the wide-spread tribe of the Achæans was designated, 2, 404. Od. 1, 239. 14, 369. cf. Ἀχαιοί.

παναῶριος, *ον*, poet. (ἁῶριος), *very untimely*; παῖς, a child dying prematurely, 24, 540.†

πανδομάτωρ, *ορος*, δ, poet. (δαμάω), *that subdues all, all conquering* (V., 'all-powerful'), epith. of sleep, 24, 5. Od. 9, 373.

Πανδάρεος, δ, son of Merops from Miletus in Crete, and friend of Tantalus; his eldest daughter Aëdon, according to the Ionic tradition, was the wife of King Zethus in Thebes, Od. 19, 518, seq. Other daughters of Pandareus are mentioned, Od. 20, 66, whom later writers called Merōpe and Cleothēra, Paus. 10, 30. 1.

Πάνδαρος, δ, son of Lycæon, leader of the Lycians and an excellent archer, who by wounding Menelaus prevented the conclusion of peace, 2, 827. 4, 93. He was slain by Diomedes, 5, 290.

πανδημιος, *ον*, poet. (δημιος), *amongst or of the whole people*. πτωχός, a common beggar, who begs of all, Od. 18, 1.†

*Πανδιη, ἡ, daughter of Zeus and Selenē, h. 32, 15.

Πανδίων, *ονος*, δ, a Greek, a companion of Teucer, 12, 372.

Πάνδοκος, δ, a Trojan slain by Ajax, 1†, 490.

*πάνδωρος, *ον* (δῶρον), *giving every thing, all-yielding*, epith. of the earth, Ep. h. 7.

Πανελλήνες, *οἱ*, the collective *Greeks*, a comprehensive name of the Grecian tribes in connexion with Ἀχαιοί, 2, 530; see Ἕλληνες. [The Greeks in the time of Hom. had no common name, and the poet employs the two names above to embrace the whole nation, see Mitford I. p. 192.]

πανήμαρ, *adv.* (ἡμαρ), *the whole day long*, Od. 13, 31.†

πανημέριος, ἡ, *ον* (ἡμέρα), *lasting or doing something the whole day*, adj. for *adv.* 1, 572. Od. 3, 486. 4, 356. The neut. as *adv.* Il. 11, 279.

Πανθοίδης, *ον*, δ, son of Panthous = Polydamas, Euphorbus, 13, 756. 16. 808.

Πάνθοος, δ, contr. gen. Πάνθου, 17, 9; Πάνθω, v. 40; son of Othryades, father of Euphorbus and Polydamas, a priest of Apollo at Delphi, whence Antenor took him on account of his beauty. Priam made him priest of Apollo in Troy. He is mentioned amongst the old men of the council, 3, 146.

πανθύμαδόν, *adv.* (θυμός), *in high anger, in vehement wrath*, Od. 18, 33.†

παννύχιος, ἡ, *ον* (νύξ), *lasting the whole night, or doing any thing the whole night*, adj. for *adv.* 2, 2. 24. Od. 2, 434.

πάννυχος, *ον*=παννύχιος, 10, 159.

*πανόλβιος, *ον* (όλβιος), *very happy*, h. 6, 54.

πανομφαῖος, δ, poet. (ομφή), *the author of all omens* ('all-disclosing', V.), appellation of Zeus, as the giver of all oracles and signs, 8, 250.†

Πανοπεΐς, ἦος, δ, a town in Phocis on the Cephissus on the borders of Boeotia, now Blasias, 2, 520. 17, 307. Od. 11, 581. (2) Prop. name of a man, the father of Epeus, 23, 665.

Πανόπη, ἡ, daughter of Nereus and Doris, 18, 45.

πάνορμος, *ον* (ὄρμος), *very convenient for landing, λιμὴν* ('sheltering', V.), 13, 195.†

πανόψιος, *ον*, poet. (ὄψις), *visible to all, clear-shining*, ἔγχος, 21, 397.†

πανσυδὴρ, *adv.* (σύνω), *with all haste, with all dispatch*, 2, 12. 29. 11, 709.

πάντη or πάντῃ, *adv.* (πᾶς), *everywhere, at all events*, in every direction, 1, 38†. 11, 156. Od. 2, 383.

*παντοδαπός, ἡ, *όν* (πᾶς), *every kind, manifold*, h. Cer. 402.

πάντοθεν, *adv.* poet. (πᾶς), *from all sides or places*, 13, 28. Od. 14, 270.

παντοῖος, ἡ, *ον* (πᾶς), *of every kind, manifold* ('from all sides', V.), both sing. and plur. παντοῖοι ἄνεμοι, winds from all sides, i. e. a confusion of gusts, 2, 397. Od. 5, 293.

πάντοσε, *adv.* (πᾶς), *in every direction, to all sides*, 5, 300. Od. 11, 606.

πάντως, *adv.* (πᾶς), *entirely, altogether, exceedingly*, always with οὐ, 8, 450. Od. 19, 91.

πανυπέρτατος, ἡ *ον*, poet. *exceedingly elevated, the highest of all*, Od. 9, 25.†

πανυστατος, ἡ, *ον*, poet. (ῥστατος), *the very last, the last of all*, 23, 532. Od. 9, 452.

πάρομαι, furnishes tenses to πατέομαι, q. v.

παππάζω (πάππας), *to say papa, τινά, to call any one father*, 5, 408.†

πάππας, *ον*, δ, vocat. πάππα, *papa, father*, a tender mode of address, formed from the language of children, Od. 6, 57.†

παπταίνω, *aor.* 1 ἐπάπτηνα, *always without augm.*; prop. *to be timorous, or to look around uneasily*, and generally, absol., ἀμφὶ 3, 4, 497; ἀνά, κατά τι, 12,

333. 18, 84; πάντη. Od. 12, 233. 2) With accus. *to look around for* any one who is missed, Il. 4, 200, 17, 115.

πάρ, poet. shortened: 1) for παρά. 2) for πάρεστι, 9, 43.

παρά, Ep. παρά, and shortened πάρ, I) Prep. with gen., dat., and accus., primar. signif. *by, near, at* [apud]. A) With gen. 1) spoken of space: a) to indicate withdrawal from the vicinity of a place or person, prop. from the side, mly from: φάσγανον παρά μηροῦ ἐρύσσεισθαι, to draw the sword from his side [lit. *high*], 1, 190; ἔλθειν παρά Διός, to come from Zeus, like *de chez qn*, 21, 444; φέρειν τεύχεα παρά Ἡφαίστοιο, to bring arms from Hēphæstus, 18, 137; φθέγγεσθαι παρά νηός, 11, 585; ἀπονοστεῖν παρά νηῶν, 12, 114, 15, 69; ἔρχεσθαι παρά ναυφῶν, 12, 225; more rarely spoken of a state of rest: *at, by, παρ' ἀσπίδος*, 4, 468, 19, 253. 2) To indicate a causal relation in naming the *author*, still closely bordering on the signif. of place: δέχεσθαι τεύχεα παρά τινος, to receive from any man, 19, 10, 24, 429; τυχεῖν παρά τινος, (Od. 6, 290; φράζειν τι παρά Ζηνός, 11, 795. B) With dat. 1) spoken of space: a) In marking continuance with an object or person: *by, near, at, before*: ἦσθαι παρά κλισίῃ, to sit by the tent, 1, 329; μένειν παρ' ἀλλήλοισιν, to remain near one another, 5, 572; ἀεΐειν παρά μνηστήρσιν, to sing by or before the suitors, Od. 1, 154. 2) In a causal signif. perhaps. also φιλέεσθε παρ' αὐτῇ, Il. 13, 627, where however it may be taken in the *local* sense: to be hospitably entertained with or by any one, cf. Od. 1, 123. C) With accus. 1) spoken of space: a) In indicating an aim. a) Spoken of motion or direction to the vicinity of a person or thing, *to, towards*: παρά νῆας ἰέναι, to go to the ships, 1, 347; ἐρχεσθαι παρά Μενέλαον, Od. 1, 185. β) Of motion or direction by a place: *by, along*: βῆναι παρά θίνα, to go along the shore, Il. 1, 34; οἱ δὲ - παρ' ἐρινὸν ἐσσεύοντο, they hastened along by the fig-tree hill, 11, 167. b) To indicate an extension in the vicinity of an object without special reference to the motion of it: *along, around*. οἱ δὲ κομῆσαντο παρά πρυμνήσια νηός, Od. 12, 32; cf. Il. 1, 463, 16, 312. 2) Metaph. spoken of immaterial states, prop. *along by*, i. e. without touching; hence, *against, contrary to*, παρ δύνανιν, beyond a man's power, 13, 787; often παρὰ μοῖραν, against fate, Od. 14, 509; opposed to κατὰ μοῖραν. Note: παρά in all three cases can be placed after the nouns, but is then in anastrophe. [i. e. cum accentu retracto], Il. 4, 97. II) As adv. only Ep. *thereby, by the side, thereupon*, 1, 611. 2, 279. III) In composition it has all the significations cited, and, in addition to this, it denotes a transformation or change, as the German *um, vor* [trans].

πάρα, in anastrophe stands 1) for

παρά. when it is placed after the case governed, 6, 177. 2) for πάρεστι, 5, 603. Od. 3, 324. πάρα σοί, it rests with thee, Il. 19, 148.

παραβαῖνω (βαῖνω), partic. perf. παραβεβῶς, Ep. for παραβεβῶς, *to mount beside*, hence in the perf. *to stand in the chariot beside* any one, with τινί, 11, 522, 13, 708; see παραβάτης.

παραβάλλω (βάλλω), aor. παρέβαλον, prop. *to cast beside; to cast before*, τινί τι, anything to any one, spoken of food, 5, 369. Od. 4, 41; always in tmesis. Mid. prop. *to throw, or put down by oneself*, as the sum one stakes; hence, *to hazard or stake upon, to venture*, ψυχῇ, 9, 322.

παραβάσκω (βάσκω), Ep. form of παραβαῖνω, only imperf. 3 sing. παρέβασκε, he stood by him, 11, 104.†

παραβάτης, ου, ὁ, Ep. παραιβάτης (παραβαῖνω), *one who stands beside the warrior*, i. e. the hero who stands beside the charioteer in the chariot, 23, 132.† in Ep. form.

παραβλήδην, adv. (παραβάλλω), properly, in the manner of being thrown beside; hence metaph. in an ironical signif. παραβ. ἀγορεύειν, *to speak covertly, allusively*, 4, 6.† According to Schol. 'to speak deceitfully or in reply;' or, according to Wolf, 'falling into the discourse,' interrupting; = ὑποβλήδην.

παραβλώσκω (βλώσκω), perf. Ep. παρεμβλώκα, *to go to the side, to help*, τινί, any one, *4, 11, 24, 73.

παραβλῶψ, ὄπος, ὁ, ἡ, Ep. (παραβλέπω), *looking sidewise, looking askance* [slant-eyed], Cp. It is of the Δαταί, 9, 503.†

*παραβόλος, ου, poet. παραίβολος; only παραίβολα κερτομεῖν like παραβλήδην, *to rebuke in a sly, covert manner*, to tease by oblique insinuations, to make side-thrusts at. h. Merc. 56.

παραγίγνομαι (γίγνομαι), *to be beside* or *at*, with dat. δαίτι, Od. 17, 173.†

παραδρᾶνῶν (δρᾶνῶν), aor. παρέδραθον, Ep. παρέδραθον, infin. παραδραθῆναι, *to sleep beside* or *with* any one, τινί, Od. 20, 88; τινί φιλότῃ, Il. 14, 163.

παραδέχομαι, depon. mid. (δέχομαι), aor. παρεδεξάμην, *to take, to receive*, τι τινος, any thing from any one, 6, 178.†

παραδραβῆναι, see παραδρᾶνῶν.

παραδραμέτην, see παστρέχω.

παραδρᾶω (δρᾶω), 3 plur. pres. παραδρῶσι, Ep. resolved for παραδρᾶναι, *to serve, to render service*, τινί, to any one, Od. 15, 324.†

παραδύω (δύω), infin. aor. 2 παραδύμεναι, poet. for παραδύναι, only intrans. *to glide along, to creep by*, 23, 416.†

παραῖδω (αἰδῶ), *to sing by or before*; τινί, to sing before any one, Od. 22, 348.†

παραίρω (αἰρώ), aor. pass. παρηέρθην, *to raise beside*, pass. *to hang beside*, 16, 341.†

παρά, poet. for παρά.
παραιβάτης, ου, ὁ, Ep. for παραβάτης, q. v.

**παραίβολος*, *ov*, poet. for *παράβολος*.

παραπειθῆσθαι, see *παραπειθω*.

παραίσκος, *ov*, poet. (*αἰσικός*), of *unfavourable omen*, *inimicus*, *οἰσμήματα*, 4, 381.†

παρῶσσω (*αἶσσω*), *aor.* *παρήξα*, to spring away from, to rush or run by, 5, 690. 20, 414; *τινά*, any one, *11, 615.

παραιδάμενος, see *παράφημι*.

παραίφασις, *ios*, *Ep.* for *παράφασις*.

παρακάββαλε, see *παρακαταβάλλω*.

παρακαταβάλλω (*βάλλω*), only *aor.* 2 *παρακάβαλον*, *Ep.* for *παρακατέβαλον*, *prop.* to cast down beside, to lay down, *ἔλιν*, 23, 127; *ζωμά* *τινι*, to put a girdle about any one, *23, 683. cf. 685. (*Vos*, on the other hand, 'he laid the girdle by him'.)

παρακατέλογμαι, *mid.* (*λέγομαι*), only *sync.* *Ep.* *aor.* 3 *sing.* *παρκατέλεκτο*, to lie down beside any one, *τινί*, *9, 565 664.

παρέκειμαι (*κείμεαι*), *iterat. imperf.* *παρέκσκετο*, *Od.* 14, 521; to lie beside, to stand or be placed beside, *Il.* 24, 476; with *dat.* *τραπέζῃ*, by the table, *Od.* 21, 416. 2) *Metaph.* to lie before, to be free to, *ὑμῖν* *παράκειται*, *Od.* 22, 65.

παρακίω (*κίω*), to go by, *τινά*, in *tnesis*, 16, 263.†

παρακλιδόν, *adv.* (*κλίνω*), in the manner of averting, turning aside. *τρέπειν* *ὄσσε*, to avert the eyes, *h. Ven.* 183; *ἄλλα παρὲς εἰπεῖν παρακλιδόν*, turning aside to speak other things, i. e. to deviate from the truth, *Od.* 4, 348, 17, 139.

παρακλίνω (*κλίνω*), *aor.* 1 *παρέκλινω*, to incline or bend sidewise, *κεφαλῇν*, *Od.* 20, 301. 2) *Intrans.* to turn aside, 23, 424. *παρακοίτης*, *ov*, ὁ (*κοίτη*), a bed-fellow, a husband, *6, 430.

παρακοίτις, *ios*, ἡ, *Ep.* *dat.* *παρακοίτι*, *Od.* 3, 381; a female bed-fellow, a wife, *Il.* 3, 53.

παρακρεμάννυμι (*κρεμάννυμι*), *aor.* *partep.* *παρακρεμάσας*, to hang beside, to let hang, with *accus.* *χεῖρα*, 13, 597.†

παραλέγομαι, *mid.* (*λέγω*), only *aor.* 3 *sing.* *παρλέξατο* and *subj.* 1 *sing.* *παραλέξομαι*, *Ep.* for *παραλέξομαι*, 14, 237; *syncop.* 2 *aor.* 3 *sing.* *παρέλεκτο*, *h. Ven.* 168; to lay oneself beside; *τινί*, to sleep with any one, 2, 515. *Od.* 4, 305; *ἐν φιλότῃ*, to have amorous commerce with any one, *Il.* 14, 237.

παραμειβομαι, *mid.* (*αἰμειβω*), only *aor.* *παρμευάμην*, to go by, to ride by, *τινά*, any one, **Od.* 6, 310. *h. Ap.* 409.

παραμένω, *Ep.* *παρμένω* and *παρμίνω* (*μένω*), *aor.* 1 *παρμένω*, to remain by or beside, to persist, to hold out, 13, 151; *τινί*, to remain with any one, *11, 402.

παρμίνω, poet. for *παρμένω*, **Od.* 2, 297. 3, 115.

παρμυθῆσθαι, *depon.* *mid.* (*μυθῶς*), *aor.* 1 *παρμυθῆσάμην*, to address, in order to comfort or animate, *τινί*, any one, 9, 417. 684; with *infin.* *15, 45.

παρηννέω, poet. for *παρηνέω* (*νέω*), to heap up by, to store up, *σίτον ἐν κανόεισιν*, **Od.* 1, 147. 16, 51.

παρηνήχομαι, *depon.* *mid.* (*νήχομαι*), *fut.* *παρηνήξομαι*, to swim beside or by, *Od.* 5, 417.†

**παρηνίσσομαι*, *depon.* *mid.* (*νίσσομαι*), to go by, with *accus.* *h. Ap.* 430.

πάραντα, *adv.* (*ἀντα*), sidewise, obliquely, 23, 116.†

παραπαφίσκω (*ἀπαφίσκω*), *aor.* *παρήπαφον*, to mislead, to seduce, to infatuate, with *infin.* 14, 360.†

παραπειθω, poet. *παραπειθω* (*πειθω*), *aor.* *παρέπεισα*, *Ep.* *aor.* 2 with *Ep.* *reduplic.* *παρπέπειθον*, whence the *subj.* *παραπειθήσθαι*, *Od.* 22, 213; *partep.* *παραπειθών*, *οὔσα*, and *παρπεπιδών*, *prop.* by crafty discourse to convert from one opinion to another, generally, to persuade, to wheedle, to win over, with *accus.* *τινά*, *Od.* 24, 119; *φρένας τινός*, *Il.* 7, 120. 13, 788; *τινά* *ἐπέεσσιν*, 14, 208; with *infin.* *Od.* 22, 213.

παρπεπιδών, see *παραπειθω*.

παρπέμω (*πέμω*), *aor.* *παρπέμωσα*, to send by, to convey by, *Od.* 12, 72.†

παρπλάζω (*πλάζω*), *aor.* 1 *παρπέλαξα*, *aor. pass.* *παρπελάχθην*, 1) to lead from the right way, to conduct astray, to cause to err, *τινά*, with *gen.* of the place, *Od.* 9, 181. 19, 187; hence *pass.* to turn aside, to wander, spoken of the arrow, *Il.* 15, 464. 2) *Metaph.* to cause to err, to confuse, *νόημα*, *Od.* 20, 316.

παρπλήξῃ, *ἦγος*, ὁ, ἡ (*πλήσσω*), *prop.* beaten sidewise. *παρπλήγες ἦγόνες*, shores on which the waves beat only sidewise, i. e. low (*V.* sloping) shores, *Od.* 5, 418. 440.

παρπλώω (*πλώω*), *Ep.* for *παρπλέω*, 3 *sing.* *Ep.* *aor.* *παρπέλω*, to sail by, *Od.* 12, 69.†

παρπνέω (*πνέω*), *aor.* *subj.* *παρπνεύσῃ*, to breathe through a side opening, to blow by, to breathe by, spoken of the bottle of *Aeolus*, *Od.* 10, 24.

παρῤῥητός, ἡ, ὅν (*ῤῥήτός*), addressed. a) that can be addressed, appeased; *ἐπέεσσιν*, by words, 9, 526. b) τὰ παρῤῥητά, addresses, admonitions (*monita*), cf. *ἀμύχανος*, *13, 726.

**παρσκόπτω* (*σκόπτω*), to deride aside, to deride covertly, *h. Cer.* 203.

παρασταδόν, *adv.* (*παρίσθημι*), standing near, 15, 22. *Od.* 10, 173.

**παρστέιγω* (*στείγω*), *aor.* *παρστέικον*, to go by, with *accus.* *h. Ap.* 217.

παρασφάλω (*σφάλω*), *aor.* 1 *παρσφέηλα*, to thrust aside, to drive away, *διστόν*, 8, 311.†

παρασχεμένω, see *παρέχω*.

παρτανύω (*τανύω*), to place beside, *τράπεζαν*, *Od.* 1, 138. 7, 174; in *tnesis*.

παρτεκταίνωμαι, *mid.* (*τεκταίνω*), *aor.* 1 *παρτεκταίνάμην*, to ruin in constructing, to construct falsely, *metaph.* to transform, to metamorphose, *τί*, 14, 54; *ἔπος*, to falsify a word, i. e. to devise a lie (to invent a tale, *V.*), *Od.* 14, 131.

παρatiθημι (*τιθῆμι*), *pres.* 3 *sing.* *παρatiθει*, *fut.* *παρathῶ*, *aor.* *παρἔθηκα*, 2 *aor.* 3 *plur.* *παρἔθεσαν* for *παρἔθεσαν*,

subj. παραθεῖω, Ep. for παραθῶ, optat. 3 plur. παραθεῖεν, imperat. παραθές, mid. aor. 2 optat. 3 sing. παραθεῖτο, particp. παρθέμενος for παραθ., 1) *to sit by or near, to place beside*. τινί τι; τράπεζαν, διφφρον, Od. 5, 92. 20, 259; spoken espy of food: *to place before*, δαῖτα, Il. 9, 90; βρώσιν τε, ποσίν τε, Od. 1, 192. 2) Generally, *to present, to give, to bestow*, ξεινιά τινι, Il. 11, 779. 18, 408; δύναμιν τινι, Od. 3, 205. Mid. *to set or put before oneself*, δαΐδας, Od. 2, 105. 19, 150. 2) *to place upon* (prop. spoken of a stake), *to venture upon, to peril*, κεφαλάς, Od. 2, 237; ψυχάς, Od. 3, 74.

παρατρέπω (τρέπω), aor. 1 παρέτρεψα, *to turn sidewise, to turn aside, to guide away*. παρατρέψας εἶχεν ἵππους, turned (a little) out of his course and guided his horses by, *23, 398; ἐκτὸς ὁδοῦ, 423; other forms, παρατροπέω, τρωπάω.

παρατρέχω (τρέχω), only aor. 2 παρέδραμον, Ep. παραδραμέτην, *to run by*, 10, 350. 2) *to outrun, to outstrip* any one, τινὰ πόδεσσιν, 23, 636. h. 18, 16.

παρατρέω (τρέω), aor. 1 παρέτρεσα, Ep. σσ., *to tremble at the side, to start timorously aside*, 5, 295.†

παρατροπέω (τροπέω), poet. for παρατρέπω, only particp. metaph. τί με ταῦτα παρατροπέων ἀγορεύεις, wherefore sayest thou these things to me turning aside, i. e. dissembling (Prôteus well knew the design of Menelaus, but dissembled, pretending not to know), Od. 4, 465.†

παρατρωπάω, poet. = παρατρέπω, only pres. *to turn about*; θεοὺς θύεσσι, *to prevail on the gods by the vapour of sacrifice*, 9, 500.†

παρατυγχάνω (τυγχάνω), *to be close by, to come to*, τινί, 11, 74.†

παραυδάω (αὐδάω), particp. aor. παραυδήσας, 1) *to address, to comfort*, Od. 15, 53; θανάτον τινι, *to comfort any one concerning death*, Od. 11, 488. 2) *to say or tell*, Od. 18, 178.

παράφασις, ἡ, Ep. παραιφασις and παράφασις, 1) the act of *addressing, persuading, encouraging*, 11, 793. 15, 404. 2) *allurement*, 14, 217; in the girdle of Aphrodite; according to the Schol. to be taken as adj. with ὁριστὺς; ὁμιλία παραινετική, intimate intercourse.

παραφύγω (φεύγω), aor. 2 Ep. infin. παρφυγέειν, *to flee by*, with dat. Od. 12, 99.† παραφήμι (φήμι), to which aor. παρείπον, mid. παραφαίμαι, particp. παρφαίμενος for παραφάμ., infin. παρφάσθαι for παραφ., 1) *to persuade, to counsel*, τινί, 1, 577; mly mid. with accus. τινὰ ἐπέεσσιν, *to persuade any one by words, to wheedle, with the notion of craft*, 12, 249. Od. 2, 189.

παραφθάνω (φθάνω), only aor. optat. παραφθαίησι, particp. παραφθάς, and aor. 2 mid. παραφθάμενος, *to outstrip, to surpass*, τινὰ πόδεσσιν, 10, 346. Mid. = act. τινὰ τάχει, 23, 515.

παρβεβαῶς, see παραβαῖνω.
παρδαλή, ἡ, poet. for παρδαλή, subaud.

δορά, a leopard-*kin* [cf. πάρδαλις], 3, 17. 10, 29; prop. fem. of παρδάλεος, ἑν, eon (πάρδαλις), *belonging to a leopard*.

*πάρδαλις, ιος, ἡ, a leopard or panther [animals then undistinguished], 13, 103. 21, 573, where Spitzner has adopted this form as approved by Aristarch. for πορδαλίων, πόρδαλις, cf. πόρδαλις, h. Ven. 71.

παρέζομαι, depon. mid. (ἔζομαι), *to sit by, to seat oneself*; absol. τινί, by any man, 1, 557; espy to converse with him, Od. 4, 738.

παρειά, ἡ, a cheek, prop. spoken of human beings; rarely of the eagle, Od. 2, 153. 2) the cheek-pieces of the helmet, h. 31, 11.

παρείδω, see παρήμι.

παρείμι (εἰμί), pres. 3 plur. παρέασι, imperf. 3 plur. παρέσαν, infin. παρέμμεναι, poet. for παρείναι, fut. παρέσονται, Ep. σσ., 1) *to be beside, present, near*, absol. 2, 485. 14, 299; with dat. τινί, *to be near any one*; often for support or assistance; hence *to aid*, 11, 75. 18, 472; also spoken of things: μάχη, *to be present in the battle*, Od. 4, 497; and ἐν δαίτησι, 11, 10, 217. 2) Generally, *to be there, to be ready, to be in store*; hence τὰ παρεόντα, property, stores, Od. 1, 140. εἰ μοι δύναμις γε παρείη, if I had the power, Od. 2, 62. ὅση δύναμις γε πάρεσσι, as much as is in my power, Il. 8, 264. 13, 786.

πάρεμι (εἰμι), particp. παρίων, *to go near or by, to pass by*, *Od. 4, 527. 17, 233. Ep. 3, 6.

παρείπον (εἰπον), defect. aor. 2 to παραφήμι, 1) *to persuade, to address, to wheedle*, τινά, 1, 555. 2) With accus. of the thing: *to advise, to counsel*, αἶσιμα, 6, 62. 7, 121; absol. 11, 793.

παρέκ, before a vowel παρέξ, also before consonants, 11, 486. Od. 12, 216. 14, 168 (in later writers παρέξ). I) Prepos. 1) With gen. *without, out of*. (ἐκ with the notion of παρά), παρέξ ὁδοῦ, 11, 10, 349. h. in Merc 188; παρέκ λιμένος, not far from the harbour, Od. 9, 116. 2) With accus. *near by, without, out of, beyond, aside from*. (παρά with the notion of ἐκ), παρέξ ἄλλα, Il. 9, 7. παρέκ μίτον, 23, 762. Od. 12, 443. 16, 165. 343; *along by*. παρέξ τὴν νῆσον ἐλαύνειν νῆα, Od. 12, 276. 15, 199. h. Ap. 410. In Il. 24, 349, the prep. stands after the accus. when, according to Spitzner, παρέξ would better be connected with the verb and the accus. depend upon it, cf. Od. 12, 53. 2) Metaph. παρέκ νόον, beyond reason, i. e. without reason, foolishly, 11, 10, 391. 20, 133. h. Merc. 547. β) *without, except*. παρέξ Ἀχιλλῆα, without Achilles's knowledge, 24, 434. II) Adv. 1) *near, near by, along by*, στήναι, 11, 486; νηγεῖν, Od. 5, 439; ὀθεῖν, Od. 9, 488. νῆα παρέξ ἐλάαν, Od. 12, 109, cf. v. 53. 2) Metaph. *aside*, i. e. contrary to right and truth, hence α) ἀλλὰ παρέξ εἰπεῖν, παρακλιδόν, turning aside from

the truth, Od. 4, 348. 17, 139. *παρὲς ἔρευν*, Od. 23, 16. *παρὲς ἀγορεύειν*, contrary to propriety, i. e. unskillfully, foolishly, Il. 12, 213. *b) besides, yet*, Od. 14, 168.

παρεκέσκετο, see *παράκειμαι*.

παρεκπροφεύγω (φεύγω), aor. subj. *παρεκπροφύγω*, *to flee away from*, metaph. *to escape*, τινά, 23, 314.†

παρελαύνω (ἐλαύνω), fut. ἐλάσω, aor. *παρήλασα*, poet. *παρέλασα* (σσ), *to drive by*. hence *a) Intrans. to ride by, to travel by* (subaud. ἵππους or ἄρμα), 23, 312: *τινα ἵπποισιν*, beyond any one, to conquer one in a chariot-race, 23, 638. *b) to sail by*, νηί, Od. 12, 186; *τινά*, beyond any one, Od. 12, 197.

παρέλκω (έλκω), *to draw beside, to prolong to delay any thing; absol. to linger, to linger*, μύνησι, by pretexts, Od. 21, 111. Mid. *to draw to oneself, to procure for oneself*, by cunning and deceit, δῶρα, *Od. 18, 282.

παρέμμεναι, see *πάρεμι*.

παρενήθεον, see *παρηνήθει*.

παρέξ, see *παρέκ*.

**παρέξειμι* (έμι), *to go out by, metaph. to overstep, to exceed, to transgress*, h. Cer. 478.

παρεξελαύνω (ἐλαύνω), aor. subj. *παρεξελάσθησθα*, ed. Spitzner (*παρὲς ἐλάσθησθα*, ed. Wolf), *to drive out by; only intrans. to ride out by*, 23, 344.†

παρεξέρχομαι, depon. mid. (έρχομαι), aor. 2 infin. *παρεξελεύειν*, 1) *to go out by, to go over, to go by*, Od. 10, 573; *πεδίοιο*, Il. 10, 344. 2) *Metaph. to overstep, to transgress, to violate*, Διὸς νόον, etc. Od. 5, 104; *ἄλλον θεόν*, Od. 5, 138.

παρέπλω, see *παρὰπλω*.

παρέρχομαι, depon. mid. (έρχομαι), fut. *παρелеύσομαι*, aor. 2 *παρήλθον* and *παρήλθον*, infin. Ep. *παρελθέμεν*, 1) *to go by, to pass over*, Od. 12, 62; *τί*, before a thing, Il. 8, 239; hence absol. *to pass away*, κύμα, Od. 5, 429. With accus. *to come before any one, to surpass him, to outstrip*, τινά, Il. 23, 345. 8, 239; *ποσίν*, in running, Od. 8, 230; *ἐν δόλοισιν*, Od. 13, 291; hence generally *to overreach, to deceive*, Il. 1, 132.

πάρεσαν, see *πάρεμι*.

παρεννάζομαι, pass. (ἐννάζω), *to lie or sleep by*, τινί, any one, Od. 22, 37.†

παρέχω (έχω), fut. *παρέξω*, aor. 2 *παρέσκειν*, Ep. *παρέσχεθον*, subj. *παρὰσχῶ*, infin. Ep. *παρὰσχεμεν*, 1) *to hold near, to present, τί*, any thing: *δράγματα*, 18, 556. cf. 23, 50; *φάος*, Od. 18, 317. 2) Generally, *to reach to, to present, to give, to accord, to bestow*, τεθήϊα, δῶρα, σίτον, ἰχθύς, φιλότῃα, to accord friendship, hospitality, Il. 3, 354; *ἀρετήν*, Od. 18, 133; *γέλω τε καὶ εὐφροσύνην*, Od. 20, 8; with infin. *παρέχουσι γάλα θήσθαι*, they always give milk for milking, Od. 4, 89. Mid. *παρεχέσκετο*. var. lec. for *παρεκέσκετο*, Od. 14, 521.

παρηέρθη. see *παρεαίρω*.

παρήϊον, τό, Ion. for the unusual *πα-*

ρεϊον, 1) *the cheek*, spoken of animals, 16, 159. Od. 22, 404. 2) *a cheek-ornament* upon the horse's curb, the part of the bit lying upon the cheek, Il. 4, 142.

παρήλασε, see *παρελαύνω*.

παρήμαι, depon. mid. (ήμαι), *to sit by or near; absol. and with dat. τινί*, any one, Od. 1, 339; *νῆυσί*. Il. 1, 421. *b) Generally, to remain by, to dwell, to reside at or in*, 9, 311. Od. 11, 578.

παρηορή, η, poet. (*παρήορος*), *the rein of the παρήορος* (vid.), the thong with which he is attached. *8, 87. 16, 152.

παρήορος, ov, poet. (*παράειρος*), 1) *hanging at the side*, subaud. ἵππος, an extra horse not attached to the yoke with the regular pair, but going beside, an outrigger, 16, 471. 474; elsewhere *παράσειρος*. 2) *lying beside, extended near*, 4, 156; metaph. *beside oneself, crazy, insatuated*, *23, 603.

παρήπαφε, see *παρὰπαφίσκω*.

παρθέμενος, see *παρὰτίθημι*.

παρθενική, poet. for *παρθένος*, a virgin, 18, 567. Od. 11, 39; prop. fem. of *παρθενικός* = *παρθένος*; hence *παρθενική νεήνις*, Od. 7, 20.

παρθένιος, η, ov (*παρθένος*), *maidenly, pertaining to virgins*, ζώνη, Od. 11, 245; subst. *ὁ παρθένιος*, ac. *παῖς*, a virgin's son, Il. 16, 180. 2) *innocent, pure, clear*, h. Cer. 99.

Παρθένιος, η, a river in Paphlagonia, which separates it from Bithynia, and flows into the Pontus; now *Bartın*, 2, 854.

παρθενοπίτης, ov, ὁ (*ὀπιπτεύω*), *one who eyes maidens, a maid-gazer*, 11, 385.†

παρθένος, η, a virgin, a maiden, Il. and Od. 2) a young wife, 2, 514.

πάρεθαν, see *παρὰτίθημι*.

παριάνω (ιάνω), *to sleep by or with*, τινί, any one, 9, 336.†

παρίζω (ίζω), *to seat oneself by*, τινί, any one, Od. 4, 311.†

παρίημι (ιήμι), aor. 1 pass. *παρεΐθην*, *to let down beside; pass. to hang down*, 23, 868.†

Πάρις, ιος, ὁ, also called *Ἀλέξανδρος*, son of Priam; he seduced Helen, under the protection of Aphrodite, and was the cause of the Trojan war, 3, 45, seq. The poet mentions the occasion of this seduction, 24, 25, seq.; of his voyage, he only mentions that he returned with Helen by way of Phoenicia, 6, 290, seq. He was a friend of the female sex and of music, 3, 39, seq.; and also not unacquainted with war, though often dilatory and cowardly, 6, 350.

παρίστημι (ίστημι), aor. 2 *παρέστην*, subj. Ep. *παρστήτην* for *παρὰστήτην*, optat. *παρστήην*, particp. *παρστάς* and *παρστάς*, perf. *παρστέηκα*, infin. *παρστέμεναι*, 3 plur. pluperf. *παρστέτασαν*, fut. mid. *παρστέσθαι*, Od. 24, 28. 1) *Trans. to place near*, in H. not used. II) *Intrans. mid. also aor. 2 perf. and pluperf. a) to place oneself near, to*

come to, to approach, τιμν, any one, espily in the pres. and imperf. mid. in a good sense, hence to *help, to aid, to stand by*, Il. 5, 809. 10, 290. Od. 13, 301; and in a bad sense, Il. 3, 405. 20, 472; often the partec. aor. 2 παρσάς. 2) *to stand by, to be near*, espily in the perf. and pluperf. τιμν, any one, 15, 255. 17, 563; also spoken of things: νῆες παρῆστασαν, the ships were there, 7, 467. δ) Metaph. *to be near, to be before*. ἀλλὰ τοι ἤδη ἄγγι παρῆστηκεν θάνατος, but now death stands immediately before thee, is at hand, 16, 853. αἶσα παρῆστη ἡμῖν, Od. 9, 52.

παρίσχω (ἴσχω), poet. form from παρῆχω, infin. Ep. παρῆσχεμεν, 1) *to hold near, ἴκτους*, 4, 229. 2) *to reach to, to present, τί τιμν*, 9, 638.

παρκατέλεκτο, see παρακαταλέγομαι.

παρμέμβλωκε, see παραβλώσκει.

παρμένω, Ep. for παραμένω.

Παρνησός, ὁ Ion. for Παρνασσός, a large mountain in Phocis on the borders of Locris, at the foot of which lay Delphi; now *Japara*, Od. 19, 431; with σσ, h. Ap. 269. Adv. Παρνησσόνδε, to Parnassus, Od. 19, 394. On the orthography, see Buttm. Ausf. Gram. § 21, p. 86.

*παροίγνυμι (οἰγνυμι), *to open at the side, to open a little*, h. Merc. 152, according to Herm. conject.

παροῖθε, before a vowel παροῖθεν, adv. (πάρος), a) Spoken of place: *before, in front* [20, 473, of a javelin; = *at the point*], 8, 494. οἱ παροῖθεν (ἴπποι), the first, or foremost (in the race), opp. οἱ δεύτεροι, 23, 498. b) Of time: *before, previously, formerly*, 15, 227. τὸ παροῖθεν, Od. 1, 322. οἱ παροῖθεν, those before, Il. 23, 498. 2) Prep. with gen. *before, in view, opposite, τινός*, 1, 360. 14, 428.

παρότερος, η, ον, compar. of παροῖθε, the former, the earlier, *23, 459. 480.

παροίχομαι (οἰχομαι), perf. παρῶχηκα, *to go by, to pass beyond*, 4, 272; spoken of time: *to pass away*, *10, 252.

πάρος, adv. of time: a) *before, formerly*; in like manner: τὸ πάρος, with the pres. at other times. πάρος οὐτι θαμῖς, thou dost not at other times come often; thou hast hitherto not been a frequent visitor, 18, 386. Od. 5, 88. cf. Il. 12, 346; with πρῖν γε following: *before*, 5, 218. Od. 2, 127. b) As relat. partec. with infin. *before, ere*. πάρος τὰδε ἔργα γινέσθαι, ere these deeds occurred, 6, 348. Od. 1, 21. c) *rather*, Il. 8, 166; according to Damm: πάρος τοι δαίμονα δώσω, where it likewise signifies 'before.' 2) As prep. *before*, for πρό only 8, 254 +

*Πάρος, η, one of the Cyclopes, an island in the Aegean sea, famed for its white marble, h. Ap. 44; now *Puro*.

παρπηπιθών, see παρπαίθω.

Παρρασία, η, a town in Arcadia according to 2, 608; later, a district in the south-western part of Arcadia.

παρσταῖν, partσάς. see παρίστημι.

παρστήτητον, see παρίστημι.

παρτιθεῖ, see παρατίθω.

πάρφαμαι, see παράφηνι.

πάρφασις, η, see παράφασις.

παρῶχηκα, see παροίχομαι.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, dat. plur. Ep. πάντεσσι for πᾶσι, and gen. plur. fem. πασῶν for πασῶν, 1) *every one*, in sing. 16, 265. Od. 13, 313. Plur. *all*; when the notion of union or exclusion is expressed: ἐννέα πάντες, nine all of them = nine together or all nine [al. nine in all], Il. 7, 161. Od. 8, 258. 2) (the) whole, including all the parts. πᾶσα ἀληθείη, Il. 24, 407. Od. 11, 507: οἶκος, Od. 2, 48. 3) Pecul. uses = παντοῖος, of every kind, δαίδαλα πάντα, οἰωνοῖσι πᾶσι, Il. 1, 5. γίνεσθαι πάντα, to become all things, i. e. to assume every form, Od. 4, 417. 4) The neut. plur. as adv. *entirely, altogether*, Il. and Od.

Πασιθέη, η, one of the Graces, whom Hērē promised to the god of sleep for a bride, 14, 269. 276.

πασιμελόνσα, η (μέλω), an appellation of the ship Argo, prop. *which is a care to all, known to all*, Od. 12, 70 +

πᾶσσαλος, ὁ (πήγνυμι), Ep. dat. πασσαλόφι, a wooden pin, a peg, to hang anything upon, Il. ἀπὸ πασσαλόφι αἰρεῖν, to take down from the pin, 24, 268.

πᾶσσασθαι, see πατέομαι.

πάσσω, only pres. and imperf. *to strew, lay, or sprinkle upon*, spoken of dry and of liquid things, prop. with accus. φάρμακα; also with gen. ἄλός, to strew some salt upon, *9, 214; see ἐμπάσσω.

πάσσων, ον, compar. of παχύς.

πάσχω, fut. πείσομαι. aor. 2 ἔπαθον, perf. πέπονθα, also πέποιθε for πέπονθε, πέπονθατε, see Buttm., Gram. § 110, note 5 (according to Thiersch, perf. pass. § 112, 36); also Ep. partec. perf. fem. πεπαθυῖα, Od. 17 555 (prop. to receive an impression, both good and bad); in H. always in a bad sense: 1) *to suffer, to endure, to bear, to sustain*, spoken both of the body and the soul, with accus. κακόν, κακά, ἄλγος, πῆματα, often ἄλγος θυμῷ, κατὰ θυμόν, Il. 9, 321. Od. 1, 4; ἔκ τινος, Od. 2, 134. δ) Often absol. μήτι — πάθῃ, = lest any thing should happen to him, i. e. lest he should die, Il. 5, 567. 10, 538. Od. 17, 596. 2) In the interrogation τί πάθω; what am I to do? as an expression of the greatest embarrassment, Il. 11, 404. Od. 5, 465; and in like manner in the partec. aor. τί παθόντε λελάσμεθα ἀλκῆς; what has happened to us, that we have forgotten our strength? Il. 11, 313. cf. Od. 24, 106.

πάταγος, ὁ, any loud noise arising from the collision of bodies, cracking of breaking trees, 16, 769; the chattering of the teeth, 13, 282; the dashing of the waves, *21, 9.

πατάσσω (akin to πάταγος), *to strike, to beat, to knock, to palpitate*, spoken of the heart, *7, 216. 13, 282.

πατέομαι, Ep. depon. mid. aor. ἐπασάμην, Ep. πασσάμην, pluperf. πεπάσμην,

24. 642; *to taste, to eat, to consume*, with accus. σπλάγχνα, Δαμήτερος ἀκτῆν, 1, 464. 21, 76: elsewhere with gen. σίτοιο, οἰνοιο, δειπνον, 19, 160. 24, 642. Od. 1, 124. (The pres. is not found in H.)

πατέω, see καταπατέω.

πατήρ, ὁ, gen. πατρός, poet. πατέρος, dat. πατέρι, plur. gen. πατρῶν, 1) *father*, πατρός πατήρ, grandfather, 14, 118. Zeus is called, by way of eminence, πατήρ ἀνδρῶν τε θεῶν τε. 2) As an honorary mode of address, ξεῖνε πάτερ, Od. 7, 48. 3) Plur. of πατέρες, the fathers, i. e. the forefathers, 4, 405.

πάτος, ὁ, 1) *the act of stepping, a step*, Od. 9, 119. 2) *a trodden way, a path*, 20, 137, 6, 202.

πάτρη, ἡ (πατήρ), *country, father-land*, 1, 30. Od. 2, 365. (2) = πατριά, *family, stock, descent*, 13, 354.

πατρίς, ἰδος, ἡ (πατήρ), prop. poet. fem. *belonging to country, native, patria*, 2, 140; often subst. *country*, 5, 213. Od. 9, 34.

πατρόθεν, adv. (πατήρ), *from the father*. πατρόθεν ἐκ γενεῆς ὀνομάζειν, to name after the father, 10, 68.

πατροκασίγνητος, ὁ (κασίγνητος), *a father's brother, an uncle*, 21, 469. Od. 6, 330.

Πάτροκλος, ὁ, and after the 3 dec. gen. Πατροκλῆος, accus. κλῆα, voc. Πατρόκλεις, 17, 670. 11, 602. 1, 337; son of Menœtius and Sthenelê, a friend and companion of Achilles, from Opus, 18, 326; he died when a youth, on account of the slaughter of the son of Amphi-damas, to Pelus, 11, 765, seq. 23, 84, seq.; he accompanied Achilles to Troy, and withdrew from battle till the Trojans cast fire into the ships. Then first he went to battle in the arms of Achilles, and was slain by Hector, 16, 38, seq. His funeral solemnities see Il. 23.

πατροφόνεος, ἦος, ὁ (φονεύω), *a parricide*, *Od. 1, 299, 3, 307.

πατροφόνος, ὁ = πατροφονεύς, 9, 461. † πατρώιος, τῆ, ἰον, poet. for πατρός (πατήρ), *belonging to a father, paternal, μένος*, 5, 125; *patria*, father-land, Od. 13, 188. πατρώια ἔργα, the deeds of the father, Od. 2, 22. b) *descending or inherited from a father*, Od. 1, 387; σκῆπτρον, 11, 2, 46; ξείνος, a paternal guest-friend, 6, 215.

παῦρος, ἡ, ον, compar. παυρότερος, ἡ, ον, *little, feeble, small*; λᾶος, a small people, 2, 675; mly in the plur. 9, 333. Od. 2, 276. Often in the compar. 4, 407. παυσωλή, ἡ (παύω), *ceasing, resting*, rest, 2, 386. †

παύω, Ep. infin. pres. πανέμεν, iterat. imperf. παύεσκον, fut. παύσω, aor. ἔπαυσα, Ep. παύσα, aor. mid. ἔπαυσάμην, Ep. παυσάμην, perf. mid. πέπαυμαι. 1) Act. *to cause to cease, to bring to a stand, to restrain, to check, to cause to rest*. 1) With accus. a) Of persons, τινα, 11, 506. b) Of things: *to terminate, to restrain, to allay, to sooth, χόλον, μένος,*

μάχην, πόλεμον, 1, 492. 207. 7, 29. 15, 459. 2) *τινα τινας, to cause any one to cease, to restrain, χαρμῆς, ἀλκῆς, μάχης; τινα ἀουδῆς, to deprive any one of a song*, 2, 595; ἀλῆς καὶ οὐζύος, to deliver any one from wandering and wretchedness, Od. 15, 342. Instead of the gen. stands the infin. 11, 11, 442. c) Also with the partic. as among the Attics, 11, 506. 11) Mid. with perf. pass. *to cease, to rest, to leave off, to retire from*. a) Absol. spoken of persons and things, 3, 134. 11, 267. 14, 260. b) With gen. of the thing: πόνου, to cease from the labour, 1, 467; πολέμοιο, μάχης, with partic. instead of the gen. ἐπαύσατο ἡπιαχεύων, he ceased playing, 22, 502. N. B. The act. stands intrans. Od. 4, 659. καὶ παύσαν ἀέθλων, and they rested from the combats; but cf. Butt., Ausf. Sprachl. II. p. 264, seq. where the reading μνηστήρας is defended.

Παφλαγῶν, ὄνος, ὁ, plur. οἱ Παφλαγῶνες, the Paphlagonians, inhabitants of a country of Asia Minor upon the Pontus, between the river Halys, the Parthenius, and Phrygia, 2, 851. 5, 577.

παφλάω (φλάω with reduplic.), *to hoil up, to bubble, to roar*, spoken of the sea, 13, 798. †

Πάφος, ἡ, a town on the west side of the island Cyprus, with a famous temple of Aphrodite, Od. 8, 363; later Παλαί-παφος, to distinguish it from Νεάπαφος, a port situated not far from the ancient Paphos on the coast, now Baffo, h. Ven. 59.

πάχετος, τό (παχύς), according to the Schol. poet. for παχος, *thickness* Od. 23, 191. 2) Ep. for παχύτερος, *thicker*, Od. 8, 187. According to Nitzsch ad loc. it may very well in both be adj., either of the positive form, *very thick*, or comparative, θάμνος — πάχετος δ' ἦν ἤτε κίων, it was thick as a pillar, Od. 23, 191. λαβε δίσκον μείζονα καὶ πάχετον, a larger and very thick discus, Od. 8, 187.

παχιστος, ἡ, ον, superl. of παχύς. παχνη, ἡ (πήγνυμι), *rime, hoar frost*, Od. 14, 476. †

παχνῶ (πάχνη). prop. *to rime, to congeal into frost*; pass. *to be congealed to frost*; metaph. *to be chilled*. τοῦ ἤτορ παχνοῦται, his heart shuddered, 17, 112. παχος, εὖος, τό (παχύς), *thickness*, Od. 9, 324. †

παχύς, εἶα, ὕ (πήγνυμι), compar. irreg. πάσσων, ον, Od. 6, 230; superl. παχιστος, ἡ, ον, 11, 16, 314; *thick, clotted*, spoken of blood, 23, 697. 2) *thick, fat, fleshy, solid, muscular*, spoken of human limbs, αὐχὴν, μῆρος, χεῖρ. 3) General y, *thick, heavy, laas*, 12, 446; αὐλὸς αἵματος, a thick stream of "spouted blood" (Cr.), Od. 22, 18.

πεδάω, see πεδάω.

πεδάω (πέδη), 3 sing. pres. πεδάω, Ep. for πεδά, aor. 1 ἐπέδησα, Ep. πέδησα; πεδάσκειν, iterat. imperf. Od. 23, 353; prop. *to put on foot-fetters*; and generally, *to bind, to fetter, to restrain, to*

hinder, to hold, to stop, with accus. ἄρμα, ἡγά, Il. 23, 585. Od. 13, 168; with double accus. τινά βλάφαρα, to blind any one's eyes, Od. 23, 17. 2) Spoke-n esply of the supposed influence of a deity, who obstructs men in the accomplishment of their purposes: *to restrain, to entangle, to ensnare*, spoken of Atē, Moira, Διόρεα Μοῖρ' ἐπέδησεν, Il. 4, 517; ἀπὸ πατρίδος αἰγῆς, to hold back from one's country, Od. 23, 353; and simply gen. κελεύθου, from the way, Od. 4, 380; with infin. Ἐκτορα μείναι Μοῖρα ἐπέδησε, Fate compelled Hector to remain, Il. 22, 5. Μοῖρά μιν ἐπέδησε δαμῆναι, Fate entangled him to be slain, Od. 3, 269. (Nitzsch and Bothe correctly refer μῖν to the singer; the following ἀοιδόν is not superfluous, but opposed to ἐθέλουσαν. Eustath., and amongst the moderns Passow and Voss refer it to (Clytemnestra) Klytæmnestra; Voss translates, 'after the fate of the gods had ensnared her for destruction'; and Passow, 'that she was overcome,' i. e. that she yielded to his will. But H. uses this phrase always of one who is about to die, Il. 16, 434. 17, 421; cf. δαμάω. Others [so the most recent editor, Füssi] refer it, with equal incorrectness, to Ægisthus.)

πέδη, ἡ (πέδον), a foot-fetter for horses, the tether with which horses pasturing in the field were bound; in the plur. 13, 36.†

πέδιλον, τό, a sandal; these were bound upon the feet in going out, Od. 15, 550. They were made of ox-hide, Od. 14, 23; and sometimes ornamented. With the gods they are ambrosial and golden, and have a motive power of their own, Il. 24, 340; see Voss, Myth. Br. I. p. 128.

πέδιον, τό (πέδον), plain, field, level surface, Il. and Od.; plur. πεδία with α, Il. 12, 283.

πέδιονδε, adv. to the plain, 6, 693. Od. 3, 421.

πεδόθεν, adv. (πέδον), from the ground; metaph. fundamentally, thoroughly, φίλος, Od. 13, 295.†

*πέδον, τό, the ground, the floor, the earth, h. Cer. 455.

πέδονδε, adv. down to the ground, to the earth, 13, 796. Od. 11, 598.

πέζα, ἡ (akin to πούς), the foot, mly the end, the extremity, of the pole, 24, 272.†

πέζος, ὁ (πέζα), going on foot, one who walks, in opposition to one who rides, 4, 231. 5, 13. 2) by land, in distinction from those who go by ship, 9, 329. Od. 1, 173. 11, 58.

πεῖω, fut. πεῖσω, aor. 1 ἐπεισα, only optat. πέισαι, Od. 14, 123; aor. 2 Ep. πέπιον, subj. πεπιθώ, optat. πεπιθοίμι, infin. πεπιθεῖν, partic. πεπιθών, imperat. πέπιθε, h. Ap. 275; fut. mid. πεῖσομαι, aor. 2 ἐπιπείωμι with redupl., optat. πεπιθούιτο, only Il. 10, 204; perf. 2 πέποιθα, I trust, pluperf. πεποῖθα, Od. 4, 434; also the syncop. form ἐπέπιθμεν, Il. 2,

341. Also an Ep. form from aor. 2, fut. πεθήσω, ἐπιθήσα, see ΠΙΘΕΩ, and fut. πεπιθήσω, trans. 22, 223. 1) Act. to move by representations and friendly means; hence a) By words or prayers, to persuade, to induce, to convince, to influence by entreaty, with accus. τινά, 1, 132. Od. 14, 363; often with φρένας τινί, Il. 4, 104; θυμόν τιος, 9, 587; and with infin. 22, 223; primar. in a good sense, but also to persuade, to wheedle, through craft, 1, 132. Od. 2, 106. b) By presents: to persuade, to appease, to conciliate, Il. 1, 100. 9, 181. c) to induce to obedience, τινά, 9, 345; poet. θυέλλας, to excite storms, 15, 26. 11) Mid. to move oneself, to let oneself be persuaded, won over, hence 1) to be convinced, to believe, to trust, often absol. 8, 154. 2) to obey, to follow, to yield to, τινί, any one, with double dat. τινὶ ἐπεισι, 1, 150; γέρας, to obey or give up to age, i. e. to accommodate oneself to the disabilities of age, 23, 645; νυκτί, to obey the night, i. e. to take rest, 7, 182; πάντα, to obey in every thing, Od. 17, 21. α τιν' οὐ πείσσεσθαι ὅτω, in which I do not think any one will obey him, Il. 1, 289. cf. 20, 466. Od. 3, 146. 3) The perf. πέποιθα, to trust in, to confide in, to rely, to be confident, esply often in the partic. with dat. ποδωκείρην, ἵπποσύνην, αλκή, Il. 2, 792; absol. 1, 524; and with infin. following, 13, 96. Od. 16, 71.

πεῖω, see πέω.

πεινώ (πεῖνα), contr. πεινῶ, hence infin. πεινήμεναι, Od. 20, 137. elsewhere uncontr. to be hungry, to hunger, Il. 3, 25; τινός, to hunger for a thing, Od. 20, 137.

πεινή, ἡ, Ep. for πεῖνα, hunger, famine, Od. 15, 407.†

πειράζω = πεῖρω, to tempt, to put to the proof, absol. Od. 9, 281; τινός, *Od. 16, 319.

Πειραίδης, ου, ὁ, son of Piraëus = Ptolemaeus, 4, 228.

Πείρατος, ὁ, son of Clytius, Od. 15, 539, 540.

πειραίνω, poet. for περαίνω, aor. 1 ἐπειρῆνα, perf. pass. πεπειραμαι, 1) to bring to an end, to accomplish. πάντα πεπειρανται, Od. 12, 87. 2) to pierce through, to transfz. πειρήνας διὰ νότα χελώνης, sc. δόνακας, h. Merc. 48. 3) to bind to, to attach, prop. opposite ends (πειράτα), to fasten with a knot; σείρην ἐκ τιος, *Od. 22, 175.

πεῖραρ or πεῖρας. ατος, τό, Ep. for πέρας, 1) an end, a limit, a boundary, γαίης, πόντου, 14, 200. 8, 478. 2) termination, completion, issue. πεῖραρ ἐλίσσθαι, to receive the issue (viz. of the contest), to bring the contest to an end, 18, 501. πείρατα νίκης ἔχοντα ἐν θεοῖσιν, the end, i. e. the attainment of victory depends upon the gods, 7, 102. πείρατα δαέθρον ἰκνεῖσθαι, to reach the limit of destruction, 6, 143; in like manner πεῖρ. δα. ἐφήπται, the end of destruction depends over the Trojans, 7, 402. 12, 79

Od. 22, 33, where this is rather a poetical periphrasis for complete, utter destruction (τέλειος δλεθρος, Eustath.); hence 3) *the extremity, that which is most important in a thing, as in a race*, Il. 23, 350. *πείρατα τέχνης*, the tools or implements of art; i. e. the *finishers*, *speculators*, or ministers of art. Od. 3, 433. 4) *a rope, a cord, a cable*, Od. 21, 51. 162; metaph. *πολέμιοι πείραρ*, Il. 13, 359, see ἐπαλλάσσω: according to Passow ad no. 1. prop. the ends of the cable.

πείραω (πείρα), Ep. *πειρήσω*, aor. 1 *ἐπειρήσα*, mid. fut. *πειρήσομαι*, aor. 1 *ἐπειρήσάμην*, perf. mid. *πεπειρήμαι*, aor. 1 pass. *ἐπειρήθην*, 1) *to try, to strive, to take pains*, absol. and with infin. 8, 8. 19, 30; and with ὡς or ὅπως, 4, 66. Od. 2, 316. 4, 545. 2) *to try any one, to put any one to the proof, with gen. of the object proved*, τινός, Il. 24, 390. cf. 9, 345; esply in a hostile signif.: *to venture an attack*, μῆλων, 12, 301. Od. 6, 134. Mid. embracing aor. mid. and pass. with reference to the subject, 1) *to attempt, to take pains, to undertake*, absol. and with infin. Il. 4, 5. 12, 341. It is not in H. combined with a partep., for πάντα γυγνόμενος *πειρήσεται*, Od. 4, 418, means: he will, assuming every for. in attempt, subaud. ἀλῦσαι, (Voss incorrectly translates, 'he will attempt to become every thing'), cf. Od. 21, 184. 2) *to try, to prove*, most frequently with gen. of the object which is tried. b) Spoken of persons: *to try, to prove any one, with words: to examine, to interrogate any one*, Il. 10, 444. Od. 13, 336; mly in a hostile signif. Il. 19, 70. 20, 352; once ἀντιβῆναι τινί, 21, 225. c) Of things: *σθένος*, to try his strength, 15, 359; *χειρῶν καὶ σθένος*, Od. 21, 232; esply *to try oneself in any thing, ἔργον, ἀέθλου*, Od. 18, 369. Il. 23, 707; τόξου, Od. 21, 159; once *περὶ τιнос*, Il. 23, 553. 3) With dat. of the instrum. and means: *ἐπεισι*, to practise oneself with words, 2, 73; *ἐγχείρῃ*, 5, 279; also *ἐν ἔντεσι*, σὺν τεύχεσι, 5, 220 Il. 386. *πεπειρήμαι μύθοισι*, I have exercised myself in words, i. e. I am experienced, Od. 3, 23. 4) Rarely with accus. *to try, to prove any thing, τροχόν*, Il. 18, 601; *τί*, to spy out any thing, Od. 4, 119. 24, 238.

*Πειρεσίαί, αἰ, a town in Magnesia, h. Ap. 32. ed. Herm. for Εἰρεσίαί.

πειρητίζω, Ep. form of *πείραω*, only pres. and imperf. *to try, to prove*, absol. and with infin. 12, 257. 1) With gen. of pers. and thing, 7, 235. Od. 21, 124. 22, 237; to prove, to examine, Od. 14, 459. 2) With accus. *στῆλας ἀνδρῶν*, to try the ranks of the men (in battle), Il. 12, 47.

Πειρίθοος, ὁ (swift in attacking, from *πείρω* and *θόος*), *Peirithous*, son of Ixion or Zeus and Dia, of Larissa in Thessaly, king of the Lapithæ, and friend of Theseus. He was present at the Calydonian chase, and was the husband of Hippodameia, at whose nuptials the celebrated

quarrel of the Centaurs and the Lapithæ arose, Il. 1, 263. 14, 318. Od. 21, 296. *πείρις*, *ινθος* ἢ, a carriage-basket, for persons and things, 24, 190. 267. Od. 15, 131.

πείρω (πέρας), aor. *ἔπειρα*, Ep. *πείρα*, perf. pass. *πέπαρμαι*, to pierce through from end to end, hence 1) Intrans. *to go through, to sail through*; *κέλευθον*, to sail through the way, i. e. to accomplish the voyage, Od. 2, 434. *ἀνδρῶν πτολέμους, ἀλεγείν τε κύματα* (by a zeugma), Il. 24, 8. Od. 8, 183. 13, 91. 2) Trans. *to pierce, to transfix*; with accus. *κρέα ὀβελοῖσιν*, to pierce the flesh with the spits, Il. 7, 317. Od. 19, 422. *ἰχθύς δ' ὡς πείροντες ἀτερπέα δαῖτα φέροντες* (i. e. *ἰχθύας ὡς διαπείροντες τριαιναις*), as spearing fishes they bore them, etc. Od. 10, 124. This is the correct explanation. [Thus Cp. 'whom speared like fishes to their home they bore,' etc.] The other explanation, according to which *ἰχθύς* is nom. and *πείροντες* = *περώντες τὸν λιμένα*, is incongruous; ἀμφ' ὀβελοῖσιν. 1, 465. 2, 428; *τινὰ αἰχμῇ διὰ χειρός*, to pierce any one through the hand with the spear, 20, 479; without accus. 16, 405. *ἤλοισι πεπαρμένους*, studded with nails, embossed with studs, spoken of a sceptre and a goblet, 1, 246. 11, 633; *περὶ δουρί*, 21, 577; metaph. *δδύνῃσι*, pierced with pangs, 5, 399.

Πείροος, ὁ, gen. *Πείρω*, 70, 484, son of Imbrasus of Ænus, leader of the Thracians, 2, 844.

πέισα, ἢ (πείθω), poet. for *πειθῶ*. *τῷ δ' ἐν πείσῃ κραδίη μένει*, his heart remained at rest (V. in composure), Od. 20, 23. (According to the Schol. for *ἐν πείσματι*.)

Πείσανδρος, ὁ, *Peisander* (*Pisander*). 1) son of Antimachus, a Trojan, slain by Agamemnon, 11, 122. 2) son of Menelaus, a leader of the Myrmidons, 16, 193. 3) a Trojan, 13, 601, seq. 4) son of Polyctor, a suitor of Penelope, Od. 18, 299. 22, 243.

Πεισηνορίδης, ου, ὁ, son of Pisenor = Ops, Od. 1, 429. 2, 347.

Πεισήνωρ, ορος, ὁ, 1) father of Clitus, 15, 445. 2) a herald in Ithaca, Od. 2, 38.

Πεισίστρατος, ὁ, the youngest son of Nestor; he travelled with Telemachus to Sparta and Phææ, Od. 3, 486. 15, 126.

πέισμα, ατος, τό (πείθω), a cable, a rope, a hawser, esply the rope with which the stern of the ship was made fast to the land, *Od. 6, 269. 13, 77 [more prob. the anchor-cable, or stern-cable, cf. Od. 9, 136, 137].

πέισμαι, fut. of *πάσχω* and *πείθω*.

πέκω, Ep. *πέκω*, aor. 1 mid. *ἐπέξαμην*, 1) Act. *to shear, to pick, to comb*; *είρια*, to card wool, Od. 18, 316. in the Ep. form. 2) Mid. *to comb oneself*, *χαίτας*, Il. 14, 176.

πελάαν, see *πελάζω*.

πέλαγος, εος, τό, the sea, esply the open,

high sea, in the plur. ἄλως ἐν πελάγεσσιν (in the gulfs of ocean, Cp.), Od. 5, 335. h. Ap. 73.

Πελάγων, οντος, ὁ, a leader of the Pylians, Od. 4, 295. 2) a Lycian, a companion of Sarpédon, Il. 5, 695.

πελάω (πέλας), aor. I ἐπέλασα, Ep. πέλας (σῶ), mid. aor. I ἐπελασάμην, aor. pass. ἐπελάσθην, Ep. syncop. aor. mid. ἐπλήμην, from which πλῆτο, plur. πλῆντο, perf. pass. πεπλημένος, Od. 12, 108; also Ep. form πελάω, infin. πελάαν, h. 6, 44. I) Act. 1) Trans. to bring near, to cause to approach, spoken of things animate and inanimate: τινά, or τί τινα, Il. 2, 744. Od. 3, 300; νεύρην μαζῶ, to bring (draw) the string to the breast, Il. 4, 123; τινά χθονί or οὐδέ, to stretch a man upon the earth, 8, 277; ἰσθὸν ἰστοδόκῃ, to let down the mast into its receptacle, 1, 434; metaph. τινά ὀδύνησι, to put any one in pangs, 5, 766; sometimes absol. without dat. and accus. 15, 418. 21, 93. b) Instead of the dat. in Od. εἰς τι, ἐν τινα, Od. 7, 254. 10, 404: τινά οὐδάσδε, Od. 10, 440; τινά δέυρο, Od. 5, 111. 2) Intrans. to near, to approach, Od. 12, 41; with dat. νήεσσι, Il. 12, 112. II) Mid. 1) Intrans. espily in the aor. 1 pass. and Ep. aor. mid. to approach, to come near, to go to, absol. 12, 420; with dat. 5, 282. πλῆτο χθονί, he sank to the earth, 14, 438; οὐδέ, v. 467. ἀσπίδες ἐπληντ' ἀλλήλησι, the shields pressed upon one another, 4, 449. 2) Trans. to bring near, to cause to approach, only in the aor. τινά νηυσίν, to convey any one to the ships, 17, 341.

πέλας, adv. near, close by, Od. 10, 516, with gen. Τηλεμάχων πέλας, *Od. 15, 257.

Πελασγικός, ἡ, ὅν, Pelasgian. τὸ Πελασγικὸν Ἄργος, the Pelasgian Argos in Thessaly, 2, 681 (see Ἄργος). 2) ὁ Πελασγικός, an appell. of Zeus in Dôdôna, 16, 233.

Πελασγοί, οἱ, the Pelasgi, one of the oldest and greatest of the tribes of Greece. They dwelt originally in the Peloponnesus, in Thessaly and Epirus, 2, 681. 16, 234. Thence they spread themselves to Asia Minor, espily about Larissa, 2, 840; to Crete, Od. 19, 177. According to Hdt. 1, 56, 57, they were the aboriginal inhabitants of the country. They were probably a different race from the Hellenes, and migrated from Asia into Greece. The name is derived from πελάζειν; it signifies, therefore, one approaching, a stranger, and according to Strab. V. p. 221, it is equivalent to Πελαργοί.

*πελάω, poet. form of πελάζω, q. v. πέλεθρον, τό, poet. for πλέθρον, an acre, a piece of land, prob. as much as one can plough in a day with a team, 21, 407. Od. 11, 577.

πέλεια, ἡ (πελός, πέλιος), the wild dove, of a bluish colour, 21, 491. Od. 15, 527.

πελειάς, ἄδος, ἡ = πέλεια, only in the plur. 11, 634. 5, 775.

πελεκάω (πέλεκυς). aor. 1 ἐπελέκησα Ep. πελέκῃσα, to cut with an axe, to hew, χαλκῇ δούρα, Od. 5, 244;† in the Ep. form.

πελέκῃσε, see πελεκάω.

πέλεκον, τό, Ep. πέλεκκον (πέλεκυς), the helve or handle of an axe, 13, 612.†

πέλεκυς, εὖς, ὁ, dat. plur. πελέκεσσι, a hatchet, an axe, for carpenter's work and for the slaughter of victims, 13, 391. Od. 3, 499; a battle-axe, only Il. 15, 711.

πελεμίζω, Ep. aor. 1 πελέμιξα, aor. pass. Ep. πελεμίζθην, 1) to put in violent motion, to wave, to cause to tremble, to shake, with accus. οὐράχων, 13, 443; σάκος, 16, 108; ὕλην, 16, 766; τόξον, to shake a bow, spoken of one who begins or attempts to draw it, Od. 21, 125. Pass. to put oneself in violent motion, to tremble, to shake, spoken of Olympus, Il. 8, 443; often aor. to be violently repulsed, πελεμίζθη χασσάμενος, 4, 535. 5, 626.

πελέσκει, see πέλομαι.

πέλεν, see πέλομαι.

Πελίης, ου, ὁ, Ion. for Πελλίας, son of Crêtheus, or, according to fable, of Poseidôn and Tyro, sovereign of Iolcos. He wrested from his brother Æson the dominion of Iolcos, and also banished his other brother, Nêleus. Jason, the son of Æson, he compelled to undertake the expedition to Colchis, Od. 11, 254, seq. πέλλα, ἡ, a milk-pail, a vessel for milking, 16, 642.†

Πελλήνη, ἡ, a city in Achaia, between Sicyon and Ægeira, in the time of Strabo a village; now, the ruins near Trikala, 2, 574.

*Πελοπόννησος, ἡ, the Peloponnesus, Pelop's island. It received this name from the Phrygian Pelops; earlier it was called Ἀπία, Πελασγία, Ἄργος, h. Ap. 250. 290.

Πέλοψ, ονος, ὁ, son of Tantalus, husband of Hippodameia, father of Atreus, Thyestes, etc. Expelled from Phrygia, he went with a colony to Elis, to king Cénomäus; whose daughter Hippodameia he won in a race, together with the kingdom of Elis. He extended his dominion over the greater part of the Peloponnesus, so that this peninsula received a name from him, 2, 104, seq.

πέλω, mly πέλομαι, depon. mid. poet. only pres. and imperf. Of the act. 3 sing. pres. πέλει, imperf. 3 sing. πέλεν and ἔπλε. More frequently the mid. in the imperf. also syncop. forms: 2 sing. ἔπλεο, contr. ἔπλεν, 3 sing. ἔπλετο, Ep. iterat. πελέσκει, 22, 433; Ep. imperat. πέλεν for πέλου, 1) Prop. to be in motion, to stir oneself, to move oneself, rarely: πέλει κλαγῇ οὐρανὸν πρό, the cry rise to heaven, 3, 3. cf. Od. 13, 60. Il. 11, 392. 2) Mly to be, like versari, with the implied notion of motion. a) With subst. οἰμωγῇ καὶ εὐχολῇ πέλεν, 4, 450. ἔπλετ' ἔργον ἀπασιν, now was a work for all, 12, 271. b) With adj. τοῦτο δὲ οἰκτιστόν πελεται βροτοῖσι, this is most pitiable to

mortals, 22, 76. σέο δ' ἐκ πάντα πέλονται. from thee comes every thing, 13, 632. c) With adv. κακῶς πέλει αὐτῇ, it goes ill with it (the bird), 9, 324. 3) = εἶναι: τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν, and attached to it was a silver pole (or, from it proceeded a silver pole), 5, 729. (On the imperf. which seems to stand as a pres. see Kühner, Gram. § 332. 4. Rost, § 116, p. 574.)

πέλωρ, only nom. and accus. a monster, a prodigy spoken of the Cyclopes, Od. 9, 428; of Scylla, Od. 12, 87; of the serpent Python, h. Ap. 374; of Hēphæstus, Il. 18, 410.

πελώριος, η. ον (πέλωρ), monstrous, huge, gigantic, prodigious, spoken of every thing remarkable for its size; of persons and things, ἔγχος, 5, 594; λᾶας, Od. 11, 594. θαῦμα πελώριον, a prodigious spectacle, Od. 9, 190.

πέλωρον. τό = πέλωρ, a monster, a prodigy, Gorgō, 5, 741; a larve stag, Od. 10, 168. δεινὰ πέλωρα, frightful prodigies of the gods, Il. 2, 321; spoken of the men changed into brutes by Calypso, Od. 10, 219.

πέλωρος, η, ον = πελώριος, monstrous, epith. of a serpent, 12, 202; of a goose, Od. 15, 161. Neut. πέλωρα as adv. h. Merc. 225. Subst. a monster, spoken of the Cyclops, Od. 9, 257. (In H. πέλωρος is common gen., see Od. 19, 161; in Hesiod we find also πέλωρη.)

πεμψάσθαι, mid. (πέμπω, πέντε), only aor. mid. subj. πεμψάσεται. with shortened mood-vowel, to count on the five fingers, and generally, to count, τί, Od. 4, 412.†

πεμπταῖος, η, ον (πέμπτος), on the fifth day, adj. for adv. Od. 14, 257.†

πέμπτος, η, ον (πέντε), the fifth, Il. πέμπτος μετὰ τοῖσιν, Od. 9, 335. h. Ven.

πέμπω, fut. πέμψω, aor. 2 ἐπέμψα, Ep. πέμψα, also mid. to send, i. e. 1) to send away, to dismiss, to send to, spoken of persons and things: τινά or τί τινι; κακόν τινι, 15, 109; also a) With prep. ἐς πόλεμον, 18, 237; ἐς Χρυσήν, 1, 390; ἐπὶ τινι, against or upon any one, 10, 464; ἐπὶ τινι, to any one, 2, 6. δ) With adv. ἐνθάδε οἰκάδε, πόλεμονδε. c) With infin. φέρειν, in order to bring, 16, 454; ἐπεσθαι, 16, 575 cf. 7, 227. 18, 240. 2) to send away from oneself, to let go, to dismiss, to send home, Od. 4, 29. 13, 39. 3) to escort, to accompany, Il. 1, 390. 6, 255. 11, 626; also to send with, εἵματα, Od. 16, 83.

πεμπύβολον. τό (πέντε, δακτύλος), a fork with five prongs or tines, used espily in sacrifices, 1, 463 Od. 3, 460.

πενθείετον, see πενθῶ.

πενθερός ὁ (πενθῶ), the wife's father, a father-in-law, 6, 170. Od. 8, 582.

πενθῶ, Ep. πενθῶμαι, 23, 283 (πένθος), infin. pres. πενθήμεναι, Ep. for πενθεῖν, Od. 18, 174; aor. infin. πενθῆσαι, 1) Intrans. to mourn, to grieve, Od. 19, 120. 2) Trans. to bewail, to lament, τινά, Il.

23, 285; νέκυν γαστέρι, a dead person with the stomach, i. e. to mourn for by fasting, 19, 225.

πένθος, εὐς, τό, sorrow, grief, lamentation. πένθος τινός, grief for any one, 11, 249. Od. 21, 423.

πενίη, ἡ (πένομαι), poverty, penury, Od. 14, 157.†

πενιχρός, ἡ, ὄν, poet. for πενής, poor, needy. Od. 3, 348.†

πένομαι, depon. only pres. and imperf., to earn one's support by labour; hence generally, 1) to labour, to be employed, 1, 318. Od. 10, 347; περὶ τι, about any thing, Od. 4, 624. 2) Trans. to prepare, to make ready, with accus. espily δαῖτα, δειπνον, Il. 18, 558. Od. 4, 428.

πενταέτηρος, ον, poet. (ἔτος), five years old, of five years, βούς, ὄς, 2, 403. Od. 14, 419.

πενταετής, ἐς (ἔτος), five years old, from which adv. πενταέτες, five years long, Od. 3, 115.†

πένταχα, adv. (πέντε), five fold, in five folds or parts, κομηθέντες, 12, 87.†

πέντε, indeclin. five, 11. and Od.

πεντηκοντα, indeclin. fifty, 11. and Od.

πεντηκοντόγους, ον, poet. (γῶα), having fifty acres, τέμενος, 9, 579.†

πεντηκόσιοι. αἱ, α, Ep. for πεντακ., five hundred, Od. 3, 7.† (Nitzsch conjectures the reading should be πεντηκοστύς.)

πεπαθῆναι, see πάσχω.

*πεπαῖνον (πέπων), to make ripe, pass. to become ripe, from which aor. 1 pass. optat. 3 plur. πεπανθεῖν, Ep. 14, 3.

πεπάλαγμα, see παλάσσω

*Πεπάρηθος, ἡ, one of the Cyclades, famed for its wine, now Scopilo, h. Ap. 32.

πεπαρμένος, see πείρω.

πεπαρμένη, see πατέρομαι.

πεπερημένος, see περώω.

πέπηγε, see πήγνυμι.

πεπιθῆναι, see πείθω.

πεπιθῆναι, see πείθω.

πεπιθήσω, see πείθω and ΠΙΘΕΩ.

πεπληγον, see πλήσσω.

πεπληγώς, see πλήσσω.

πεπλημένους, see πελώω.

πέπλος, ὁ, 1) the upper garment of women, an ample robe of fine texture, which was thrown over the other clothing, and covered the whole body, 5, 754. Od. 6, 38. 18, 292; fastened at the breast with a brooch or clasp, Il. 5, 425. 14, 180; 2) Generally, a covering, a carpet, for covering a chariot, 5, 194. 24, 796; also to spread over a chair, Od. 7, 96.

πέπνυμαι, see πνέω.

πέποιθα, see πείθω.

πέπονθα, see πάσχω.

πέποσθε, see πάσχω.

πεποτήσθαι, see ποτάομαι.

πεπρωμένος, πέπρωτο, see πόρω.

πέπταμαι, see πετάννυμι.

πεπτεῶτα, see πίπτω.

πεπτηώς, see πτήσσω.

πεπύθοιτο, see πυνθάνομαι.

πέπυσμαι, see πυνθάνομαι.

πέπων, ονος, ὁ, ἡ (πέσσω), prop. cooked by the sun; hence, *ripe, mellow, tender*; spoken of fruits, in H. always metaph. in an address: 1) In a good sense, ὁ πέπων, *friend, companion, beloved*, 5, 109. 15, 437; and κριὰ πέπων, Od. 9, 447. 2) In a bad sense: *dastard, coward*, Il. 2, 235; (according to Voss, also Il. 13. 120.)

περ, an enclitic particle, shortened from περί, signifies prop. *through and through, throughout*; it strengthens the word to which it is annexed, in respect to the compass of the notion. It signifies hence: 1) *very, entirely [valde]*, when it stands by itself, without reference to another thought; a rare and only Ep. use is with adj. and adv.: ἀγαθός περ ἑών, *very good*, 1, 131; cf. Od. 1, 315. φράδμων περ, Il. 16, 638. ἐπεὶ μ' ἔτεκός γε μινυνθάδιον περ ἔοντα, being very short-lived, 1, 352. μινυνθά περ, for a very short time, 1, 416. δάιμον περ, 11, 391. 2) More frequently in the Ep. language it is used in reference to another thought: a) If the two corresponding notions, of which one is to be supplied, be concordant, πέρ has an enhancing force: *entirely, indeed, by all means*. καὶ αὐτοὶ περ πονεώμεθα, let us work ourselves' (not merely others), 10, 70; οἰκαδέ περ νεώμεθα, let us by all means return home', 2, 236. b) If the two notions are antithetical, πέρ signifies *by all means yet, at least*. ἐπεὶ μ' ἔτεκός γε μινυνθάδιον περ ἔοντα, τιμὴν περ μοι ὀφέλλεν Ὀλύμπιος ἐγγυαλίσαι, Zeus should yet have by all means accorded honour to me, 1, 353. cf. 9, 301. c) Esplly it then stands with particip. and signifies, *how much soever, although, though*: ἰεμένός περ, however much thou desirest; ἀχνύμενός περ, although grieved; οὐτάμενός περ. 3) Very often πέρ stands after conjunct. or relatives: 1) If the two members of a sentence, or the sentences relating to each other are concordant, πέρ signifies, *entirely, by all means, throughout*; ὅσπερ, *the very same, who*, in like manner ὁλός περ; ὅπου περ, wheresoever: ὅθεν περ, whencesoever, etc. 2) In antithetic members πέρ signifies *still, also*; ὅσπερ, *who yet*; εἰ περ, although, q. v.; cf. Kühner, § 595. Rost, § 133.

περάαν, see περάω.

Περραιβοί, οἱ, poet. for Περρᾶβοι, the Perrhaebi, inhabitants of Perrhaëbia in Thessaly. They dwelt first on the Peneus, as far as the sea; subsequently being driven back by the Lapithæ, further in the interior, 2, 749. The comm. form h. Apoll. 218.

περαιῶν (περαιός), aor. pass. περαιωθέντες, 1) to convey over, to bring over; pass. to pass over, to travel over, Od. 24, 437.†

περάτη, ἡ, fem. from πέματος, subaud. γῆ or χώρα, *the region beyond, the country opposite*, esply the opposite quarter of the heavens, ἐν περάτῃ, as opposed to

Ἠώς, in the western sky (V. 'at the end of the path'), Od. 23, 243.†

περάω (πέρα), pres. infin. περάαν, Ep. for περάν, iterat. imperf. περάσσκε, fut. περήσω, 1) Intrans. to pierce through, to go through, to pass through, spoken of missiles, absol. 21, 594; διὰ κροτάφοιο, 4, 563; of the rain, Od. 5, 480; with accus. of the place, ὀδόντας, Il. 5, 291; ὀστέων εἴσω, 4, 460. 6, 10; hence generally. to go through, to pass through, to steer through, spoken of persons: πόντον, Od. 24, 118; τάφρον, to pass over the ditch, Il. 12, 63; πύλας Ἀΐδαο, to pass through the gates of Hades, 5, 646; also absol. with prep: διὰ Ὀκεανοῖο, through Oceanus, Od. 10, 508; ἐπὶ πόντον, to sail over the sea, Il. 2, 613. 2) Trans. only poet. to convey through, to conduct through, τὴ κατὰ θαλάσσης, h. Merc. 133; perhaps also Il. 5, 291.

περάω (πέρα), aor. ἐπέρασα, Ep. σσ, perf. pass. πεπέρημαι, 21, 58; = the later πιπράσκω, prop. to bring over for sale; hence, to sell, with accus. 21, 102. h. Cer. 132: τινὰ Δῆμον, to sell any one to Lemnos, 21, 40; or ἐς Δῆμον, v. 58, and πρὸς δώματα, Od. 15, 387. The pres. περάω does not occur; for which we have the poet. form πέρηνμι.

Πέργαμος, ἡ (among later writers τὰ Πέργαμον and τὰ Πέργαμα), the citadel of Ilium, see Ἴλιος, 4, 508. 5, 446. 460.

Περγασίδης, ου, ὁ, son of Pergasus = Deikoon, 5, 535.

πέρην, Ep. and Ion. for πέραν, prep. with gen. 1) beyond, on the other side, 24, 752. 2) opposite to; Εὐβοίης, *Il. 2, 535.

περησέμεναι, see περάω.

πέρθαι, see πέρθω.

πέρθω. fut. πέρσω, aor. 1 ἔπερσα, aor. 2 ἔπαρθον, mid. fut. with pass. signif. πέρσομαι, infin. of the syncop. aor. 2 πέρθει, 1) to lay waste, to destroy, to desolate, spoken only of cities and countries, with accus. πόλιν, 2, 660. Od. 1, 2. οὐ νύ τοι αἶσα, πόλιν πέρθαι Τρώων, it is not appointed to thee by fate to destroy the city of the Trojans, 16, 708. Pass. 2, 374. 4, 291. πόλις πέρσεται, 24, 729. 2) to pillage, to plunder, τὴ ἐκ πόλιν, 1, 125.

περί, I) Prep. with gen. dat. and accus. primar. signif. *round about*, spoken both of the full circumference of an object, as also of only that part embraced by one view. A) With gen. 1) Spoken of place: a) To indicate existence about an object, poet. and rare: around. τετάνυστο περὶ σπείους ἡμερίς, around the cave, Od. 5, 68. περὶ τρόπος βεβαῶς, riding upon the keel, Od. 5, 130. 2) In a causal relation, in manifold applications: a) In presenting an object, about which as a centre the action moves, almost like ἀμφί, around, about, concerning, for, over, before. α) Almost local, still with verbs signif. to fight, to contend in order to plunder, to defend,

or to protect: μάχεσθαι περὶ νηός, to fight about the ship, Il. 16, 1. περὶ θανόντος, 8, 476. περὶ τρίποδος θείν, to run for a tripod, 11, 700. μάχεσθαι περὶ πόλιος, to fight for the city, 17, 147. ἀμύνεσθαι περὶ πάρος, to withstand for one's country, 12, 142. 243. γ) With verbs of hearing, knowing, saying, asking, etc. ἀκούειν; εἰδέναι περὶ τίνος, to hear of or about any one, Od. 19, 270. 17, 563. ἔρεσθαι περὶ πατρός, to ask about one's father, O. l. 1, 135. γ) With verbs denoting anxiety or fear: μερμηρίζειν περὶ τίνος, to be concerned about any one, Il. 20, 17. δ) In assigning the reason or motive: *on account of, out of*. περὶ ἐριδος μάχεσθαι, to contend out of strife, 7, 301. δ) In indicating worth and preference: *above, before (πρὸς)*. περὶ πάντων ἔμμεναι ἄλλων, to be above all, to excel all, 1, 287. 417. O. l. 1, 66. B) With dat. 1) Spoken of place, in indicating continuance in the immediate region or vicinity of an object: *about, around about*. περὶ στήθεσσι, περὶ χροί; ἀσπαίρειν περὶ δουρί, to palpitate about the spear, 13, 570. περὶ δουρί πεπαρμένη, pierced about the spear, i. e. pierced by the spear, 21, 577. ἐλίσσομένη περὶ καπνῷ, 1, 317. περὶ κῆρι, in the heart (accord ng to Thiersch, § 264, 1, and Spitzner ad Il. 4, 46; on the other hand, Wolf *περί, see κῆρ*), at. *neur.* περὶ πύλῃσιν, 18, 453. περὶ χειρῇ, 22, 95. 2) In a causal relation, like ἀμφί, with dat. α) In assigning the object which occasioned the action, almost local: *about, concerning*. μάχεσθαι περὶ τινι, Od. 17, 471. περὶ δαυρί, Od. 2, 245. δεδομένα περὶ τινι, to fear for any one, Il. 10, 240. δ) In assigning a cause or reason; *on account of, by*. ἀντίζεσθαι περὶ καπνῷ, to be confounded by the smoke, 8, 183 (Wolf: ὑπὸ καπνῷ). περὶ χάσματι, for joy, h. Cer. 249. C) With accus. 1) Of place: α) To indicate a motion in the circumference or vicinity of an object: *about, round about*. περὶ φρένας ἤλυθ' ἰωή, the shout came round about the senses, 10, 139. δ) My to indicate quiet continuance: *about, through, at*. ἐστάμεναι περὶ τοίχον, to stand round about the wall, 18, 374. περὶ τινα διζύνει, 3, 408. 2) In a causal relation in assigning the object to which the action relates: *about*. πονεῖσθαι περὶ δόρπα. ἔπειν περὶ τεύχεα, 24, 444. 15, 555. N.B. *περί* may stand after the subst. in any case, and is then in anastrophe. II) Adv. 1) *round about, around, beside, near*, 1. 236. Od. 9, 184; also *περὶ τ' ἀπὸ τε*, h. Cer. 277. 2) *above, beyond*; hence, *especially, exceedingly, excellently, very much*, in this signif. it should always be written *περί*, Il. 1, 161. Od. 1, 66. III) In composition it has the signif. of the adv.

περί, in anastrophe stands: 1) When it stands after its subst. 5, 739. 7, 301. 2) When as an adv. it means, *especially, very much, for the most part*; espily after

περί κῆρι, ed. Wolf: see *κῆρ* and *περί* 3) When it stands for *περίεστι*.

περιάννυμι (ἀγννυμι), to break round about; pass. metaph. to break, spoken of the voice: Ἑκτορος (sc. ὅς) *περιάννυται*, Hector's voice breaks round about, i. e. resounds round about, 16, 77. †

**περίαλλος*, η, ον (ἄλλος), *above others*; only in neut. plur. as adv. *περίαλλα*, chiefly, remarkably, h. 18, 46.

περιβαίνω (βαίνω), only aor. 2 *περίβην*, without augm. partep. *περιβάς*, 1) to go about, to walk around, to defend any one, absol. 8, 331. 13, 420. 2) to step before any one, hence: to protect, to shelter, τινός, one, 5, 21; and τινί, 17 80. 313.

περιβάλλω (βάλλω), aor. 2 *περιέβαλον*, also mid. 1) to cast about, to put about, with accus. 18, 479; absol. in tmesis, *πείσμά τινος*, to draw a rope about anything, Od. 22, 466. 2) to cast out beyond; hence, to excel, to overmatch τινά τινι, any one in any thing, Od. 15, 17; without accus. to be superior in any thing, Il. 23, 276. Mid. to cast about oneself, to put on, with accus. *τεύχεα*, Od. 22, 148; τί τινι; ξίφος ὡμοις, to put the sword on the shoulders, only in tmesis, Od. 10, 262.

Περίβοια, ἡ, 1) daughter of Aecessamēnus, who bore Pelagon to Axius, 21, 142. 2) Daughter of Eurymēdon, king of the giants, mother of Nausithōus by Poseidōn, Od. 7, 58.

περιγίνομαι (γίνομαι), aor. *περιγενόμην*, prop. to be above; hence, to overmatch, to excel, τινός τινι, any one in any thing, 23, 318. Od. 8, 103. 252.

περιγαλγής, ἐς, poet. (γλάγος), full of milk, πέλλα, 16, 642. †

περιγνῶμπτω (γνῶμπτω), to b'nd around, to sail around, Μάλειαν, Od. 9, 80. †

περιδεῖω, poet. (δεῖω), only aor. *περίδδεις*, partep. *περιδδείς*, and perf. *περιδεῖδια*, with pres. signif. to fear greatly, to be very anxious, τινί, for any one, 11, 508; and often; more rarely τινός, on any one's account, 10, 93. 17, 240.

περιδέξιος, ον (δεξιός), having both hands right hands, dexterous with each hand, 23, 163. †

περιδίδωμι (δίδωμι), only mid. fut. *περιδώσομαι*, aor. subj. 1 dual *περιδώμεθον*, to stake, to wager, with gen. pret. *τρίποδος ἢ λέβητος*, 23, 485. ἐμέθεν *περιδώσομαι* αὐτῆς, I will wager myself, i. e. I will put my own life in pledge, Od. 21, 78.

περιδινέω (δινέω), aor. pass. *περιδινηθήτην*, to turn around in a circle; pass. to turn oneself around, πόλιν, to run round about the city, 22, 165. †

περιδραμον, see *περιτρέχω*. *περίδρομος*, ον (*περιδραμῖν*). 1) Act. running around, rounded, circular, *πλήμνοι, ἄντυγες*, 5, 726. 728. 2) Pass. that may be run around ('clear all around from all obstruction,' Cp.), i. e. accessible,

lying open, κολώνη, 2, 812; αὐλή, Od. 14, 7.

περιδρύντω (δρύντω), Ep. aor. pass. περιδρύνθη, to tear round about; pass. to be torn or lacerated; ἀγκῶνας περιδρύνθη, his elbows were lacerated, 23, 395.†

περιδύω (δύω), aor. 1 Ep. περιδύσα, to draw off round about, to pull or strip off (elsewhere ἀπέδυσσε), with accus. χιτώνας, 11, 100.†

περιδύμεθον, see περιδίδωμι.

περιεῖδον (ΕΙΔΩ), defect. aor. 2 in. H. only p. ri. περίοιδα, infin. περιδύμεναι, Ep. for περιεδέναι, plur. perf. περιήδην, 3 sing. περιήδη, with pres. signifi. to know or understand better (than others, or than most), with infin. [=to know well how to —, 11, 217; with accus. of the thing and gen. of the pers. τινός, than another, Od. 3, 214. b) to be more intelligent in any thing, to be wiser in any thing, τινί, Od. 17, 317. βουλή περιδύμεναι ἄλλων, to excel others in counsel, 11, 13, 728.

περίεμι (εἰμί), 1) to be above, i. e. to be more excellent than any one, to excel, to be superior, with gen. of the pers. and accus. of the thing: φρένας, νόον, in intelligence, wisdom, Od. 18, 248. 19, 326. 11, 1, 258; in tmesis.

περιέπω, only in tmesis, see ἔπω, 15, 555.

περιέχω (έχω), only aor. 2 Ep. mid. περισσόμεναι, imperat. περισσέω, to encompass, to embrace. Mid. to hold oneself around anything, i. e. to embrace any one protectingly, to protect, to shelter any one, with gen. of pers. 1, 393; with accus. Od. 9, 199.

Περύρηνς, ους, ὁ, father of Borus, 16, 177.

*περιζαμενῶς, poet. adv. (ζαμενής), very powerfully, very vehemently, h. Merc. 495.

περιχέω (ήχέω), aor. περιήχησα, to resound round about, to ring, to rattle, 7, 267.†

περιδύμεναι. see περιεῖδον.

περιίστημι (ίστημι), aor. 2 περίστην, Ep. for περιέστην, subj. περιστήσοι for περιστώσι, optat. περισταίην, aor. 1 mid. περιστήσάμην, aor. pass. περιστάθην. H. only intrans. aor. 2 act. mid. and aor. pass.: 1) to place oneself about, to stand about, 4, 512; also aor. pass. Od. 11, 243. 2) to place oneself about any one or any thing, to surround him, to encircle, with accus. βοῦν περιστήσαντο, they placed themselves around the ox, 11, 2, 410; τινά, 17, 95. Od. 20, 50.

περικαλλής, ἐς (καλός), very beautiful, exceedingly beautiful, fascinating, mly epith. of things; more rarely spoken of persons, 5, 389. Od. 11, 281. h. Merc. 323.

περικαλύπτω, only in tmesis, see καλύπτω.

περίκειμαι, depon. mid. (κείμει), to lie around any thing, to surround, to embrace, with dat. τόφῳ, Od. 21, 54; τινί, to hold any one encompassed, 11, 19, 4; metaph. οὐδὲ περίκειται μοί τι, nor have I any advantage or benefit [any thing

peculiar in store, or reserved, for me], 9, 321.

περικήδομαι, mid. (κήδω), to be very anxious, to be troubled, τινός, about any one, Od. 3, 219; τινί βίωτον, to be anxious for any one concerning property, *Od. 14, 527.

περίκηλος, ον, poet. (κῆλον), parched, very dry, *Od. 5, 240. 18, 309.

Περικλύμενος, ὁ, son of Neleus and Perō; he had received from Poseidōn the gift of metamorphosing himself into many forms, Od. 11, 286.

*περίκλυτος, η, ον (κλύω), washed on all sides by the waves, sea-girl, Ἀήλος, h. Ap. 181.

περικλυτός, ὄν (κλυτός), heard on all sides, hence: speaking loud, singing loud; it is thus explained as an epith. of αἰοδός, Od. 1, 325. (V. on the other hand 'far celebrated'), mly, 2) heard of round about, i. e. celebrated, famous, glorious, epith. of persons and things, 11, 1, 607. 7, 299.

περικτείνω, only in tmesis, see κτείνω.

περικτιόνες, οἱ (κτείνω), only plur. those dwelling round about, neighbours, 19, 104; also as adj. with ἄνθρωποι, Od. 2, 65; ἐπικούροι, 11, 17, 220.

περικτίζεται, ον, οἱ, Ep. = περικτιόνες, Od. 11, 288.†

περιλέπω, only in tmesis, see λέπω.

περιμαίωμαι, Ep. (μαίωμαι), only pres. partcp. Ep. περιμαίωσα for περιμαίουσα, to seek eagerly round about, to be in eager quest of, with accus. σκόπελον, Od. 12, 95.†

περιμέτρος, ον (μέτρον), immensely great, ιστόν, *Od. 2, 95. 19, 140.

Περιμήδης, εος, ὁ (very wise, see μῆδος), 1) a companion of Odysseus (Ulysses), Od. 11, 23. 2) father of Schedius, 11, 15, 515.

περιμήκετος, ον, poet. = περιμήκης; ἑλάτῃ, 14, 287; Τηόγετον, Od. 6, 103.

περιμήκης, ἐς (μήκος), very long, very high, spoken of mountains, 13, 65. Od. 13, 183; of the wand of Kirkē (Circe), Od. 10, 293; of the neck of Scylla, Od. 12, 90.

περιμηχανόμαι, depon. mid. (μηχανάω), 3 plur. pres. περιμηχανώνται, Ep. resolved: to prepare craftily on all sides; generally, to resolve upon craftily, to devise or contrive, τί, Od. 7, 200; δούλιον ἡμάρ τινι, *Od. 14, 340.

Πέρμος, ὁ, son of Megeas, a Trojan, slain by Patroclus, 16, 695.

περιναϊεῖναι, poet. (ναϊεῖναι), to dwell round about, *Od. 2, 66. 8, 551. 2) Intrans. to be inhabited, to lie, spoken of cities, Od. 4, 177.

περιναϊέτης, ον, ὁ, poet. (ναίω), one of those dwelling round about, a neighbour, 24, 488.†

περιξέστως, ἡ, ὄν (ξεστός), hewed round about, smoothed, smooth, πέτρῃ, Od. 12, 79.†

περίοιδα, see περιεῖδον.

περιπέλομαι, depon. mid. poet. (πέλο-

μαι), only syncop. partep. περιπλόμενος, 1) *to turn oneself around, to roll around, to revolve in a circle*, spoken of time: περιπλομένων ἐνιαυτῶν, *in the course of the seasons* (lit. the years), Od. 1, 16. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. *to go about any thing, to encompass*, 18, 220.

περιπευκής, ἐς, poet. (πεύκη), *very bitter, very unpleasant, very painful*, βέλος, 11, 845.†

περιπλέκω (πλέκω), only aor. pass. Ep. περιπλέχην, without augm. *to twist around, to wind about*; pass. *to wind oneself about any thing, to coil or twine about*, with dat. ἰσθρ., Od. 14, 313; *to embrace*, γῆρῃ, *Od. 23, 33.

περιπληθής, ἐς (πληθός), *very full, very populous*, Ὀρτυγίη, Od. 15, 404.†

περιπλόμενος, see περιπέλομαι.

περιπρό, adv. (πρό), *very much, exceedingly, particularly*, 11, 180. 16, 699; ed. Spitzner; in Wolf separated: περὶ πρό.

περιπροχέω (χέω), only partep. aor. pass. περιπροχυθείς, *to pour round about*; pass. *to pour oneself about, metaph. ἔπος θυμὸν περιπροχυθείς ἐδάμασσε*, love has overpowered my heart, poured about it [a full tide of love is poured into my breast, Cp.], 14, 316.†

περιρρέω (ρέω), imperf. περιρρέε, *to flow round about*, with accus. Od. 9, 388.†

περιρρήδης, ἐς (περιρρέω), *falling about any thing*. περιρρήδης τραπέζῃ κάππεσε διηθείς, *staggering he fell prostrate upon the table*, Od. 22, 84.†

περίρρυτος, ον (ρέω), *flooded all around, sea-girt*, epith. of Crete, Od. 19, 173.†

περισαίνω (σαίνω), Ep. περισαίνω, only pres. *to wag with the tail around, to flatter, fawn upon*, τινά, Od. 16, 4, 10; οὐρῇσιν, *Od. 10, 215.

περισείω (σειώ), Ep. περισσεύω, only Ep. form, *to shake round about*; only pass. *to shake oneself round about, to wave*, spoken of the crest, *19, 382. 22, 315. h. 6, 4.

περισθενέω, poet. (σθένος), only partep. pres. περισθενεύω, *to be superior, to be very strong*, Od. 22, 368.†

περίσκεπτος, ον (σκέπτομαι), *to be seen round about*; hence, *lying open, elevated*, (V. 'wide looking,') *Od. 1, 426. 10, 211. 14, 6.

περισσαίνω, poet. for περισαίνω.

περισσεύω, poet. for περισείω.

περισταδόν, adv. (περίσστημι), *standing around*, 13, 514.†

περιστάθῃ, see περίσστημι.

περιστείχω (στείχω), aor. 1 partep. περιστείχας for περιέστειχας, *to go round about, to walk around*, Od. 4, 277.†

περιστέλλω (στέλλω), aor. 1 partep. περιστείλας, *to dress, to clothe*, esp. to dress or lay out a corpse, with accus. Od. 24, 293.†

περιστεναγίζω, poet. (στεναγίζω), only in the mid. pres. and imperf. *to resound round about, to echo*, with dat. ποσσίν, from the feet, Od. 23, 147; and in tmesis,

Od. 10, 454. δῶμα περιστεναγίζεται ἀνὰ ἡ, the house resounded round a out in the court-yard, Od. 10, 10. Thus Wolf; on the contrary, Voss and Bothe after Cdd.: αὐλῃ, i. e. αὐλῇσῃ, with the sound of flutes.

περιστένω (στένω), 1) = στεναγίζω, *to groan around, to echo around*, with accus. h. Ap. 18, 21. 2) = στένω, only mid. περιστένεται γαστήρ, the stomach is too small, is filled up, 16, 163.†

περιστήωσι, see περίσστημι.

περιστῆφω (στέφω), *to crown round about, to surround*, τί τι, any thing with another, Od. 5, 303.†

περιστοναγίζω, an old reading for περιστέν., Od. 10, 454. 23, 146.

περιστρέφω (στρέφω), partep. aor. περιστρέφας, *to turn round about, to whirl around*, with accus. δίσκον, Od. 8, 189; τινά χειρί, 11, 19, 131. h. 2, 409. Pass. μάλα ὄκα περιστρέφεται κυκλώντι, sc. γάλα, very quickly it is stirred by the mixer, 5, 903; the reading περιστρέφεται is better, according to Eustath., *to curdle, to coagulate*.

περίσχεο, see περιέχω.

περιτάμνω, Ep and Ion. for περιτέμνω (τέμνω), *to cut off round about*, hence mid. *to cut off any thing for oneself*, and bear away as booty: *to plunder, to pilage*, βούς, *Od. 11, 402. 24, 112; cf. τέμνω.

περιτέλλομαι, depon. mid. (τέλλω), poet. only pres. *to accomplish its course, to roll around, to revolve*. ἀπ' περιτελλομένων ἔρεος, the year rolling round again, Od. 11, 295. 14, 294. περιτελλομένων ἐνιαυτῶν, in the course or revolution of the years, i. e. as often as the day of the feast returned, 11, 2, 551; cf. 8, 404. 418; see περιπέλομαι.

περιτίθῃμι, only in tmesis, see τίθῃμι.

*περιτίμῃεις, εσσα, εν (τιμῃεις), *greatly honoured, highly valued*, h. Ap. 65.

περιτρέπω (τρέπω), only intrans. *to turn oneself about, to return*, in tmesis, Od. 10, 469; † see τρέπω.

περιτρέφω (τρέφω), *to cause to curdle or congeal round about*; pass. *to curdle or congeal round about, τινί, any thing*. σακέεσσι περιτρέφετο κρύσταλλος, the ice formed about the shields, Od. 14, 477; † and Il. 5, 903; see περιστρέφω.

περιτρέχω (τρέχω), *to run round about*, in tmesis, περὶ δ' ἔδραμε, 14, 413.†

περιτρέω, poet. (τρέω), aor. Ep. περιτρέσα, *to tremble round about, to scatter in every direction in terror*, 11, 676.†

περιτρομέομαι, depon. mid. (τρομέω = τρέμω), *to tremble round about*. σάρκες περιτρομόντο μέλεσιν, upon the limbs, Od. 18, 77.†

περιτροπέω, Ep. and Ion. for περιτρέπω, only partep. pres. 1) *to turn oneself around, to accomplish a course, to revolve*, spoken of time, 2, 295. 2) Spoken of persons: *to turn in every direction*. μῆλα περιτροπέοντες ἐλαύνομεν, we drove the sheep away, i. e. very circuitously, Od.

9, 465; with accus. *φύλα ἀνθρώπων*, to have commerce or intercourse with the tribes of men, h. Merc. 542.

περίτροχος, *ον* (τρέχω), *running around in a circle*, hence *circular*, 23, 455.†

περιφαίνομαι, *pass.* (φαίνομαι), *to appear round about*. *to be visible round about*, only *partep.* *περιφαίνόμενον*: ὄρος, a far-seen mountain, 13, 179. h. Ven. 100. *ἐν περιφαίνοντι*, in a conspicuous place, Od. 5, 476.

Περίφας, *αντρός*, ὁ, 1) son of Ochesius, an Ætolian, who was slain by Arēs, 5, 842, seq. 2) son of Epytus, a herald of the Trojans, 17, 323.

Περιφίτης, *ου*, ὁ, son of Copreus of Mycēnæ, slain by Hector, 15, 639. 2) a Mysian, 14, 515.

περιφραδής, *ἐς* (*περιφράζομαι*), *very considerate, prudent, wise*, h. Merc. 164; often *adv.* *περιφραδέως*, *thoughtfully, considerately*. 2, 466. Od. 14, 431.

περιφράζομαι, *mid* (φράζω), *to consider on all sides, carefully to ponder, νόστον*, Od. 1, 76.†

περίφρων, *ον* (φρήν) *very considerate, provident, intelligent*, *epith.* of women, 5, 412. Od. 1, 329; and often.

περιφύω (φύω), only *aor.* 2 *infin.* *περιφύναι* and *partep.* *περιφύς*, *intrans.* *to grow round about*; hence *περιφύναί τι*, to intertwine oneself about any one, to embrace, Od. 19, 416; *only* with accus. Od. 24, 236, 320; without case, *Od. 16, 21.

περιχέω (χέω), *aor.* 1 *περιχέυα*. *Ep.* for *περιχέυα*, *aor.* 1 *mid.* *subj.* *περιχέυεται* with shortened vowel, Od. 6, 232. cf. Od. 3, 426; *to pour around, to pour upon*, τί, *Il.* 21, 319; *esply* spoken of workers in metal: *χρυσὸν κέρσαι*, to put gold about the horns, spoken of a victim adorned for sacrifice by putting gold plates about the horns, or gilding them, Od. 3, 426. *Il.* 10, 294; *metaph.* *χάριν τινί*, to pour grace over any one, Od. 23, 162. *Mid.* 1) *to pour about oneself*; *χρυσὸν ἀγγύρω*, to put gold about silver, i. e. to gild it, Od. 6, 232. 23, 159. 2) *to spread or extend over any thing, metaph.* in *tnesis*, *Il.* 2, 19.

περιχόομαι (χόομαι), *aor.* *Ep.* *περιχυσάμην* without *augm.* *to be violently angry, τινί τινας*, at any one on account of some one, *9, 449, 14, 2, 6.

περιωπή, ἡ (ὠψ), a place from which one can take a wide observation, *an elevation, a height*, 14, 8. Od. 10, 146.

περιώσιος, *ον*, *poet.* for *περιούσιος*, *excessive, very great*; *neut.* as *adv.* *excessively, too much*, 4, 359. Od. 16, 203. *Plur.* h. 18, 41; with *gen.* *περιώσιον ἄλλων*, far beyond the others, h. Cer. 363.

περκνός, ἡ, *όν*, *poet.* *blackish, dark, dusky, sable* (V. b. *ack-wing-d*), *epith.* of the eagle, 24, 316.† *Schol.* μέλας, cf. μόρφνος.

Περκώσιος, ὁ, of *Percôte*, 2, 831. 6, 30.

Περκώτη, ἡ, a city in Asia Minor on the Hellespont, between Abýdos and Lampsacus, 2, 835. 11, 229; in the time

of Strabo, a village near Parion: *Παλαιπερκώτη*. (*Περκώτη* is a false reading.)

πέρνησθ' for *πέρνασκε*, see *πέρνημι*.

πέρνημι. *Ep.* form of *πέρω*, *partep.* *πέρνας*, *iterat.* *imperf.* 3 *sing.* *πέρνασθ'* for *πέρνασκε*, *to lead out and sell, τινά*, any-one, 22, 45. 24, 752. *κτῆματα πέρναμενα*, goods (brought) for sale, *18, 292.

περονάω (*περόνη*), *aor.* *Ep.* *περόνησα*, *aor.* *mid.* *περονησάμην* always without *augment*, 1) *to pierce with a clasp or buckle*, generally, *to pierce through, τινά δουρί*, 7, 145. *Mid.* *to fasten any thing (for oneself) with a clasp or buckle*, with accus. *χλαῖναν*, 10, 133; *τί ἐνερῆσι*, with buckles, *14, 180.

περόνη, ἡ (*πείρω*), *prop.* the tongue of a buckle; generally, *a buckle, a brooch*, for fastening a cloak, 5, 425. Od. 18, 253. 19, 226.

πέρωσι, see *πέρω*.

Πέρραιβοί, see *Περραιβοί*, h. Ap. 218.

**Περσαῖος*, ὁ (*Πέρσης*, Hes. Th. 377), son of the Titan Krios (Crius) and Eurybia, father of Hecate, h. Cer. 24.

πέρσα, *Ep.* for *πέρσα*, see *πέρβω*.

Περσεύς, *ἔως*, *Ion.* and *Ep.* ἦος (*Herm. Pen-trius*), 1) son of Zeus and Danaë, daughter of king Acisius in Argos. His grandfather caused him with his mother to be cast in a chest into the sea; he was, however, rescued by king Polydectes in Seriphus. When he had grown up, Polydectes, in order to remove him, commissioned him to bring the head of Medūsa. He accomplished the task prosperously, and upon his return liberated Andromēda, daughter of Cepheus, who was bound to a rock and destined to be the prey of a sea-monster. Andromēda became his wife and bore to him Alcæus and Electryon, 14, 320. 2) son of Nestor and Anaxibia, Od. 3, 414, 445.

Περσεφόνεια, ἡ, *Ep.* for *Περσεφόνη*, daughter of Zeus and Dēmētēr, 14, 326; wife of Hades, who bore her off from her mother. She rules with her husband the shades, and generally the underworld, Od. 10, 491. 11, 47. *Il.* 9, 457. Her sacred groves are on the western margin of the earth, on the borders of the realms of shades, Od. 10, 509. (According to Eustath. ad Od. 10, 491, from φέρειν and φόβος, who brings death, *prop.* *Περσεφόνη*. *Ion.* *Περσεφόνη*.)

Πέρση, ἡ, daughter of Oceanus, wife of Helios, mother of Æetes and Kīrkē (Circe), Od. 10, 139. *Περσηῖς*, *ἴδος*, ἡ, Hes. Th. 356.

Περσηΐδης, *ον*, ὁ, *poet.* for *Περσεΐδης*, son or descendant of Perseus = *Sthenelus*, 19, 116.

πεσέω and *πεσέσθαι*, see *πίπτω*.

πεσός, ὁ, *Att.* *πεττός*, a stone used in playing draughts, Od. 1, 107.† *πεσσοῖσι θυμὸν τρέπειν*. Eustath. ad loc. and Etym. M. mention the following games: 1) Two persons play, each with five stones. For this purpose a surface of

clay is used, with lines, the middle of which is called *ἑσά*. The stones of the two parties, of different colours, are placed, and each seeks to shut up the other to the middle line. 2) A second kind is said to have been invented in Egypt, and is connected with astronomy and astrology. 3) A third kind is mentioned by Athenæus, l. p. 61, seq., which Apollon heard about from a certain Cteson of Ithaca, and which, according to tradition, the suitors themselves invented. "The suitors," says he, "one hundred and eight in number, placed a like number of stones, in equal parts, opposite each other, so that fifty-four stood on each side. In the middle remained a small empty space, in which a stone was placed called *Πηνελόπεια*. At this, the suitor to whom the lot fell cast, by means of the stones. If he hit the *Πηνελόπεια*, and jerked her from her place, he placed his stone in the place of *Πηνελόπεια*. Then he put up *Πηνελόπεια* upon the place to which she had been jerked, and struck his own stone from the middle at her. If he hit, without touching another, he won, and this passed for a good omen. Eurymachus won most frequently." These explanations appear, however, to be only inventions of the Gramm., and deserving of little credit, cf. Wiedemann's Humanist. Magazin 1787, St. 3. p. 237: and Nitzsch ad Od. l. c.

πίσσω, Ep. infin. pres. *πισσόμεν*, to soften by heat, hence 1) Spoken of the sun, to soften, to ripen, to mature, τί, Od. 7, 119. 2) Metaph. to digest, hence *χόλον*, to digest (or swallow one's) anger, i. e. to restrain, Il. 4, 513. 9, 565; *κῆδεα*, to keep troubles to oneself, 4, 513. 9, 565; *γέρα*, to digest presents, i. e. quietly to enjoy them, 2, 237. 3) to nurse, to heal, *βέλος*, 8, 513.

πισών, see *πίπτω*.

πέταλον, τό (*πεταννυμι*), a leaf, mly plur. 2, 312. Od. 19, 520.

πεταννύμι, aor. *ἐπέτασα*, Ep. *πέτασα* (σσ), perf. pass. *πέπταμαι*, aor. pass. *ἐπέτασθην*, also *πιπνώω*, 1) to spread out, to unfold, with accus. *λίτα*, *ιστία*, Od. 5, 269. 6, 94; *χεῖρε τινα*, to spread out the arms to any one, Il. 4, 523. 13, 549. Od. 5, 374; spoken of doors: pass. *πύλαι πεπταμέναι*, folding-doors thrown open, 21, 531. 2) Metaph. *θυμόν*, to expand the heart of any one, i. e. to swell, Od. 18, 160; and in the pass. *αἰθρη πέπταται ἀνέφαλος*, the cloudless serenity extended, Od. 6, 45; *αὐγὴ Ἥελίου*, Il. 17, 371.

πετεηνός, ἡ, ὄν (*πέτομαι*), poet. for *πετηνός*, flying, winged, feathered, epith. of birds; plur. subst. τὰ *πετεηνά*, fowls, birds, 15, 238. 2) Spoken of young birds; *sedglings*, callow birds, Od. 16, 218.

Περεών, ὄνος, ἡ, a village of the Theban dominion in Boeotia, near Haliartus, 2, 500.

Περεός, ὁ poet. ὦο. ὁ (according to Eustath. Att. for *Περεος*, from which gen. *Περεοῖο* and *Περεῶο* [Buttm. § 37, note 3]), son of Orneus, father of Menestheus, who was expelled by Theseus from Attica, 2, 552.

πέτομαι, depon. mid. aor. *ἐπτάμην*, subj. 3 sing. *πῆται*, 15, 170; and with act. form *ἐπτήν*, Batr. 207 (Ep. form *ποτέομαι*, *πυτάομαι*), 1) to fly, primar. spoken of birds and insects, 2, 89. 16, 265. 2) Spoken of the rapid movement of gods, men, and brutes: to fly, to hasten, to run, 15, 150. Od. 5, 49; spoken of men, Il. 13, 755. Od. 8, 122; often of horses: *οὐκ ἄκοντε πετέσθην*. 3) Spoken of inanimate things: of arrows, snow, and hail: of a river: to flow away, Il. 13, 140. 592. 15, 170.

πετραῖος, ἡ, ὄν, rocky, stony, dwelling in rocks, *Σκύλλα*, Od. 12, 231; *προχοή*, h. Ap. 385.

πέτρα, ἡ, Ion. for *πέτρα*, a rock, a cliff, often. 2) a stone, a fragment of rock; as an image of firmness, Od. 17, 463; and of insensibility, Il. 16, 35; proverbial: *οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης*, see *δρῦς*.

πετρήεις, εσσα, εν, poet. (*πέτρη*), rocky, stony, *Πυθώ*, 9, 405; *νῆσος*, Od. 4, 844. h. 18, 7.

πέτρος, ὁ, poet. a rock, a stone, *17, 270. 20, 288. Batr. 218.

πεύθομαι, poet. for *πυνθάνομαι*, q. v. *πενκάλμιος*, ἡ, ὄν, H. epith. always *φρεσὶ πενκαλίμῳ*, Il. 8, 366. 14, 165. 15, 81; prudent, intelligent. (Prob. according to Buttm., Lex. p. 321, a form of *πυκνός*, like *λυγαλέος* from *λυγρός*, according to the Gramm. from *πύκη*, a point; sharp, piercing.) *11.

πενκεδανός, ἡ, ὄν, poet. (*πύκη*), mly explained, bitter, sour, as an epith. of war, 10, 8.† (According to Buttm., Lex. p. 320, from *πύκη*, prop. the pointed-tree, the pricking-tree, a point, pointed; hence sharp, painful, cf. *ἐχέπενκῆς*.)

πύκη, ἡ, a fir tree, a pine tree, *11, 494.

πέυσσομαι, see *πυνθάνομαι*.

πέφανται, see *φαίνω*.

πέφανται, see *ΦΕΝΩ*.

πεφάσθαι, see *ΦΕΝΩ*.

πεφασμένος, 14, 127, partic. perf. pass. from *φαίνω*.

πεφήσομαι, Ep. 1) Fut. pass. of *φαίνω*, 17, 155. Od. 22, 217. 2) Fut. pass. from *ΦΕΝΩ*, Il. 13, 829. 15, 140. q. v.

πεφιδέσθαι, see *φειδομαι*.

πεφιδήσομαι, see *φειδομαι*.

πέφον, Ep. for *ἐπέφον*, see *ΦΕΝΩ*.

πέφραδον, *πεφραδέειν*, see *φράζω*.

πέφρικα, see *φρίσσω*.

πεφύασι, see *φύω*.

πεφυγμένος, see *φεύγω*.

πεφυγότες, Ep. for *πεφυγότες*, partic. perf. nom. plur. flying, from *ΦΥΖΩ*, cf. *φεύγω*, 21, 6 528.

πεφυλαγμένος, see *φυλάσσω*.

πεφυνία, Ep. see φύω.

πέφυνμαι, see φύρω.

πῆ or πῆ (ed. Spitzner), adv. interrog.

1) how, in what way, wherefore, why, 10, 385. Od. 2, 364. 2) Spoken of place: whither, Il. 5, 472. 6, 377. Od. 17, 219; where, 13, 307.

πῆ or πῆ (ed. Spitz.), enclit. adv. 1) in any way, in some way, perchance. οὕτω πῆ, thus perhaps [tali quodam modo], 24, 373. 2) to any place. οὔτε πῆ ἄλλῃ, Od. 2, 127; any where, Od. 22, 25.

πηγεσίμαλλος, ον (μαλλός), thick-woolled, having a thick fleece, ἀρνείος, 3, 197.†

πηγή, ἡ, a fountain, a spring, 2, 523.

πήγνυμι, fut. πῆξω, aor. ἐπῆξα, Ep.

πῆξα, perf. II. πέπηγα, pluperf. 3 sing.

ἐπέπηγε, pass. aor. 2 ἐπάγην, Ep. πάγην,

aor. 1 pa-s. only πῆχθεν, Ep. for ἐπῆχθη-

σαν, 8, 298. 1) Act. prop. to make firm,

hence 1) to stick in firmly, to stick in,

to thrust in, to drive in, τι, any thing;

the place is accompanied by a prep.

ἔγχος, δόρυ ἐν μετώπῳ, γαστέρι, 4, 460.

13, 372; ἐρετμον ἐπὶ τυμβῷ, to fix an oar

upon the grave, Od. 11, 77; and dat. alone,

Od. 11, 129; κεφαλὴν ἀνὰ σκολόπεσσι,

to fix his head upon stakes [to impale it],

18, 177; metaph. ὄμματα κατὰ χθονός,

to fasten one's eyes upon the ground, 3, 217.

2) to join together, to construct, to build,

νῆας, 2, 664. II) Mid. and aor. 1 and 2

pass. and perf. 2. 1) Intrans. to become

firm, hence a) to remain infixed, to

stick fast, 4, 185. 5, 616. δόρυ δ' ἐν κραδίῳ

ἐπέπηγε, the spear remained infixed in

the heart, 13, 442. cf. 16, 772. 2) to become

firm, hard. γούνα πῆγνυται, the limbs

become stiff, 22, 453. 3) Trans. in aor.

1, to join together, to construct, to build,

ἱκρία ἐπ' αὐτῆς (sc. νῆος), Od. 5, 163.

πηγός, ἡ, ὄν, poet. (πήγνυμι)=εὐπηγής,

thick, firm, compressed; hence ἱπποί,

well-fed, powerful horses, Schol. εὐτρα-

φεῖς, 9, 124. 266. κύμα πηγόν, a dense,

i. e. huge, mighty wave, Od. 5, 388. 23,

235 (On the critics, who explain it now

'white,' and now 'black,' see Nitzsch ad

Od. 5, 388.)

πηγυλῖς, ἰδος, ἡ, poet. (πήγνυμι), frosty,

c. id., freezing, νύξ, Od. 14, 476.†

Πηδαίον, τό, according to Eustath. an

unknown place in Troy, or a river of the

island Cyprus, in Ptolem. *Pediasos*, cf.

Mannert VI. 1. p. 442. II. 13, 172.

Πηδαῖος, ὁ, son of Antenor, who was

slain by Megeus, 5, 69.

πηδάλιον, τό (πηδόν), the rudder, the

helm, in the stern of a ship, *Od. 3, 281.

II. Ap. 418.

Πηδάσος, ἡ, 1) a city of the Leleges

in Troas, on the Sarnioels, the residence

of king Altes, which Achilles destroyed,

6, 35. 21, 85; according to Pliny=*Adra-*

mytium. 2) a town in Messene, accord-

ing to Strab. VIII. p. 369, the later

Μεθόνη, 9, 152. 291.

Πηδάσος, ὁ, 1) son of Bucolion, brother

of Aesepus of Troy, 6, 21, seq. 2) a

steed of Achilles, 16, 152.

πηδάω, imperf. 3 sing. ἐπῆδα, aor. 1

ἐπήδησα, to spring, to leap, ποσσίν, 21,

269; spoken of missiles: to go, to fly,

*14, 455.

πηδόν, τό (πέζα), prop. the lower part

of an oar, an oar-blade, generally, a rud-

der, *Od. 7, 328. 13, 78.

πηκτός, ἡ, ὄν (πήγνυμι), joined together,

bound fast, firm, ἀροτρον, 10, 353. 13,

703. Od. 13, 32. h. Cer. 196.

πῆλαι, πῆλε, see πάλλω.

Πηλεγών, ὄνος, ὁ, son of the river-god

Axius and the nymph Periboea, 21, 141,

seq.

Πηλεΐδης, ao and ew, ὁ, Ep. Πηληϊάδης,

ao, son of Peleus=*Achilles*, 1, 146. (Gen.

Πηληϊάδης, 1, 1, is pentasyllabic with

synizesis.)

Πηλεΐων, ὄνος, ὁ = Πηλεΐδης, 1) 1,

188. Od. 5, 310. 2) Mud-dweller, the

name of a frog, Batr. 209.

Πηλεΐωνάδε, adv. to Pelides, 24, 338.†

Πηλεΐς, ἦος and ἰος, ὁ (Herm. *Pul-*

sanius), son of Aecus, sovereign of the

Myrmidons at Phthia in Thessaly, 2,

188, 189. He fled, on account of the

slaughter of his brother Phocus, to

Phthia, to Eurymion, whose daughter

Antigone he married. She bore him

Polydora, 16, 175. He then took part in

the Argonautic expedition and in the

Calydonian hunt. After the death of

Antigone, he married the Nereid Thetis,

who bore him Achilles, 16, 33. 20, 206.

In the marriage festival the gods took

part and made him presents, 24, 59, seq.

16, 143. 2) the mud-dweller, the name

of a frog (from πηλός), Batr. 29.

Πηληϊάδης, Ep. for Πηλεΐδης, q. v.

Πηληΐς, ἡ, ὄν, Ep. for Πηλεΐος Πη-

λεΐς), *Peleian*, δόμος, 18, 60. 441.

πίληξ, ἡκος, ἡ (πάλλω), a helmet, so

called from the waving crest, *8, 308.

15, 608. Od. 1, 256.

Πηλιάς, ἰδος, ἡ, *Pelian*, from the

mountain Pelion; ἡ μελίη, the Pelian

spear, which was presented to Peleus by

Chiron, *16, 143. 19, 390.

Πήλιον, τό, a high, woody mountain

in Thessaly, lying over against Ossa,

which terminated in the promontory

Sepias; now *Zagora*, 2, 744. 16, 144.

*Πηλοβάτης, ου, ὁ (βαίνω), the mud-

walker, a frog's name, Batr. 240.

*πηλός, ὁ, mud, mire, clay, Batr. 240.

πῆμα, ατος, τό (πέπηθα, πάσχω), evil,

wretchedness, misfortune, injury, ruin,

often plur. πῆματα πάσχειν. πῆμα κακοῖο

(V. the punishment of wickedness), Od.

3, 152. δῦς πῆμα, Od. 14, 348. Often

spoken of persons instead of evil-bring-

ing: ἐτρέφε πῆμα Τρωσὶ, Zeus nourished

him as a great pest to the Trojans Il. 6,

282. cf. 3, 50. 10, 453. 11, 347. Od. 12,

125. 17, 446. h. Ap. 304.

πημαίνω (πῆμα), fut. πημαῖω, Ep.

-ανέω, aor. 1 ἐπήμηνα, aor. pass. Ep. πη-

μάνθη, 1) Intrans. to devise mischief,

Q 3

to do injury, to do wrong; ὅπερ ὀρκία, contrary to the treaty, 3, 299. 24. 781. 2) Trans. with accus. to injure, to harm, to destroy, 15, 42. Pass. Od. 8, 563. 14, 255.

Πηνεϊός, ὁ, *Penēus*, a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermaic gulf; now *Salambria*, 2, 752.

Πηνέλεως, ω, Att. for Πηνελᾶος, Ep. ωο (that cares for the people, from πένωμαι and λαός), from the form Πηνέλεος, gen. Πηνελείω, 14, 489 (according to Thiersch, § 184. 17, the reading Πηνελῶ is to be preferred, which Bothe has adopted); son of Hippalcmus, leader of the Boeotians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, 2, 494. 17, 597.

Πηνελόπεια, ἡ, Ep. for Πηνελόπη (unravelling the web, from πῆνῃ and λέπω), daughter of Icarius and Periboea, Od. 1, 329; the wife of Odysseus (Ulysses); her conjugal fidelity and love is celebrated in the Odyssey. During the absence of Odysseus (Ulysses), there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88, seq. 19, 139, seq. A female slave at last betrayed her artifice; when Odysseus (Ulysses) returned, after twenty years, and slew the suitors, Od. 21, 22.

πηνίον, τό (πήνος), dimin. the thread of the woof wound upon a spool or bobbin (the yarn for the woof, V.), 23, 762. † Close after Ajax, hastened Odysseus (Ulysses) on, and was as near to him, as the shuttle with which the woof (πηνίον) is drawn through the warp is to the breast of the woman weaving. According to others, the spool upon which the web was wound. Damm incorrectly makes πηνίον an adjunct. to be connected with μέτρον, the thread spun upon the spindle, see μέτρος.

πρός, ὁ, poet. a relative, espy a relative by marriage, 3, 163. Od. 8, 581. 10, 441. (Prob. from πέπῃμα, to acquire.)

Πήρεια, according to Eustath. a place in Thessaly, prob. the region about Phæræ, 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss. in transl. Bothe has adopted the reading of the old editions, Πιερίη; since here Apollo pastured the herds of Admetus, h. Merc. 69. Others read: Φηρείη, the region about Phæræ.

πήρη, ἡ, Ion. for πήρα, a travelling sack, a wallet, *Od. 13, 432. 17, 197.

πηρός, ἡ, ὄν, disabled, maimed, espy blind, 2, 599. † [Related to πῆ-μα? Rost.]

Πηρώ, οὗς, ἡ, daughter of Neleus and Chloris, famed for her beauty. Her father demanded as a bridal present for his

daughter the cattle of Iphiclus. Bias loved her, and his brother Melampus procured for him the wished-for cattle, Od. 11, 287. cf. 15, 225, seq.; see Bias.

πήχυς, εὐς, ὁ (prob. akin to παχύς), 1) the elbow; the arm from the wrist to the elbow, the arm itself, δ, 314. in H. only dual. 2) the central curve which connected the two ends (ρόφα) of the bow together, and upon which the arrow was laid in shooting, 11, 375. 13, 583. Od. 21, 419. 3) In the plur. the curved ends or handle of the lyre, h. Merc. 50.

πῖαρ, τό (πίων), poet. only nom. and accus. fat, tallow, grease. βοῶν ἐκ πῖαρ ἐλίσσθαι, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Buttm. Lex. p. 478, and Heyne), or it is equivalent to 'the fattest of the cattle,' 11, 550. 17, 659. πῖαρ ἐλοῦσα, h. Ven. 30. metaph. fertility. 2) It is explained as adj. Od. 9, 135. h. Ap. 60. ἐπεὶ μάλα πῖαρ ἔν' οὐδας [so unctuous is the glebe, Cp.]. According to Buttm. l. c. πῖαρ is a subst. and ὄν is prep., for there is great fairness (richness, fertility) under the surface.

πίδαξ, ακος, ἡ, a fountain, a spring, 16, 825. †

πιδήεις, εσσα, εν, poet. (πίδαξ), springy, abounding in fountains, epith. of Ida, 11, 183. †

Πιδέτης, ον, ὁ, a Trojan from Percôte, whom Odysseus (Ulysses) slew, 6, 30.

πίε, πῖεεν, see πίω.

πιέζω, Ion. and Ep. πιεζέω, from which imperf. πιέζεν for ἐπιέζον, Od. 12, 174; aor. pass. ἐπιέσθην, to press, to squeeze, and generally, to press down, to hold fast, τί, 11, 16, 510. 4, 419; τιὰν ἐν δεσμοῖς, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

πίερα, ἡ, a pecul. fem. of πίων, q. v.

Πιερίη, ἡ (prob. from πῖαρ), a region of Macedonia on the borders of Thessaly, in the vicinity of mount Olympus, 14, 226. Od. 5, 50. Adv. from it, Πιερίηθεν, h. Merc. 85.

πιθέσθαι, see πιέω.

ΠΙΘΕΩ, from which are derived the Ep. forms of πιθεῶ (prop. from the aor. 2, ἐπιθεῶ), fut. πιθήσω, aor. ἐπιθήσω, in the signif. to obey, to follow, to trust, τυτ, espy partec. aor. 4, 398. 6, 183. Od. 21, 315.

πίθος, ὁ, a vessel, mly an earthen one; prop. a large earthen jar, for keeping wine, 24, 527. Od. 2, 340. 23, 305.

ΠΙΘΩ, obsol. root of πιθεῶ.

πικρόγαμος, ον (γάμος), whose marriage is unfortunate, unhappily wedded, *Od. 1, 266. 4, 346. 17, 137.

πικρός, ἡ, ὄν (from πικρή), also of two endings, Od. 4, 416. 1) Prop. pointed, sharp, piercing, βέλος, δίσκος, 11, 4, 118. 217. 2) sharp in respect of sense, hence a) Of taste: bitter, sour, ρίζα, 11, 846; δάκρυον, Od. 4, 406. b) Spoken of smell: offensive, Od. 4, 406. c) Spoken of feeling: bitter, virulent, ὤδεις, 11, 11, 271; and

generally, *disagreeable, odious*, Od. 17, 448. cf. Buttm., Lex. p. 319.

πίλναμαι, Ep. form of πελάζω, *quickly to approach a thing, to touch, to rush upon or to, with dat.* χθονί, 23, 368. h. Cer. 115; also ἐπ' οὐδαί, 19, 93; absol. ἀμφὶ δὲ χαίται πίλναντο, round about the hair fluttered, 22, 402.

πίλος, ὁ, *felted wool, felt*; a kind of helmet was made of it, 10, 265.†

πιμπλάνω, Ep. form of πίμπλημι; 3 pre. mid. πιμπλάνεται, 9, 679.

πίμπλημι, pres. 3 plur. πιμπλάσι, fut. πλήσω, aor. ἐπλήσα. Ep. πλήσα, mid. πίμπλημαι, aor. mid. ἐπλήσάμην, aor. pass. ἐπλήσθην, 3 plur. πλήσθεν for ἐπλήσθησαν, also Ep. aor. 11. ἐπλήμην, only 3 sing. and plur. πλήτο and πλήντο, 1) *to fill, to make full, to fill up*, τι, 14, 35; τῶς, with any thing; ἐνάυλους νεκῶν, τινὰ μένεος, 16, 72. 13, 60: τινί, 16, 374. Mid. with aor. 1, 1) *to fill for oneself, to satiate oneself, to satisfy*, with accus. δέπας οἴνοιο, 9, 224; θυμὸν ἐδῆ-τύος καὶ ποτήτος, to satisfy the desire with food and drink, Od. 17, 603. 19, 198. 2) Intrans. in aor. pass. and Ep. aor. 2, *to fill oneself, to be full, μένεος*, of rage, 11. 1, 104; ἀλκῆς, 17, 211. h. Cer. 281. τῶν δὲ πλῆτο σπέος, the cave was full, 18, 50. cf. Od. 8, 57; Ep. form πιμπλάνω and πλήθω.

πίμπρημι, not found in Hom., see πρή-θω.

πίναξ, ακος, ὁ, *a board*, Od. 12, 67; generally, a wooden table, esp. 1) *a writing-table*, prob. made of two small boards, which were laid together, and fastened with a seal. 2) *a plate, a vessel*, small boards upon which meat was laid, Od. 1, 141.

πινύσσω (from πνέω, πέννυμαι), *to make wise, to instruct, to inform*, τινά, 14, 249.†

πινυτή, ἡ (πινύσσω), poet. *understanding, wisdom*, 7, 289. Od. 20, 71.

πινυτός, ἡ, ὅν (πινύσσω, πινύω). *intelligent, prudent, wise*, *Od. 1, 229. 4, 211; and often.

πίνω, pres. infin. πινέμεναι, imperf. iterat. πίνεσκε, fut. πίομαι, aor. 2 ἐπιον, imperat. πῖε, Od. 9, 347; infin. πιεῖν, Ep. πῖεν, πῖμεν, perf. pass. *to drink*, spoken of men and animals, mly with a cus. οἶνον, Il. 5, 341; also κρητῆρας οἴνοιο, to drink jars of wine, 8, 232; κύπελλα, 4, 346. 2) Rarely with gen. Od. 11. 96. 15, 373. (Iota is in the fut. long; in the aor. short; long by the arsis in the infin. πῖμεν, Od. 18, 3.)

πίομαι, see πίνω.

πίωτατος, ἡ, ον, superl. of πίνω.

πίπτω (for πιπέτω from root πέτω), fut. πεσέομαι, aor. 2 ἔπεσον, Ep. πέσον, perf. partic. πεπτεώς, with synizesis of ew: accus. plur. πεπτεώτας, Od. 22, 384; *to fall*, i. e. *to fall down, to plunge, to fall from a higher to a lower place*, spoken of persons with prep. showing whence, ἐξ ἱππων, ὀχέων, Il. 7, 16. 16, 379; of

things: of missiles, of snow, fire, 17, 633. 12, 156; whither by prep. ἐν, ἐπὶ, παρά, with dat. or dat. alone πεδίω, 5, 82; or by adv. ἐράς, χαμαί. Esp. 1) *to fall out, to drop*, spoken of rains: ἐκ χειρῶν, 5, 583. μετὰ ποσσὶ γυναικός, to fall from the lap of the mother, i. e. to be born, 19, 110. ἐκ θυμοῦ τινι, to fall from any one's heart, i. e. to lose his favour, 23, 595. 2) *to fall down, to fall around*, often spoken of trees, harvests, etc. 11, 69. 18, 552. 3) In the *constructio pragnans*: *to fall dying, to fall, to perish*, spoken of men who are slain in battle, ὑπὸ τιμος and τινι, 6, 453. 17, 428; in full: θνήσκοντες πίπτουσι, 1, 243. 4) *to fall*, i. e. *to rush upon, to cast oneself upon*: ἐν νηυσὶ, upon the ships, 9, 235. 11, 311. 823. 12, 107. 126. 15, 63. 17, 639; cf. ἔχω. (Voss. incorrectly translates, 11, 823, ἐν νηυσὶ πεσόνται, they were stretched about the ships); of wind, Od. 14, 475; metaph. spoken of discord, 11. 21. 385. 5) *to fall, to sink*, i. e. to become weak and faint, spoken of courage, 14, 418; of the wind, Od. 19, 202.

πίσος, εος, τό, poet. (πῖνω), *a moist place, a meadow, a meadow-pasture, marshy land*, 20. 9. Od. 6, 124. h. Ven. 99; (less correct is πέισος.)

πίσσα, ἡ (πίτυς), *pitch*, 4, 277.†

πιστός, ἡ, ὅν (πειθω), superl. πιστότατος, who is believed or trusted: *credible, faithful, trusty, trustworthy*, εταίρος, 16, 147; ὄρκια, 2, 124; οὐκέτι πιστὰ γυναιξίν, no confidence can be placed in the women, Od. 11, 456.

πιστώ (πιστός), aor. mid. ἐπιστώσάμην, aor. pass. ἐπιστώθην, *to make trusty, true*; hence, pass. *to be assured, to believe, to trust*, Od. 21, 218. Mid. *to give mutual security, to become security, to promise fidelity*, Il. 6, 233; ἐρέσσαν, by words, 21, 286; also in the aor. pass. ὄρκω πιστωθῆναι τινι, to give security to any one upon oath, Od. 15, 436.

πίσννος, ἡ, ον, poet. (πειθω), *trusting to, confiding in* any thing, with dat. τόξοισι, Διὶ, 5, 205. Od. 18, 140.

πίσυρpes, οί, αἱ, πίσυρα, τά, Æol. and Ep. for τέσσαρες, *four*, 15, 680. Od. 5, 70.

Πιτθεύς, ἦος; ὁ, the well-known Pittheus was son of Pelops, king of Trœzene, father of Æthra; but from 2, 105, seq. it would appear that the son of Pelops and the father of the Æthra mentioned in 3, 144, were probably distinct persons; hence Damm, s. v. *Alius erat filius Pelopis*.

πινύω and πίννυμι, poet. form of πέννυμι, *to spread out, to stretch out*, ἡέρα πίννα for ἐπίννα, 21, 7; πινυὰς εἰς ἐμέ χεῖρας, Od. 11, 392.

Πιτυῖα, ἡ, Ep. for Πιτυά, a town in Asia Minor, between Parion and Priapus, 2, 829 (prop. the *fir-town*).

πίτυς, vos, ἡ, a *fir*, a *pitch-pine*, pinus abies, 13, 390; dat. plur. πίνυσσιν, Od. 9, 186.

πιφαύσκω, and mid. πιφαύσκομαι, Ep. form by lengthening and prefixing redupl. from ΦΑΩ, i. e. φαίνω, only pres. and imperf. I) Act. to cause to appear, to lay open, hence: to indicate, to point out, *τινί*, 10, 502; esply by speaking: to give to understand, to tell, to report, *τινί τι*, 10, 478. Od. 11, 442; also ἔπεα ἀλλήλοισι, to speak words with one another, 11, 10, 202; cf. Od. 22, 131. II) Mid. πιφαύσκομαι, like the act. 1) τί *τινί*, e. g. of Zeus: τὰ κῆλά *τινί*, to show his bolts to any one. i. e. to send, 11, 12, 280; φλόγα, 11, 21, 333. 2) To indicate by words, to tell, to report, to communicate, *τί*, 15, 97. Od. 2, 32: τί *τινί*, 11, 16, 12, 18, 500. Od. 2, 162; Od. 15, 518.

πίων, *ον*, gen. πίονος, to this an Ep. fem. *πίερα* (as if from *πιήρ*), compar. *πίωτερος*, *η. ον*, superl. *πίοτατος*, *η. ον*, 9, 577. 1) Fut. in a literal sense, *μηρία*, *δημός*, 11, 2) Metaph. spoken of the soil: *fat, fertile, fruitful*, *πεδῖον, ἔργα*, *πίερα ἄρουρα*, 18, 541 Od. 2, 328. *δ*) *rich, opulent, wealthy, νηός, οἶκος*, 11, 2, 549. Od. 9, 35; *πειράς πόλεις*, 11, 18, 312.

Πλαγκταί, *αἱ*, *πέτραι* (from *πλάζω*), the wandering rocks; two rocks, which, upon the approach of a ship, struck together like the Symplēgades; according to the ancient critics, they lay before the western opening of the Sicilian straits. Modern critics understand by them the volcanic islands *Lipart*, Od. 12, 61.

πлагкτός, *ή. όν* (*πλάζω*), wandering, restless. 2) Metaph. wandering, out of one's senses, simple, Od. 21, 363.†

πлагктосынъ, *ή. poet.* (*πлагкτός*), the act or state of wandering, roaming, Od. 15, 313.†

πλάγχθη, see *πλάζω*.

πλάζω, syncop. form of *πελάζω*; ἐπλάζε δὲ καὶ ὤμους καθύπερθεν, i. e. according to Eustath. εἰς τοὺς ὤμους ἐπέλαζεν, 'the water washed his shoulders from above' (Voss). Others refer the form to *πλάζω*, i. e. ἐπλάνα καὶ διεσάλευεν ὤμους, the water shook his shoulders (so that he could not go straight on). Thus Damm, and perhaps the Gramm. in better keeping with the context, 21, 269.†

πλάζω, aor. ἐπλάξα, fut. mid. πλάγξομαι, Od. 15, 312; aor. pass. ἐπλάχθην, Ep. πλάγχθην. I) Act. to drive around, to cause to wander, esply to turn from the right way, to drive from, *τινὰ ἀπὸ πατρίδος*, Od. 1, 75, 24, 307. 11, 17, 751. *δ*) Metaph. to confuse, to lead astray, Od. 2, 396; to mislead, to hinder, *τινὰ*, 11, 2, 132. II) Pass. with fut. mid. to wander, to roam about, ἐπὶ πόντῳ, Od. 3, 106; κατὰ πτόλιν, Od. 15, 312; often absol. 11, 10, 91. Od. 1, 2, 3, 95. *δ*) to be turned aside, to wander; spoken of a missile, to rebound, 11, 11, 351.

Πλάκος, *ή.* a mountain in Mysia, at which lay the city Thebe, 6, 396; see Υποπλάκιος.

*πλακοῦς, οὐντος, *ό.* contr. from *πλακός*, a cake, Batr. 36.

πλανῶ (*πλάνη*), prose, = *πλάζω*, fut. ἦσω, to lead astray, Batr. 96. Mid. to go astray, to wander about, 23, 321.†

*πλανοδίη, *ή* (*δδός*), a wrong way, a maze (only h. Merc. 75: *πλανοδίας δ' ἤλαυνε διὰ ψαμαθώδεα χώρον*; it is more correct to consider it as accus. plur. fem. of an adj. *πλανόδιος*, going astray, and to refer it to *βοῦς*, v. 74).

Πλάταια, *ή.* poet. mly *αἱ Πλαταιαί*, a town in Boeotia, in a plain on the Asopus, between Helicon and Cithæron, now *Palæo-Castro*, 2, 504.

*πλατᾶμών, ὄνος, *ό* (*πλατύς*), a level surface, esply a broad stone, h. Merc. 128.

πλατάνιστος, *ή.* poet. for *πλάτανος*, the plane-tree, *platanus orientalis*, Linn., 11, 2, 307. 310.

*πλάτος, *εος*, τό, breadth, width, Fr. 4, 2.

*πλατύνωτος, *ον* (*νῶτος*), broad backed, Batr. 298.

πλατύς, *εία*, *ύ*, broad, wide. *flat*, *τελαμών*, 5, 796. *δ*) broad, spacious, of *πρ* at compass, Ἑλλήσποντος, 7, 86. αἰτόλα πλατεῖα, great, wide-wandering herds, 2, 474. Od. 14, 101, 103.

ΠΛΑΩ or ΠΛΗΜΙ, syncopated forms of *πελάζω*, from which are derived the Ep. forms *πλήθω*, *πλήντω*.

πλέες, accus. *πλέας*, Ep. for *πλέονες* and *πλέονας*, 11, 395. 2, 129; see *πλέων*.

πλείος, *η. ον*, Ion. and Ep. for *πλέος*, compar. *πλείοτερος*, Od. 11, 359; full, filled, with gen. *οἶνον*, full of wine, 11, 9, 74. Od. 4, 319. (Always the Ion. form, except *πλέον*, Od. 20, 355.)

πλείστος, *η. ον*, irreg. superl. of *πολύς*, the most, very much. *πλείστον κακόν*, the greatest evil, Od. 4, 697; *πλείστον*, as adv.

πλείω, Ep. for *πλέω*, to sail.

πλείων, πλείον, and πλέων, πλέον, compar. of *πολύς*. (H. uses both forms, also plur. noun. *πλείους* for *πλείονες*, dat. *πλείοισιν* and *πλέονεσσιν*; also the Ep. plur. *πλέες* and *πλέας*, more, greater: *πλέων νύξ*, the greater part of the night, 10, 252; *τό πλείον πολέμοιο*, the greater part of the war, 1, 165 Od. 8, 475; *οἱ πλέονες*, the greater part.

πλεκτός, *ή. όν* (*πλέκω*), twisted, twined, τάλαροι, ἀναδέρμη, 18, 568. 22, 469. Od. 9, 247; *σειρή*, Od. 22, 175.

πλέκω, aor. 1 act. ἐπλέξα, aor. mid. ἐπλεξάμην, 1) to twist, to twine, to curl, with accus. *πακοκάμους*, the locks, 14, 176. Mid. to twist for oneself, *χαίτας*, 14, 176; *πείσμα*, to twist a cord for oneself, Od. 10, 168.

πλέον, neut. of *πλέος*, see *πλείος*.

πλευρή, *ή.* the side of the human or of an animal body, a rib; mly in the plur. 11, 437. Od. 17, 232.

πλευρόν, τό, poet. form of *πλευρή*, 4, 468.†

Πλευρών, ὄνος, *ό.* an ancient city in

Ætolia, on the river Evénus, the abode of the Curètes, with a temple of Athênê, 2, 639, 13, 217; from which Πλευρώ-νιος, η, ον, *Pleuronian*; subst. a *Pleuron-ian*.

πλέω, Ep. form πλείω; from which πλείειν, πλείοντες, fut. πλείσομαι, Od. 12, 25. (Ep. form πλώω,) *to sail, to travel by sea; to voyage, ἐπὶ πόντῳ*. Il. 7, 88; ἐνὶ πόντῳ, Od. 16, 367; with accus. of place: ὑγρὰ κέλευθα, *to navigate the watery paths*, Od. 3, 71. 9, 252. (πλέων, Od. 1, 183, monosyllabic.)

ΠΑΕΩ, falsely assumed root for some of the tenses of πίμπλημι.

πλέων, πλεόν, see πλείων.

πληγῇ, ἡ (πλήσσω), *a stroke, a blow, a lash*, Od. 4, 244; esply the cut of a whip, Il. 11, 532. 2) Διὸς πληγῇ, ἡ, a blow of Zeus=lightning, 14, 414.

πλήθος, eos, τό (πλήθω), dat. πλήθει, prop. *fullness*; mly *multitude, crowd*; *17, 330, 23, 639.

πληθύς, υός, ἡ. Ion. for πλήθος, dat. πληθύϊ, 22, 458. Od. 16, 105; prop. *fullness, multitude*; mly *a crowd of men*, with verb plur. Il. 2, 278. 15, 305. Od. 11, 514; esply spoken of *great multitudes, the people*, in distinction from the leader, Il. 2, 143.

πλήθω, only pres. and imperf. *to be full, to fill oneself, to become full*, with gen. ἱππων καὶ ἀνδρῶν, 8, 214; σίτου, Od. 9, 8; spoken of rivers: *to rise, to swell*, Il. 5, 87. 11, 492. πάντες ποταμοὶ πλήθουσι ῥέοντες, the flowing rivers rise, 16, 389; metaph. spoken of the moon: πλήθουσα Σελήνη, the full moon, 18, 481. cf. h. 32, 11.

Πλειάδες, αἱ, Ion for Πλειάδες, the *Pleiades*, the seven daughters of Atlas and Pleïōne; they were placed by Zeus amongst the stars and formed the constellation of the *seven stars* in Taurus. Their rising brought summer, their setting winter, and so the beginning and end of navigation, 18, 486. Od. 5, 272. h. 7, 7. (The name is derived by some from πλέω, as the stars of navigation; by others, as Voss ad Arat. from πέλομαι, *versari*; according to others still = πελειάδες, a flight of wild doves, cf. Nitzsch ad Od. 5, 272.)

πληκτίζομαι, depon. mid. (πλήκτης), *to strike, to fight, to contend*, τινί, 21, 499.†

*πλήκτρον, τό, prop. an instrument for striking: the *plectrum*, for playing upon the lyre, h. Ap. 185.

πλημμυρίς, ἰδος, ἡ, the *flow or flux of the sea*, in opposition to the ebb, Od. 9, 486.† In Hom. ὕ, in Eurip. ὕ, in like manner, πλήμυρα. (According to Buttm., Gr. Gram. § 7, 17, note, from πλῆν and μύρω, according to others, from πλῆμα.)

πλήμνη, ἡ (πλήμη), prop. the *filling*; then, the *pave of the wheel*, in which the axle runs, and into which the spokes are inserted, *5, 726. 23, 339.

πλήν, as prep. *desides, except*, with gen. Od. 8, 207.†

πλήντο, 1) Ep. 3 plur. aor. sync. pass. of πίμπλημι. Od. 8, 57. 2) 3 plur. aor. sync. of πελάζω, Il. 14, 468.

πλήξα, see πλάσσω.

πλήξειππος, ον (ἵππος), *horse-spurring, horse-taming*, *2, 104.

πλησίος, η, ον (πέλας), *near, neighbouring*, mly with gen. 6, 249. Od. 5, 71; with dat. Il. 23, 732. Od. 2, 149; as subst. a *neighbour, the nearest person*, πλησίος ἄλλος, Il. 2, 271. Neut. as adv. *near, in the vicinity*, with gen. 3, 115; rarely with dat. 23, 732.

πλησίσιος, ον (ἰστίον), *filling or swelling the sails, οὔρος*, *Od. 11, 7. 12, 149.

πλήσσω, aor. 1 ἐπληξα, always Ep. πλήξα, Ep. aor. 2 ἐπέπληγον and ἐπέπληγον, perf. πέπληγα, always in act signif. Mid. aor. 1 ἐπληξάμην, Ep. aor. 2 ἐπέπληγόνην, aor. pass. ἐπλήγην, 1) *to strike, to smite, to thrust, τινά, any one*;

πληγῆσαι, to punish any one with blows, 2, 264: σκῆπτρῳ μετάφρενον, 2, 266. ποδὶ

πλήξαι, to strike with the foot, Od. 22, 20; χορὸν ποσίν, Od. 8, 264; ἵππους ἐς πόλεμον, to drive the steeds to the battle, Il. 16, 728; hence, 2) Esply spoken of

arms, for the most part of the sword: *to smite, to wound, to hit*; often with double accus. τινὰ κληῖδα, to strike any one

upon the clavicule, 5, 147; τινὰ αὐχένα, 11, 240. Pass. in aor. 1, *to be struck*, 23, 694; esply *to be struck by lightning*, κεραυνῷ, 8, 455 (here stands πληγέντε

masc. instead of πληγείσα), Od. 12, 416. 2) Metaph. *to be violently attacked*, Il. 13, 394. 16, 203; see ἐκπλήττω. Mid. *to strike oneself*, with accus. στήθεα, upon the breast, 18, 51; μηρῷ, 12, 162. 16, 125. h. Cer. 218.

πλήτο, Ep. aor. sync. from πίμπλημι. 2) 3 sing. Ep. aor. sync. from πελάζω, 14, 438.

πλίσσομαι (from πλῆξ, Dor. = βλήμα), mid. (elsewhere also πλίσσω), *to stride*, prop. according to the Gramm. to weave the legs, by putting one foot before the other; or, generally, to stride with extended legs, spoken of running mules: ἐν πλίσσοντο πόδεσσιν, well strode they forward with the legs, Od. 6, 318.†

πλόκαμος, ὁ (πλέκω), *curled hair, a curl, a lock*, in the plur. 14, 176.†

πλόκιος, η, ον (πλέκω), *curled, entangled*, for κλόπιος, Od. 13, 295.†

πλός, ὁ (πλέω), the *act of sailing, navigation*, Od. 3, 169.† h. 33, 16.

*πλούσιος, η, ον (πλούτος), *rich*, h. Merc. 171.

πλούτος, ὁ (πλέος, not from πολύ, ἔτος), *abundance, wealth, property*, connected with ἄφενος, 1, 171; ὄλος, Il., and Od. 14, 206.

†Πλούτος, ὁ, son of Jasion and Démêtêr, god of wealth, h. Cer. 489.

*Πλουτώ, οὗς, ἡ, daughter of Oceanus and Teihs, companion of Proserpina, h. Cer. 422.

πλοχμός, ὁ, poet. (πλέκω) = πλόκαμος, *twisted hair, a curl*, 17, 52.†

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πλυνός, ὁ (πλύνω) a washing-tank, or a cistern of stone, in which foul clothes were laid and cleansed, 22, 153. Od. 6, 40. 86. cf. Nitzsch ad Od. 6, 85.

πλύνω, fut. πλυνῶ, Ep. πλυνέω, aor. Ep. πλύνω, to wash, to rinse, to cleanse, πλύνεσκον, 22, 155. Od. 6, 93.

πλωτός, ἡ, ὅν (πλώω), sailing, esply swimming, floating, νήσος, Od. 10, 3†; epith. of Æolia (see Αἰολίη); according to others, circumnavigable.

πλώω, Ep. form of πλέω, only in the signif. to swim, to float; imperf. τεύχῃα πλώων, 21, 302. Od. 5, 240. h. 21, 7.

πνέω, poet for πνέω.
πνεύμων, ονος, ὁ (πνέω), the lungs, 4, 528.

πνέω, poet. πνέω, perf. mid. πέπνυμαι; H. has the pres. and imperf. act. mly in the poet. form (πνέει only Od. 5, 469), 1) to blow, to breathe, spoken of the wind and the air, Od. 4, 361. 5, 469; to exhale, Od. 4, 446. 2) Spoken of animate beings: to breathe, to respire, = to live, Il. 17, 447. Od. 18, 181; of horses: to pant, to puff, Il. 13, 385; metaph. spoken of men: μένεα πνέοντες, breathing courage, animated with courage, epith. of warriors, 2, 536. Od. 22, 203. 3) The perf. mid. πέπνυμαι, infin. πεπνύσθαι, prop. to be animated; hence, to have recollection, to have intelligence, spoken of Tiresias, who alone possesses recollection in the under-world, Od. 10, 495; esply to be intelligent, prudent, Il. 24, 377. Od. 23, 210; most frequently the partic. πεπνυμένος, as adj. intelligent, prudent, thoughtful, considerate, spoken of persons and things: as μήδεα, Il. 7, 278 πεπνυμένα βάειν, to speak intelligently, 9, 58; ἀγορεύειν, Od. 19, 352.

*πνίγω, fut. ξω, to strangle, to drown, τινά, Batr. 158.

πνοή, ἡ, Ep. and Ion. for πνοή (πνέω), 1) blast, breath, air, with the adjunct. ἀνέμοιο, Βορέαο, also plur. 5, 526; then ἅμα πνοῖς ἀνέμοιο πέτεσθαι, to fly with the blasts of wind, i. e. fleet as the wind, spoken of a bird, 12, 207; of horses, 16, 149. 2) the breath of men and of animals: breath, respiration, 23, 380. πνοῖν Ἡφαίστου, the breath of Hēphæstus, i. e. the flame of fire, 21, 355.

ΠΝΥΜΙ, ΠΝΥΩ, assumed root of πέπνυμαι, see πνέω.

ποδαλείριος, ὁ, Podaleirius, son of Asklepius (Æsculapius), brother of Machaon, from Tricca in Thessaly; a famous physician, 2, 732. 11, 832.

ποδάνκτρον (νίπτω), water for washing the feet, mly plur. Od. 19, 343. 504.

Ποδάργη, ἡ (the swift-footed), one of the harpies, from whom Zephyrus begat the two horses of Achilles, Xanthus and Balius, 16, 156.

Πόδαργος, ὁ (swift-foot, from ἀργός), 1) a steed of Hector, 8, 185. 2) a steed of Menelaus, 23, 295.

ποδάρκης, ἐς (ἀρκέω), prop. enduring

with the feet; hence, strong-footed, swift-footed, often epith. of Achilles, *1, 121.

Ποδάρκης, οὖς, ὁ, son of Iphiclus, brother of Protesilaus, who, after the death of his brother, led the warriors of Phylæce and Pyrasus, 2, 704. 13, 693.

ποδηνεκής, ἐς (ΕΝΕΚΩ), reaching to the feet, spoken of a lion's skin, *10, 24. 178; of a shield, 15, 646.

ποδήμενος, ον (ἀνεμος), wind-footed, swift-footed, epith. of Iris, *2, 786; and often.

Ποδῆς, οὖς, ὁ, for Ποδῆς, son of Eëtion, a wealthy and brave Trojan, friend of Hector, slain by Menelaus, 17, 575, seq.

ποδώκεια, ἡ (ποδώκης), swiftness of foot, in plur. 2, 792†

ποδώκης, ἐς (ὥκός), swift-footed, often an epith. of Achilles, 2, 860. Od. 11, 471; also of Dolon, Il. 10, 316; of horses, 2, 764. 17, 614.

ποθέσκε, see ποθέω.

πόθεν, adv. interrog. (πός), whence? from whence? spoken of place and race, Od. 17, 368. 373; often with gen. τίς πόθεν ἀνδρῶν, who and whence, Il. 21, 150. Od. 1, 170. h. Cer. 113.

ποθέν, enclit. adv. from somewhere, from any place, mly εἰ ποθεν, 9, 380; μή ποθεν and εἰ καὶ ποθεν ἄλλοθεν, Od. 7, 52.

ποθέω (ποθή), pres. infin. Ep. ποθήμεναι for ποθεῖν. Od. 12, 110; aor. Ep. ἐπόθεσα and πόθεσα. to wish, to desire, to long for, τί or τινά, esply to long for something absent or lost: hence for the most part, to miss, τινά, 2, 793. 726. 5, 414. 11, 161. Od. 1, 343.

ποθή, ἡ, poet. = πόθησις, wish, desire, longing, esply for something absent, τινός, 1, 240; ποθή ἐμεῖο, for me, 6, 362; βιότοιο, Od. 2, 126. κείνου δ' οὐτι λίγην ποθή ἐσσεται, there will be no great longing for him, i. e. we shall not miss him, Il. 14, 368; also once, σὴ ποθή, the desire of thee, 19, 321.

ποθί, adv. interrog. poet. for ποῦ, where? *Od. 1, 170. 10, 325.

ποθί, enclitic adv. poet. for ποῦ, 1) anywhere, 10, 8. 2) Of time: at any time. αἰ κέ ποθί, 1, 128. 3) Mly somehow, perhaps, perchance, 19, 273. Od. 1, 348.

πόθος, ὁ, wish, desire, longing, τινός, for any one, 17, 439.† In Od. 4, 596. 11, 202. 14, 144. h. 18, 33.

Ποιάντριος, ον, sprung from Pæas, υἱός, Od. 3, 190.

ποιέω, fut. ἦσω, aor. ἐποίησα, Ep. ποίησα, perf. pass. πεποίημαι, fut. mid. ἥσομαι, aor. ἐποίησάμην, Ep. ποιησάμην, ground signif. to make. 1) to make, i. e. to produce, to bring into being, to prepare, with accus. a) Prim. spoken of things which are produced by external action; it is to receive a translation suited to the subst. with which it is connected: δωμά τινι, to build a man a house, 1, 608; in like manner ναούς, θάλαμον, κλισίην, etc. πύλας ἐν πύργοις,

7, 339; *σάκος ταύρων* (gen. mater.), a shield of ox hide, 7, 222; *τύμβον* to cast up a sepulchral mound, 7, 435. *εἰδωλον*, Od. 4, 796. *δ*) Spoken of states and of things, to which esply mental action belongs: *τελευτήν*, to make an end, Od. 1, 250; *φόβον*, to excite fear, Il. 12, 432; *νόημά τιιν ἐν φρεσίν*, to put a thought into any one's mind, Od. 14, 274; *ἀδύρματα*, to pursue pastimes, Il. 15, 363; *κακὸν μείζον*, to prepare a greater evil, 13, 120; *γαλήνην*, Od. 5, 452; pass. *ἢ σοι ἄριστα πεποιήται κατὰ οἶκον πρὸς Τρώων* (ironical), truly, excellent things have been done to thee in thy house by the Trojans, Il. 6, 57. 2) *to make*, i. e. to place a man in a condition; *a*) With double accus. *to convert, to render*: with subst. *τινὰ βασιλέα*, to make a man a king, Od. 1, 387; *κείνον ταμίην ἀνέμων*, Od. 10, 21; *λαοὺς λίθους*, the people to stones, Il. 24, 611; *θεὰν ἀκοιτιν θνητῇ*, to make a goddess bride to a mortal, 24, 537; with adj. *τινὰ ἄφρονα*, to render a man senseless, Od. 23, 12; *ἄιστον*, Od. 5, 235; *θεμελίῃα λεία*, to make the ground smooth, i. e. level, Il. 12, 30; *οὐ δῖπρυγα*. Mid. 1) *to make any thing for oneself*, like the act. *a*) With a more or less distinct reference to the subj.: *οἰκία*, to build houses or dwellings for oneself, 12, 168; *τείχος, νηόν*, 12, 5. h. Ap. 286; *σχεδόν*, Od. 5, 251. *δ*) *ἀγορήν*, to make an assembly, Il. 8, 2; *κλέος αὐτῇ ποιῆται*, she acquired glory for herself, *ρήτρην ποιῆσθαι*, Od. 14, 393. 2) With double accus. *τινὰ ἄλοχον*, to make any one a wife, Il. 3, 409; *τινὰ ἀκοιτήν*, Od. 5, 120; *τινὰ υἱόν*, to take any one as a son, Il. 9, 495.

ποίη, ἡ, Ion. for *πόα*, grass, herbage, pasturage, 14, 347.† Od. 9, 499; and often.

ποιήεις, εσσα, εν (ποίη), grassy, verdant, green, epith. of towns and islands, 2, 503; *πίσρα*, 20, 9; *ἄγρεα*, Od. 4, 337.

ποιητός, ἡ, ὄν (ποιέω), made, prepared; in H. well-wrought or built, spoken of dwellings, 5, 198. Od. 1, 333; of arms and vessels, Il. 10, 262.

ποικίλλω (ποικίλος), to variegate, spoken of embroidering and painting; especially to adorn with various colours, to work or form with skill, χορέν, 18, 590.†

ποικίλημα, ατος, τό (ποικίλλω), variegated work, esply painting, embroidery, *ποικίλμασι κάλλιστος*, spoken of a robe, 6, 294. Od. 15, 107.

ποικιλομήτης, ου, ὁ (μήτις), full of manifold devices, abounding in expedients, cunning, epith. of Odysseus (Ulysses), 11, 482. Od. 3, 163; of Zeus and Hermēs, h. Ap. 322. Merc. 155.

ποικίλος, η, ον, 1) *variegated, having divers colours*, παραδολή, 10, 30. 2) *adorned, painted, embroidered*, spoken of garments, 5, 735. Od. 18, 293; and gen. *wrought with art, beautifully formed*, epith. of arms, chariots, etc. *ποικίλα χαλκῷ ἄρματα*, chariots adorned with

brass, Il. 4, 226; in like manner *τεύχεα*, 3, 327; *δεσμός*, Od. 8, 448.

ποιμαίνω (ποιμήν), to pasture, to drive to pasture, spoken of shepherds; *μήλα*, Od. 9, 188; also absol. *ἐπ' οἴεσσι*, to be a shepherd with sheep, Il. 6, 25. Mid. *pasture, to graze*, spoken of flocks, 11, 244.

ποιμήν, ἑνος, ὁ (πάσμαι), a herdsman, esply a shepherd, 5, 137; then metaph. *ποιμήν λαών*, a shepherd of the people, frequently an epith. of princes, Il. and Od.

ποίμνη, ἡ (ποιμαίνω), a flock or herd of cattle pasturing, Od. 9, 122.†

ποιμνήσις, η, ον (ποιμήν), Ion. for *ποιμνεῖον*, belonging to the flock or herd, *σταβμός*, the fold of the flock or herd, 2, 470.†

ποινή, ἡ (akin to ΦΕΝΩ), prop. compensation for a committed homicide, the money with which a man redeems himself from blood-guiltiness; hence, 1) *penalty, vengeance* (which I take or which is taken of me), with gen. for or on account of any one, *παιδός*, 13, 659; *κασσγήτοιο*, 14, 483; cf. 16, 398. 9, 633; and generally, *recompense, requital*, 5, 266. Od. 23, 312; *τῶν ποινήν, ὁ*, as appos. Il. 17, 207; cf. 21, 28.

ποιός, η, ον (πός), what sort of, of what kind (qualis). *ποιόν τῶν μύθων ἕξεις*! what a word hast thou spoken, and neut. *ποιόν ἔφεσας*! 23, 570. With infin. *ποιοί κ' εἰτ' Ὀδυσσῇ ἀμυνέμεν*, how would you be able to defend Odysseus (Ulysses), Od. 21, 195.

ποιπνύω, partep. aor. *ποιπνύσας* (prob. from *πνέω, πέννυμαι*, with redupl.), prop. to be out of breath from haste; hence, 1) *to be hasty, active, to move hastily*, *ἀνὰ μαχίην*, 14, 155. 8, 219; in a sacrifice, Od. 3, 430. Esply 2) *to serve with assiduity, to wait upon assiduously*, Il. 1, 600. 18, 421. Od. 20, 149 (ν is in the pres. and imperf. short, with a following short syllable, long with a following long, Il. 1, 601. 24, 475).

πόκος (πέκω), wool shorn off, a fleece, 12, 451.†

πολέες, Ep. for πολλοί, see πολὺς.

πολεμήτιος, ον, Ion. for the unusual *πολεμειος, warlike*; *ἔργα*, 2, 338. Od. 12, 116; *τεύχεα*, Il. 7, 193.

πολεμίζω. Ep. *ποτολεμίζω (πόλεμος)*, fut. *πολεμίζω*, 1) *to war, to fight, to contend, τινί, with any one; ἅντα τινός, against any one*, 8, 428; *τινὸς ἑναντίβιον*, 20, 85; *μετ' Ἀχαιοῖσιν*, 9, 352; also *πόλεμον, to wage a war*, 2, 121. 2) *to make war upon, to invade*. *ῥητέροιο πολεμίζεω*, more easy to assail, 18, 258.

πολεμιστά, ὁ, Ep. for *πολεμιστής*.

πολεμιστής, οὐ, ὁ, Ep. *ποτολεμιστής (πόλεμος)*, a warrior, a combatant, 5, 289; and often; Od. 24, 499.

**πολεμόκλονος, ον (κλόνος)*, making a warlike noise or tumult, Batr. 4, 276.

πόλεμόνδε, adv. Ep. *πτόλεμόνδε, to the war*, 8, 313, and often.

πόλεμος, ὁ, Ep. also πτόλεμος (πέλω), *the tumult of war, the tumult of battle, and generally, war; particularly in H. contest, battle, πόλεμος Ἀχαιῶν, war with the Achaeans, 3, 165; ἀνδρῶν πτόλεμοι, 21, 8. Od. 8, 183.*

πολεύω, poet. (πόλος), only intrans. *to go about, to remain, to abide, κατὰ ἄστυ, Od. 22, 223.†*

πολέων, Ep. for πολλῶν, see πολύς.

πόληας, πόλης, see πόλις.

πορίζω (πόλις). aor. ἐπόλισα, Ep. πόλισσα, perf. pass. πεπόλισμαι, prop. *to found a city, generaly, ἐν found, to build, τείχος, *7, 453. 20, 217.*

πολιότης, ου, ὁ, poet. for πολιότης, 2, 806.†

πόλινδε. adv. *to the city, into the city, Il. and Od.*

πολιοκρόταφος, ου (κρόταφος), *having gray hairs upon the temples ('becoming gray,' V.), 8, 518.†*

πολός, ἡ, ὄν, also ὁς, ὄν, 20, 229; (πελός), *whitish, gray, canus, spoken of the hair, 22, 74. 77; κεφαλή, Od. 24, 317; of a wolf, Il. 10, 334; of iron, 9, 365; often of the sea on account of the white foam, 1, 350. Od. 4, 580.*

πόλις, ιος, ἡ, Ep. also πτόλις (πέλω) H. has the gen. πόλιος dissyllabic, 2, 811; πτόλιος, πόλεος and πόληος, dat. πτόλει, πόλει, πόληϊ, nom. plur. πόλεις, πόλῃας, gen. πολίων (πολέων, false reading, 5, 744), dat. πολίσσῃ, accus. πόλιας (trissyllabic and dissyllabic), πόλεις, πόλῃας, prop. *a place of commerce, a city. ἄκρη πόλις, the highest part of the city, a citadel, 6, 88, 257. 2) the region round about a city, Od. 6, 177. πόλις καὶ ἄστυ, Il. 17, 144; cf. ἄστυ. On the declen. see Thiersch, Gram. § 190. 24; Kühner, § 268. 3.*

*πολισσός, ου (σώζω), *town-protecting, h. 7, 2.*

πολίτης, ου, ὁ, Ep. πολιότης, 2, 806; *a citizen, an inhabitant of a city, 15, 558. Od. 7, 131.*

Πολίτης, ου, ὁ, 1) son of Priam, in whose form Iris appeared to his father, 2. 791. 13, 339, seq. 2) a faithful companion of Odysseus (Ulysses), who was metamorphosed by Kirkē (Circe), Od. 10, 224.

πολλάκι or πολλάκις (with ε only, 8, 362. Od. 4, 101), adv. (πολλός), *many times, i. e. often, frequently, Il. 3, 232; πολλάκι, h. Pan, 12, 13.*

πολλός, πολλόν, Ep. and Ion. for πολύς, πολῦ.

Πολυαιμονίδης, ου, ὁ, son of Polyæmon, 8, 276.

πολύαινος, ου (αἰνέω), *much praised, greatly lauded, praiseworthy; epith. of Odysseus (Ulysses), 9, 673. 10, 544. 11, 43.). Od. 12, 184. According to Buttm., Lex. p. 60, distinguished by shrewd and crafty discourse: αἶνος, a speech full of meaning, &c.]*

πολυαίε, ἔκος, ὁ, ἡ (ῖ), poet. (ἄισσω), *prop. spoken of violent motion; hence,*

impetuous, tumultuous, fairsuing, πόλεμος, 1, 105. Od. 11, 314; κάματος, Il. 5, 811.

πολυανθής, ἐς, (ἄνθος), *very blooming, ὕλη, Od. 14, 353; † ἔαρ, h. 18, 17.*

πολυάρητος, ου, Ion. (ἀράσμαι), *greatly wished, much prayed for, τινί, *Od. 6, 280. 19, 404. h. Cer. 220.*

πολύαρνι, metaplast. dat. of πολύαρνος, ου, *rich in sheep, abounding in flocks, 2, 106.†*

πολυβενθής, ἐς, poet. (βένθος), *very deep, epith. of the sea, 1, 432. Od. 4, 406.*

Πόλυβος, ὁ (rich in oxen), 1) son of Antenor in Troy, 11, 59. 2) a suitor of Penelope, whom Eumæus slew, Od. 22, 243. 281. 3) a rich Egyptian in Thebes, husband of Alcandra, with whom Menelaus lodged, Od. 4, 126. 4) a Phæacian, Od. 8, 373. 5) an inhabitant of Ithaca, father of the suitor Eurymachus, Od. 15, 519. 16, 345.

πολυβότειρα, ἡ, Ep. πολυβότειρα, poet. (βόσκη), *prop. fem. of πολυβοτήρ, much nourishing, fruitful productive, epith. of the earth and of Achaia, 3, 89. 11, 770. Od. 8, 378; only in Ep. form.*

πολύβουλος, ου, poet. (βουλή), *of great wisdom, intelligent, well-advised, counselling well, epith. of Athēnē, 5, 260. Od. 16, 282.*

πολυβούτης, ου, ὁ, poet. (βούς), *rich in horned cattle, rich in oxen, *9, 154. 296.*

πολυγηθής, ἐς, poet. (γηθέω), *much delighting, greatly rejoicing, epith. of the Hours, 21, 450.†*

πολυδαίδαλος, ου, poet. (δαίδαλος), *rich in art, i. e. 1) wrought with great art, beautifully wrought, spoken of metals, 3, 358. Od. 13, 11. 2) skilled in art, ingenious, Ξιδόνες, Il. 23, 743. **

πολυδάκρυος, ου = πολυδάκρυς, whence μάχης πολυδάκρυον, according to the Col. Venet. ed. Bothe and Spitzner, Il. 17, 192, for πολυδακρύτου, because υ in this word is always long.

πολυδάκρυς, υ, poet. (δάκρυ), *tearful, much lamented, lamentable, epith. of Arēs, of battle, and of war, *3, 132. 17, 544.*

πολυδάκρυτος, ου, poet. (δάκρυ), *much lamented, much deplored, epith. of battle, 24, 620; γόος, Od. 21, 57. 19, 213.*

Πολυδάμας, αντος, ὁ, Ep. Πουλυδάμας (much conquering), voc. Πουλυδάμια, 12, 231; son of Panthōus and Phrontis, a wise and brave Trojan, 11, 57. 18, 249.

Πολυδάμνα, ἡ, wife of the Egyptian Thon, who presented many magic herbs to Helen, Od. 4, 228.

*Πολυδέμων, ονος, ὁ (δέχομαι), *the much embracing, as subst. for Hades, who receives all mortals into his dominions, h. Cer. 17, 31.*

πολυδειράς, ἀδος, ὁ, ἡ (δείρη), *prop. having many necks; hence, many peaked, having many summits, epith. of Olympus, *1, 499. 5, 754.*

*Πολυδέκτης, ου, ὁ (δέχομαι), *the much*

embracing, epith. of Hades, = Πολυδέγμων h. Cer. 9.

πολυδένδρεος, ον (δένδρον), *abounding in trees, woody*, *Od. 4, 737. 23, 139. h. Ap. 475.

πολύδεσμος, ον, poet. (δεσμός), *well-bound, well-joined*. σχεδία, *Od. 5, 33. *7, 264.

Πολυδεύκης, ον, δ, accus. Πολυδεύκα, *Polydeukēs* (Pollux), son of Zeus and Leda, brother of Kastōr (Castor), one of the Dioscūrī, famous as a pugilist; he alone as the son of Zeus was immortal, see Κάστωρ, 3, 237. Od. 11, 299, seq.

πολυδίψιος, ον (δίψα), *very thirsty, destitute of water*, epith. of Argos, 4, 171. It refers to the tradition that the realm of Argos was once destitute of water, cf. Apd. 2, 1. 4. According to others, *long looked for*, Fr. 2, 1.

Πολυδώρα, ἡ, daughter of Peleus and Antigone, wife of Borus and mother of Menesthius, 16, 175.

πολύδωρος, ον (δῶρον), *richly gifted*, i. e. πολυέβνος, epith. of ἄλοχος, who on account of her beauty had received many presents, 6, 394. 22, 88. Od. 24, 293. In the last passage it has been translated *well-portioned*. [Cf. Lenz Gesch. d. Weiber, S. 170. Am. Ed.]

Πολύδωρος, ὁ, son of Priam and Laodoe. Because he was the youngest and most beloved of his sons, Priam would not permit him to take part in the battle. Disobedient to the command, he exposed himself in the fight and was slain by Achilles, 20, 407, seq. 21, 85, seq. (2) One of the Epigoni, conquered by Nestor, 23, 637.

Πολύειδος, ὁ, see Πολυῖδος.

*πολυεύχεται, ον (εύχομαι), *much wished, much prayed for*, h. Cer. 165.

πολύζογος, ον, poet. (ζυγόν), *having many banks of rowers, well-oared*, νηῦς, 2, 293. †

πολυήρατος, ον (ἐράω), *much beloved, greatly wished for, dear*, Θῆβη, γάμος, *Od. 11, 275. 15, 126. 366. h. Ven. 226.

πολυήχης, ἐς (ἡχῆ), *loud sounding*, i. e. 1) *loud singing, full-voiced*, spoken of the nightingale, Od. 19, 521. 2) *loud echoing, loud resounding*, spoken of a shore, 4, 422.

πολυθαράσης, ἐς (θάρασος), *very bold, very courageous, spirited*, 17, 156. Od. 13, 387.

Πολυθηρσείδης, ον, δ, son of Polythereses, = Κλειππύς, Od. 22, 287.

Πολύτιδος, ὁ (τι), (who knows much, from πολὺς and ἰδέναι, according to Wolf. Heyne, on the other hand, writes Πολυτίδης, according to Etym. M. and also Eustath. mentions this orthography, so also Paus. Plat.) son of Cœranus, a prophet of Corinth, of the family of Melampus, father of Euchenor, 13, 663. 2) son of Eurydamas, a Trojan, 5, 148.

πολυῖδρεϊν, ἡ, poet. (πολυῖδρις), *much knowledge; hence, wisdom, intelligence*, plur. *Od. 2, 316. 23, 77.

πολυῖδρις, ιως, ὁ, ἡ, poet. (ῖδρις), *much knowing; hence, wise, intelligent, crafty*, *Od. 15, 459. 23, 82.

πολυῖππος, ον (ἵππος), *having many horses, abounding in horses*, 13, 171. †

*πολυῖχθνος, ον (ἰχθύς), *abounding in fish*, h. Ap. 417.

πολυκακής, ἐς, poet. (κάγκανος), *very parching; δίψα, burning thirst*, 11, 642. † πολυκαρπος, ον (καρπός), *abounding in fruits, αλώη*, *Od. 7, 122. 24, 221.

Πολυκάστη, ἡ (the much adorned), daughter of Nestor and Anaxibia, Od. 3, 461. According to Eustath. wife of Telemachus.

πολυκάρδεια, ἡ (πολυκερδής), *great craftiness, cunning*, in the plur. Od. 24, 167. *

πολυκερδής, ἐς (κέρδος), *very crafty, cunning, νόος*, Od. 13, 255. †

πολυκεστός, ον (κεστός), *much embroidered, richly embroidered*, ἱμάς, 3, 371. †

πολυκηδής, ἐς, poet. (κῆδος), *full of care, causing trouble* (νόστος), *Od. 9, 37. 23, 351.

*πολυκλαυγος, ον, poet. for πολυκλαυστος (κλαίω), *much wept, greatly lamented*, Ep. 3, 5.

πολυκλήϊς, ἰδος, ἡ, poet. (κλῖς), *furnished with many benches of oars, well-oared*, epith. of ships, 2, 74. 20, 382. Od. (Iota long in all the cases.)

πολυκλήρος, ον (κλήρος), *prop. of a great lot; having a great inheritance, very rich, wealthy*, Od. 14, 211. †

πολυκλήτος, ον (καλέω), *called from many places, called from far*, epith. of allies, *4, 438. 10, 420.

πολυκλυστος, ον, poet. (κλύω), *prop. much washed; heaving, rolling great waves, πόντος*, *Od. 4, 354. 6, 204.

πολυκμήτος, ον (κάμνω), *wrought with much toil and effort, prepared with toil*, prop. spoken of iron which was hard for the ancients to work (V. beautifully wrought), 6, 48. 10, 379; and often; θάλαμος only Od. 4, 718.

πολυκμήτης, ον, poet. (κνημός), *having many wooded hills, abounding in woods*, 2, 497. †

πολυκοιρανίη, ἡ (κοίρανος), *a multiplicity of rulers*, 2, 204. †

*πολυκροτος, ον (κρότος), *very noisy, loud-resounding*, h. 18, 37.

πολυκτημων, ον (κτημα), *having great possessions, wealthy*, 5, 613. †

Πολυκτηρίδης, ον, δ, son of Polyctor = Pisander, Od. 18, 299.

Πολύκτωρ, ορος, δ, wealthy, (from κτέαρ), 1) son of Pterelaus, one of the oldest heroes of Ithaca, Od. 17, 207. 2) father of Pisander, Od. 22, 243. [3] a fictitious Myrmion, feigned by Hermēs as his father, 11, 24, 397.]

πολυλήϊος, ον (λήϊον), *rich in harvests, rich in fields*, 5, 613. † h. Merc. 171.

πολύλλιστος, ον, Ep. for πολυλλιστος, poet. (λίσσομαι), *much prayed for*, Od. 5, 445; † νηός, a temple in which the deities

is often supplicated: *much frequented*, h. Ap. 347. h. Cer. 28.

Πολυμήλη, ἡ, daughter of Phylas, the beloved of Hermēs and mother of Eudērus, afterwards wife of Echeclus, 16, 181.

πολύμηλος, ον (μήλον), rich in small rattle, *abounding in sheep, rich in flocks*. epith. of men and of regions, *2, 705; and h. 18, 2.

Πολύμηλος, ὁ, son of Argeas, a Lycian, 16, 417.

πολύμητις, ιος, ὁ, ἡ, poet. (μήτις), *very prudent, very wise* (rich in invention. V.), epith. of Odysseus (Ulysses), 1, 311. Od. 21, 274; and Hēphæstus, Il. 21, 355; of Hermēs, h. Merc. 319.

πολύμηχανή, ἡ, fertility in expedients, *invention, contrivance, prudence*, Od. 23, 321; † from

πολυμήχανος, ον (μηχανή), *rich in expedients, inventive, ingenious, very wise*, epith. of Odysseus (Ulysses), 2, 173. Od. 1, 205; and of Apollo, h. Merc. 319.

πολυμνήστη, ἡ, poet. (μνάσμα), *much wooed, much courted*, βασιλεια, *Od. 4, 770. 14, 64. The masc. is obsol.

πολυμῦθος, ον (μῦθος), of many words; *loquacious, talkative*, 3, 214. Od. 2, 200.

Πολυνείκης, ον, ὁ, Polynices, son of Œdipus and brother of Eteocles. When according to his engagement the latter would not yield him the throne of Thebes, Polynices fled to Adrastus at Argos, and raised the expedition of the seven heroes against Thebes, in order to obtain the kingdom. The two brothers finally slew each other in a single combat, 4, 377.

Πολύνηος, ὁ (having many ships), son of Tecton, a noble Phæacian, Od. 8, 114.

Πολύξενος, ὁ, Ion. and Ep. for Πολύξενος (very hospitable), 1) a prince of Eleusis in Attica, h. in Cer. 154. 2) son of Agasthēnes and grandson of Augias, leader of the Epeans, 2, 623.

*πολυοινέω (οἶνος), fut. ἵσω, *to be rich in wine*, h. Merc. 91.

πολυπαίπαλος, ον, poet. (παίπαλος) [rather from πάλλω], prop. very tortuous; only trop. *very crafty, very cunning*, Od. 15, 419; † see παιπαλόεις.

πολυπῆμων, ον, gen. ονος (πάμα), *possessing much, wealthy, rich*, 4, 433.†

*πολυπεύρων, ον, poet. (πεύρας), having many borders, *from many regions, multifarious*, λαός, h. Cer. 297.

πολυπενθής, ἐς (πένθος), *very sad, mournful, grievous*, 9, 563. Od. 14, 386. 23, 15.

Πολυπημονίδης, ον, ὁ, son of Polyphemus. Thus Odysseus (Ulysses) calls his grandfather, in allusion to his sufferings, Od. 24, 305.

*πολυπημων, ον, gen. ονος, poet. (πήμα) *very injurious*, h. Merc. 37. Cer. 230.

*πολυπίδακος, ον = πολυπίδαξ, h. Ven. 54.

πολυπίδαξ, ακος, ὁ, ἡ, poet. (πίδαξ),

abounding in junlains, epith. of Ida, 8, 47. 14, 157; but Ἀρκαδίη, h. 18, 20.

πολύπικρος, ον (πικρός), *very bitter, very painful*, Od. 16, 255.†

πολύπληγκτος, ον, poet. (πλάζω), *far-wandering, restless, ἀνθρώπος, ληϊστήρ*, Od. 17, 511. 20, 195; as epith. of the wind, *raging around*, Il. 11, 308. Others explain it actively: *wide-scattering*.

Πολυποίτης, ον, ὁ (taking vengeance on many, as it were Πολυποινίτης from ποῖνη), son of Pirithous and Hippodameia, who went with forty ships from Argissa, Gyrtion, etc. to the siege of Troy, 2, 740. 23, 836.

*πολυπότνια, ἡ, poet. (πότνια), *the highly venerable*, h. Cer. 211.

πολύπους, οδος, ὁ, Ep. πολυπόπους (πούς), that has many feet; then, *the sea-polypus*, in the Ep. form, Od. 5, 432.† h. Ap. 77. The ancients understood by it, the eight-armed polypus, *sepia octopodia*, Linn., which belongs to the molluscs, and is found in almost all seas. It is about eight feet long, and its arms are furnished upon the under side with an apparatus with which it attaches itself firmly to the objects around. It is very ferocious, and attacks any animal which it can conquer.

πολύπτυχος, ον (πτύξ), prop. having many folds; metonym. *abounding in ravines, abounding in mountain glens*, epith. of Olympus and Ida, *8, 411. 21, 449.

*πολύπυργος, ον (πύργος), having many towers, *well-fortified*, h. Ap. 242; a false reading.

πολύπυρος, ον (πύρος), *abounding in wheat*, spoken of countries and islands, 11, 756. Od. 14, 335. h. Ap. 242.

πολύρρην, φρος, ὁ, ἡ (APHN), *abounding in sheep, rich in flocks, ἀνδρες*, *9, 154. 296.

πολύρρηνος, ον = πολυρρην, Od. 11, 257; † see Thiersch, § 200. 10.

πολύς, πολλή, πολύ, besides the comm. forms, we have the following Ep.: nom. πολυός, gen. πολέος, accus. πολύν, plur. nom. πολέας and πολέεις, gen. πολλῶν, πολέων, πολλέων, dat. πολέσι, πολέεσσι and πολέεσσι, accus. πολέας and πολέεις; πολύς is used by H. as comm. gen. 10, 27. Od. 4, 709. H. has also nom. sing. πολλός, neut. πολλόν, compar. πλείων, ον, superl. πλείεστος, η, ον, 1) Prop. spoken of a multitude: *many, numerous*, but also of power, size, strength: *great, strong, vehement, violent*. πολὺς νυφτός, πολλή λαίλαψ, a great snow-storm, a violent tempest. π. ὕπνος, a deep sleep, Od. 15, 394. πολέος ἄξιος, worth much, Il. 23, 562. Od. 8, 405. 2) Spoken of place: *great, wide, broad, long, extended*. π. πεδίον, a wide plain. πολλή γαῖα, the wide earth. πολλός τις ἔκειτο παρῆρος, he lay extended wide, Il. 11, 166. 3) Spoken of time: *long*. πολὺν χρόνον, for a long time, 2, 343. πολλὸν ἐπὶ χρόνον, Od. 12, 407. As peculiarities of

expression, observe 1) It stands often with the gen. to express the notion of a part. πολλοὶ Τρώων, many of the Trojans, Il. 18, 271. Also the neut. sing. πολλὸν σαρκός, βίης, Od. 19, 450. 21, 185. 2) Mly πολὺς is treated as a complete predicate, and hence is connected with another adj. by καί, Ep. τὲ καί. πολλοὶ καὶ ἄλλοι, many others. πολλὰ καὶ ἐσθλά, many valuables, Od. 4, 96. πολέες τε καὶ ἐσθλοί, Il. 6, 452. 21, 586; or τέ, τέ, in which case πολὺς takes the second place. παλαιὰ τε πολλὰ τε, Od. 2, 188. 2) Often it stands alone as subst. in H., very rarely with article. τὰ πολλὰ, the many, i. e. the most, Od. 2, 58. 17, 537; so also πολλὰ, Il. 9, 333; πολλοὶ also stands sometimes for οἱ πολλοί, the most, the multitude, 2, 483. 21, 524. 3) The neut. sing. and plur. as adv. *much, greatly, very, strongly, long, often*, πολλόν, 9, 506. 20, 178; πολλά, often μάλα πολλά, Il. 1, 35. Od. 2, 151. δ) It enhances also the compar. and superl. πολλὸ μᾶλλον, much more. πολλὸν ἀμείνων, much better. πολλὸν ἀριστος, by much the bravest.

*Πολυσημάντωρ, ορος, ὁ, poet. *who rules many*, epith. of Hades, h. Cer. 31. 84. 377.

πολύσκαρθμος, ον, poet. (σκαίρω), *leaping strongly, springing actively*, epith. of the Amazon Myrina, 2, 814,† in reference to dancing; or, according to some, *hastening away with steeds*.

πολυσπερής, ἐς, poet (σπείρω), *widesowed, widely-scattered*, ἀνθρωποι, 2, 804. Od. 11, 365.

πολυστάφυλος, ον (σταφυλή), *abounding in grapes, abounding in wine*, *2, 507.† h. 25, 11.

πολύστονος, ον (στένω), *much-groaning, unfortunate*, Od. 19, 118. δ) Act. *causing many groans*, epith. of Strife, of the arrow, Il. 1, 445. 11, 73.

πολύτλας, αντος, ὁ, poet. (τλῆναι), that has endured much, *much-enduring, much-suffering*, epith. of Odysseus (Ulysses), only nom. 8, 97. Od. 5, 171: and often.

πολυτλήμων, ονος, ὁ, ἡ (τλήμωμι), *much-enduring, much-sustaining*, epith. of Odysseus (Ulysses), Od. 18, 319; θυμός, the much-enduring spirit, Il. 7, 152.

πολύτλητος, ον, poet. (τλῆναι), that has suffered much, *much-enduring*, γέροντες, Od. 11, 38.†

πολυτρήρων, ωνος, ὁ, ἡ (τρήρων), *abounding in doves*, epith. of regions, 22, 502. 582.

πολύτρητος, ον (τρητός), *much-pierced, much-perforated*, σπόνγγος, *Od. 1, 111. 22, 439.

πολύτροπος, ον (τρέπω), *that has endured much, far-travelled*, epith. of Odysseus (Ulysses), Od. 1, 1. 10, 230. Thus Voss, Myth. Br. p. 102, and Nitzsch ad loc., as also the exegesis shows; on the contrary, Damm and Wolf: *very versatile, crafty*, and so also h. Merc. 13, 439.

*πολύῤμνος, ον, poet. (ῤμνέω), *much-sung, highly celebrated*. h. 25, 7.

πολυφάρμακος, ον (φάρμακον), *acquainted with many remedies or magic drugs*, ἱητροί, 16, 28; Κίρκη, Od. 10, 276.

Πολυφειδῆς, ονς, ὁ, son of Mantius, grandson of Melampus, Od. 15, 249.

πολύφημος, ον (φήμη), *many-toned, much-speaking*; αἰδοῖς, *abounding in songs*, Od. 22, 376; βάτραχος, the much-croaking frog, Batr. 12; ἀγορή, the many-voiced, noisy market-place, Od. 2, 150.

Πολύφημος, ὁ, 1) son of Poseidōn and of the nymph Thēōsa, one of the Cyclopes in Trinacria, Od. 1, 70.. After he had devoured six of the companions of Odysseus (Ulysses), the latter avenged himself by making him drunk and then putting out his eye with a glowing stake, Od. 9, 371, seq. cf. Κύκλωψ. 2) son of Elatus, brother of Cæneus, a Lapithe of Larissa, who took part in the Argonautic expedition. Having been left in Mysia, he founded the city Cios, Il. 1, 264.

πολύφλοισβος, ον, poet. (φλοῖσβος), *much-roaring, loud-resounding*, epith. of the sea, 1, 34; and Od. 13, 85.

Πολυφήτης, ον, ὁ, a Mysian of Ascania, 13, 791; it should prob. be read Περιφήτης, according to Strab. XIV. p. 511.

Πολυφόντης, ον, ὁ, son of Autophōnus, who was slain by Tydeus before Thebes in an ambush; 4, 395.

πολύφορβος, ον, poet. (φορβή), *much-nourishing, abounding in nourishment*, epith. of the earth, 14, 200. 301; also πολυφορβή, *9, 365.

πολύφρων, ονος, ὁ, ἡ, poet. (φρήν), *very intelligent, very wise, very crafty*, epith. of Odysseus (Ulysses), Od. 14, 424; and of Hēphæstus, Il. 21, 367. Od. 8, 297.

*πολύφωνος, ον (φωνή), *many-voiced, loud-croaking*, Batr. 216.

πολύχαλκος, ον, poet. (χαλκός), *abounding in brass or copper*, spoken of persons and places, having many copper utensils, 10, 315. 18, 289. Od. 15, 424. 2) *made of much brass, adorned with much brass, brazen*, epith. of heaven, 5, 504. Od. 3, 2. According to Voss, Myth. Br. 1, 27, in the literal sense; on the other hand, Völcker, Hom. Geogr. p. 5, metaph. *imperishable, enduring*.

*πολυχρόνιος, ον (χρόνος), *long-enduring, lasting*, h. Merc. 123.

πολύχρυσος, ον (χρυσός), *abounding in gold, rich in gold*, epith. of persons and places, 7, 180. 10, 315. Od. 3, 305; *adorned with gold*, epith. of Aphrodītē, h. Merc. 1.

*πολύωνυμος, ον (ὄνομα), 1) *having many names*, epith. of Hades, h. Cer. 18, 32. 2) *having a great name, much-renowned*, h. Ap. 82.

πολυωπός, ον (ὀπή), *having many holes, having meshes*, δίκτυον, Od. 22, 386.†

πομπεύς, ἦος, ὁ (πέμπω), a companion, a conductor upon a journey, Od. 3, 325. 376: metaph. spoken of a ship: πομπῆς νηῶν, the companions of ships, *Od. 4, 362.

πομπεύω (πομπεύς), to accompany, to conduct, Od. 13, 422.†

πομπή, ἡ (πέμπω), 1) the act of accompanying, escorting, with the notion of protection, spoken of men and gods, 6. 171. Od. 5, 32. 2) dismissing, sending home. Od. 7, 151. 191. 8, 30. πομπῆσιν ὑπ' Εὐρυσθέως, sent by Eurystheus, h. 14, 5

πομπός, ὁ, a companion, a conductor, 13, 416. 16, 671; also ἡ πομπός, Od. 4, 826.

πονέομαι (πόνος), fut. πονήσομαι, aor. E. i. πονησάμην, pluperf. πεπόνητο (the art. πονέω not found in H.) 1) Intrans. to have labour and pains, to work, to weary oneself, to be busy, to exert oneself, often absol. 2, 409; espy spoken of battle, 4. 374. 13. 288; περί τι, about any thing, 24, 444; κατά τι, in any thing, 15, 447; κατά δῶμα, Od. 22, 377; often κατά ὑσμήνην, to exert oneself in the battle, Il. 6, 84; with dat. instrum. τοῖς ἐπινεύτο, 18, 413; with which he worked, referring to the tools; in like manner Od. 16, 13. 2) With partecp. ὀφελὲν πονέεσθαι λισσόμενος, to weary oneself with praying, Il. 10, 117. 2) Trans. with accus. to produce by labour and pains, carefully to prepare any thing, to pursue diligently. πολλὰ, 9, 348. 18, 380; ἔργα, Od. 9, 250. 11, 9.

πόνος, ὁ (πένομαι), work, espy (like labour), hard work, pains, exertion. πόνος ἐμεῖο κύνος, the labour about my shameless self, 6, 355; espy the labour of war, battle, 5, 667. 6, 77; and often connected with νεῖκος, 12, 348; δῆρις, 17, 158; in the plur. πόνοι, in oppos. to ἀγοραί, Od. 4, 818; hence 2) fatigue, pain, distress, suffering, Il. 2, 421; connected with οἰζύς, 13, 2; with κήδεα, 21, 525; ἀνίη, Od. 7, 192; ἥ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι, Il. 2, 291, indeed, it is also hard (a pitiable case) to be obliged to endure suffering so long, and then to go home, viz. re infecta. Thus correctly Wolf. Aliter: *nimirum laboribus fungimur, ut moleste ferentis redire velimus*, thus Lehrs de Aristarch. Stud. [p. 88; cf. also ἀνιάω]. (It does not signify pain either in Il. 19, 227, or 21, 525; but prob. in Batr. 46.)

Ποντεύς, ἔως, ὁ, a Phaeacian, Od. 8, 113.

πόντιος, ον (πόντος), from or in the sea, epith. of Poseidōn, the ruler of the sea, I. 21, 3.

ποντόθεν, adv. (πόντος), from the sea, 14, 395.†

πόντονδε, adv. (πόντος), into the sea, *Od. 9, 495.

Ποντόνοος, ὁ (acquainted with the sea), a herald of the Phaeaces, Od. 8, 65.

ποντοπορεύω and ποντοπορεύω (ποντοπόρος, to navigate the sea, to sail upon the sea, to travel by sea, Od. 5, 277. 278. 7, 267. The form ποντοπορεύω only partecp. pres. *Od. 11, 11.

ποντοπόρος, ον (πεῖρω), sailing over the sea, sea-travelling, sea-navigating, epith. of ships, 1, 439. 3, 46. Od. 12, 269; ναῦται, Ep. 8, 1.

πόντος, ὁ, Ep. gen. ποντόφιν, Od. 24, 83; the sea; espy the open sea. θάλασσα πόντου, the waters of the sea, Il. 2, 145. πόντος ἁλός, the sea of brine, the briny deep, 21, 59.

πόντοφιν, see πόντος.

*ποντοπύλακος, ον (τινάσσω), shaken by the sea, Ep. 4, 6, for the false reading ποντιάνακος, according to Pierson.

πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and mly unpleasant, except, 2, 272, where it is an expression of joyful surprise; always also ὡ πόποι, strange, impossible, awful, horrible; ἥ δὲ, ἥ μάλα, ἥ ῥα often follow, 2, 337. Od. 1, 32. 4, 169. h. Merc. 309. According to Ap. Lex. and the Schol. it means O gods! as the Dryopes called their gods πόποι; hence we find ὡ πόποι, h. Merc. 309, it being taken as a vocat., cf. Müll. Geschich. Hell. St. II. p. 41. Spitzner ad Il. 15, 184.

πόρδαλις, ιος, ὁ, ἡ, Ep. for πάρδαλις, the panther, 13, 103. 21, 573. Od. 4, 457, ed. Wolf, where now Spitzner reads πάρδαλις, cf. πάρδαλις. According to the Gramm. πάρδαλις is fem. but falsely; for Il. 21, 573, πόρδαλις is also fem. The Greeks understood by this name panthers, leopards, etc. Cf. Bothe ad Il. 13, 103.

πορεύω (πόρος), to bring; mid. to go, to proceed, Batr. 174.

Πορθεύς, ἦος, ὁ (the destroyer) (Πορθάων, Apd. 1, 7. 7). son of Agenor and Epicaste, king of Calydon, father of Ceneus, Agrieus, etc. 14, 115.

πορθέω (πέρθω), fut. ἦσω, to destroy, to desolate, to pillage, πόλιας, τείχεα, 4, 30. Od. 14, 264; to rob, to plunder, τριπόδας, h. Merc. 180.

πορθεύς, ἦος, ὁ (πορθεύω), one who conveys travellers over water, a ferryman, Od. 20, 187.†

πορθμός, ὁ (πόρος), a place of passage, a ferry; espy a strait, a sound, *Od. 4, 671. 15, 29.

*πορίζω (πόρος), prop. to bring into the passage; hence, to bring to pass, to procure, τινί τι, Ep. 14, 10.

πόρις, ιος, ἡ, poet. for πόρτις, Od. 14, 410;† see πόρτις.

πόρκης, ον, ὁ, the ring about the shaft of the spear, for holding fast the head, *6, 320. 8, 495.

πόρος, ὁ (πεῖρω), prop. a passage, espy through shallow water; the ford of a river, Ἀλφειοῖο, 2, 592. 14, 433. 2) Spoken of the sea in distinction from

ὁδός: πόροι ἄλός, *the paths of the sea*, Od. 12, 259.

πόρπη, ἡ (πέιρω), *the ring of a buckle*, upon which the tongue (περόνη) lies, hence *a buckle, a brooch, a clasp*, 18, 401.† h. Ven. 164.

*πορραίνω=πορσύνω, fut. πορσανέουσα, Ep. for πορσανούσα, ed. Spitzner, according to Cod. Ven. 11, 3, 411. h. Cer. 156.

πορσύνω (ΠΟΡΩ), poet. fut. πορσυνέω, *to bring to pass, to further, to prepare*, only λέχος, εὐνήν τι, *to prepare a bed, a couch for any one*, always spoken of the wife who herself shares the couch with the husband, 3, 411 (cf. Nitzsch ad Od. 1. c.), Od. 3, 403.

πόρταξ, ακος, ἡ=πόρτις, *a calf, a heifer*, 17, 4.†

πόρτις, ιος, ἡ, another form πόρις, Od. 10, 410; *a calf, a heifer*, Il. 5, 162.† h. Cer. 174.

*πορτιτρόφος, ον, *nourishing calves or young cattle*, h. Ap. 21.

πορφύρεος, η, ον (πορφύρα), *purple, purple-coloured*. α) coloured with purple, dark red in different degrees; spoken of garments and carpets, φάρος, 8, 221. Od. 4, 115; αἶμα, Il. 17, 361. 2) Μετaph. spoken of the sea: πόρφ. κύμα, *the purple wave*, spoken of the sea disturbed by the wind or the stroke of the oar, 1, 482. Od. 2, 428. πόρφ. ἄλς, Il. 16, 391; νεφέλη, *a dark cloud*, 17, 351. πόρφ. θάνατος, *dark death*, like μέλας, 5, 85, 16, 334 (according to Passow also *blood-red, bloody*).

πορφύρω, poet. (πορφύρα), only pres. *to become purple, to be purpled or darkened* [Cp.], spoken of the disturbed sea, which assumes a dark colour, 14, 16. β) Μετaph. spoken of the heart: *to swell, to be restless*. πολλά οἱ κραδίη πορφύρε, *his heart was greatly agitated*, spoken of the unquiet spirit of one who cannot come to a resolution, 21, 551. Od. 4, 427.

ΠΟΡΩ (πόρος), obsol. pres. poet. from which aor. ἔπορον, Ep. πόρον, partic. πορών, perf. pass. πέπρωται, partic. πεπρωμένος, prop. *to bring to pass, hence to procure, to give, to grant, to bestow*, τινί τι, for the most part spoken of things and states: δῶρα, φάρμακα, πένθος: of persons: τινὶ νύν, 16, 185. ἀνδρὶ παράκοιτιν, *to give a wife to a man*, 24, 60. 6) For the accus. constr. with infin. πόρε καὶ σὺ Διὸς κούρῃσιν ἔπεσθαι τιμὴν, *grant also thou, that to the daughter of Zeus honour be yielded*, 9, 513. 2) The perf. pass. is impers.; prop. *it is divided or distributed to*; then *it is fated, allotted by destiny*, τινί, to any one, with accus. and infin. 18, 329. The partic. πεπρωμένος, *fated, destined*, and with dat. of the thing, ὁμῇ αἰσῇ, *to the same fate*, 15, 209, 16, 411.

πόσε, adv. (πός), *whither?* 16, 422. Od. 6, 199.

Ποσειδάων, υνως, ὁ, voc. Ποσειδαων, Ep. for Ποσειδῶν (according to Herm.

from πόσις and εἶδεσθαι, *quod potabilius videtur*), Ποσειδῶν, son of Kronus (Saturn) and Rhea, brother of Zeus, of Hades, etc., husband of Amphitrite, 15, 187. He is ruler of the sea, esp. of the Mediterranean sea, which fell to him by lot, 14, 156, 15, 189. Although he reigns independently in his vast dominion, yet he recognizes the precedence of Zeus as the elder, 8, 210, 13, 355; and even unharnesses his steeds, 8, 440. He has his dwelling in the depths of the sea near Ægæ (see Αἰγαί), 13, 21. Od. 5, 381. Here stand his steeds; but he also comes to the assemblies of the gods in Olympus, Il. 8, 440, 15, 161. As sovereign of the sea he sends storms, Od. 5, 291; he gives also favorable winds and a prosperous voyage, Il. 9, 362. Od. 4, 500. He shakes the earth (ἐνοσίχθων, ἐνοσίγαιος), but he also holds it firm by his element (γαίηχος). As the creator of the horse, he is the inventor and overseer of horses-races, Il. 23, 307. 584; and as such he is the god of the house and country of the horseman Nestor, see Nitzsch ad Od. 3, 7. In the Iliad he appears as the enemy of the Trojans, Æneas excepted, Il. 21, 442, seq., since Laomedon refused him the promised reward, when he and Apollo built the walls of Troy (see Λαομέδων). In the Od. he persecutes Odysseus (Ulysses) because he had blinded his son Polyphémus, Od. 1, 20, 5, 286, seq. The symbol of his power is the trident; with this he excites and subdues the sea, Il. 12, 27. Od. 4, 506. He was worshipped at Onchestus, Helicæ (see Ἐλικώνιος). Black bulls were sacrificed to him, Od. 3, 6, Il. 20, 404; also boars and rams, Od. 11, 130. Of his numerous progeny Homer mentions Eurytus and Cteatus, Nausithoüs, Polyphémus, Peleus, and Neleus.

Ποσειδῆϊον, τό, *a temple of Poseidön*, Od. 6, 266.†

Ποσειδῆϊος, η, ον, Ion. for Ποσειδεῖος, *sacred to Poseidön*, ἄλσος, 2, 506.†

πόσις, ιος, ὁ, poet. dat. πόσει and πόσει, 5, 71; *a husband*, Il. and Od.

πόσις, ιος, ἡ (πίνω), *drink*, often connected with ἐδήναι, 1, 469: and βρώσις, 19, 210. Od. 1, 191.

ποσσημαρ, adv. Ep. for ποσσημαρ (ἡμαρ), *in how many days?* 24, 657.†

πόστος, η, ον (πόσος), *how much?* Od. 24, 238.†

ποταμόνδε, adv. *into the river*, 21, 13. Od. 10, 150.

ποταμός, ὁ, *a river, a stream*, spoken also of Oceanus, 14, 245. 2) *a river-god*, 5, 544, 20, 7, 73. To the river deities were sacrificed bulls and horses, 21, 131. (From πίνω, πώω, prop. potable water.)

ποτάομαι, Ep. form of πέτομαι, *to fly*, pres. ποτῶνται, 2, 462. h. Merc. 558; perf. πεποτήγεται, Ion. for πεπότηνται, 2, 29; sing. πεπότηται, Od. 11, 221.

πότε, adv. interrog. *when? at what time?* 19, 227. Od. 4, 642.

ποτέ, enclit. adv. *once, on a certain time*, often in connexion with other words, spoken both of past and future: ἤδη ποτέ, already; *ere now*, 1, 260; ἤ ποτε, 1, 240; [ὥς ποτέ], 4, 182.

ποτέομαι, Ion. for ποτάομαι, *to fly*, Od. 24, 7.†

πότερος, η, ον, *which of the two?* 5, 85.† ποτή, ἡ (πέτομαι), *the act of flying, flight*. Od. 5, 337.†

ποτής, ἦτος, ἡ (πότος), *the act of drinking, drink*, in connexion with ἐθνής, βρωτής, 11, 780. Od. 18, 406.

ποτητός, ἡ, ὄν (ποτάομαι), Ep. *flying, winged*: τὰ ποτητά, fowls, Od. 12, 62.†

ποτί, Ep. and Dor. for πρόσ, often alone and in composition.

ποτιβάλλω, Dor. for προσβάλλω.

ποτιδέγμενος, see προσδέχομαι.

ποτιδέρομαι. Ep. for προσδέρομαι.

ποτιδωρπιος, ον, Ep. for προσδωρπιος.

ποτικεκλίται, see προσκλίνω.

ποτινίσσομαι, Ep. for προσνίσσομαι.

ποτιπεπτηνία, see προσπίπτω.

ποτιπύσσομαι, for προσπύσσομαι.

ποτιτέρπω, Ep. for προστέρπω.

ποτιφωνήεις, εσσα, εν, Ep. for προσφώνηεις.

πότμος, ὁ, poet. (πίπτω), prop. that which falls to any one, *lot, destiny*, in H. always in a bad sense: *fate, misery, death*, ἀεκέα πότμον ἐφίεναι τινί, 4, 396. πότμον ἀναπλήσαι, 11, 263. πότμον ἐπισπεῖν, to overtake one's fate, i. e. to die, 6, 412; hence often in connexion with θάνατος, 2, 359; and θανεῖν καὶ πότμον ἐπισπεῖν, Od. 4, 196.

πότνια, ἡ, and πότνα, h. Cer. 118; only nom. voc. and accus. πότνια, h. Cer. 203; poet. a female title of honour, 1) Adj. *honoured, venerable*, spoken of goddesses and of mortal women, πότνια Ἥρη, 1, 551; μήτηρ, 6, 264. 2) As subst. *sovereign, mistress*, θηρῶν, 21, 470. (Nitzsch would prefer πότνα ad Od. 5, 215; cf. on the word, Buttm., Ausf. Gram. I. p. 161.)

[ποτινάκτος, a false reading for ποντονάκτος, Ep. 4, 6; *regali nomine clara*, Barnes.]

ποτόν, τό (πίνω), *the act of drinking, drink*, 1, 470. 11, 630. Od. 9, 354.

πού, adv. interrog. (πός), 1) *where?* 5, 171. Od. 1, 407. 2) *whither?* πού δέ σοι ἀπειλά οἰχονται; where are thy threats? what is become of thy threats? 11, 13, 219.

πού, enclitic, adv. 1) *any where, some where*, 16, 514. Od. 1, 297. 2) *any how, perhaps, perchance*, very often in connexion with other particles, οὕτω που, 11, 2, 116; ἤ που, μὲν που, νύ που, etc. πολυβότεια, ἡ, Ep. for πολυβότεια, which see.

Πουλυδάμας, Ep. for Πολυδάμας.

πολύπους, Ep. for πολύπους.

πολύς, πολυύ, Ep. for πολύς, πολύ, q v.

πούς, ποδός, ὁ, i. at. plur. ποσί, Ep. ποσσί and ποδεσσι, dual. ποδοῖν for ποδοῖν, 1) *a foot*, spoken of men and brutes, also of birds: the claws, the talons, Od. 15, 526. a) *a step, course, running, race*, 11, 9, 523 (cf. ἐλέγχω); ποσὶν ἐρίζειν, with feet, i. e. to contend in the race, 13, 328; ποσὶ νικᾶν, 20, 410. Od. 13, 261. b) Proverb. phrases: ἐς πόδας ἐκ κεφαλῆς, from the head to the feet, 11, 18, 353; πρόσθεν or προπάροιθε ποδῶν, before the feet, spoken of any thing lying near, 20, 324. 21, 601; παρὰ ποσί. Od. 8, 376; cf. 11, 15, 280. 2) Metaph. *a foot*; a) the lower part of a mountain, 2, 824. 20, 59. b) *the extremity of a sail, or the rope at the lower extremity of a sail*, with which the sails were set, cf. Köpke, Kriegsw. d. Gr. p. 171. Od. 5, 260. 10, 32.

Πράκτιος, ὁ, a river in Troas, which falls into the Hellespont between Abydos and Lampsaecus, now *Bargus*, 2, 835.

Πράμνειος οἶνος, ὁ, *Pramnian wine*, 11, 639. Od. 10, 235. According to Eustath. named from the mountain *Pramne* on the island Icaria (now *Nikaria*); according to other critics it grew near Smyrna or Ephesus, Plin. Hist. N. 14, 5, 6. It was used in the preparation of a strengthening drink, and probably the ancients understood by it, all strong and sour wines without reference to the origin. Some would therefore derive the word from παραμένειν (wine which keeps good), Ælian, V. h. 12, 31.

πράπτεσσι, ai, poet. 1) Prop. = φρένες, *the diaphragm*, 11, 579. 17, 349. 2) Metaph. *the understanding, thought, mind*; because the diaphragm was regarded as the seat of thought, μὴ ἰδυῖνσι πρᾶπτεσσιν, 1, 608. Od. 7, 92.

πρασία, ἡ, *a garden-bed*, only plur. Od. 7, 127. 24, 247.

*Πρασσαῖος, ὁ, Ep. Πρασαῖος (πράσον), *Garlic-green*, name of a frog, Batr. 225.

*πράσον, τό, *garlic*, a sea-plant similar to garlic, Batr. 56.

*Πρασσοφάγος, ὁ, Ep. for Πρασσοφ. (φαγεῖν), *Garlic-eater*, name of a frog, Batr. 235.

*πράσσω, Att. for πρήσσω, Batr. 186.†

*πρέμνον, τό (ἄκιν to πρυμνός), *a trunk, a block*, h. Merc. 238.

πρέπω (ἄκιν to πείρω) prop. to shine, to gleam out; *only to be prominent, to be distinguished*, διὰ πάντων, 12, 104; in tmesis, μετὰ πρέπει ἀγορεύουσιν, Od. 8, 172; τινί, in any thing, Od. 18, 2. h. Cer. 214.

*πρέσβεια, ἡ, poet. = πρέσβα, h. 3, 32.

πρέσβη, ἡ, Ep. fem. of πρέσβυς, *an aged woman, a venerable female, venerable*, an epith. of honour in 5, 721. 8, 383; in the Od. also of mortals, Od. 3, 452.

πρεσβήιον, τό (πρέσβυς), a present which the eldest received, *a gift of honour*, 8, 289.†

*πρεσβής, ἴδος, ἡ, poet. fem.=πρέσβα; τιμή, worthy honour, h. 29, 3.

*πρέσβης, ἡ, poet.=πρεσβεία, age, h. Merc. 431.

πρέσβιστος, ἡ, ον. see πρέσβυς.

πρεσβυγενής, ἑς (γένος), elder in years, first-born, 11, 249.†

πρέσβυς, ὁ, poet. for πρεσβύτες, not occurring in Hom., but the fem. Ep. πρέσβα, πρέσβειρα, πρεσβής; compar. πρεσβύτερος, ἡ, ον, 11, 787; superl. πρεσβύτατος, ἡ, ον and πρέσβιστος. h. 30, 2; old, venerable. πρεσβύτατος γενεῇ, eldest in birth, 6, 24. Od. 13, 142.

πρήθω, poet. form of πύμπρημι, which is not found in Hom.; aor. 1 ἐπρησα, Ep. πρήσα, 1) to burn, to inflame, τί, with gen. mater. (cf. Kühner, § 455. Rem.); θύετρα πυρός, with fire, 2, 415; cf. ἐνπρήθω. 2) to blow upon, to swell, spoken of wind, τί; μέσον ἱστίου, Od. 2, 427. b) to cast out, to breathe out, to blow out, αἷμα ἀνὰ στόμα, 11, 16, 350. (According to Buttm., Lex. in voc., akin to πρίω and πέρθω, it is uncertain whether its prop. signif. is to kindle, to inflame, or to spout out, to emit; according to Rost it is to rattle, to crack.)

πρακτήρ, ἦρος, ὁ (πρήσσω), Ion. for πρακτήρ, 1) a performer, a doer, an author, ἔργων, 9, 443. 2) Esplly a tradesman, Od. 8, 162.

πρηνής, ἑς, Ion. for πρηνής (akin to πρό), bent forwards, headlong, κατὰ (adv.) πρηνές βάλλειν τι, to cast any thing down, 2, 414; πρηνής ἦριπε, he fell forwards. 5, 58. ἔπεσε, ἐλίσθη, also πρηνής ἐν κονίῃσι, 2, 418.

πρήξις, ἰως, ἡ (πράσσω), 1) doing, an action, business, undertaking, κατὰ πρήξιν, on business, in opposition to μαψιδως, Od. 3, 72. esply traffic, h. Ap. 398. 2) the produce of it, gain, advantage, οὐτὶς πρήξις πέλεται γοοῖο, there is no advantage from lamentation (V. 'we effect nothing'), 11, 24, 524; or οὐτὶς πρ. ἐγίγνετο μυρομένοισιν, there was no help to them complaining, Od. 10, 202.

πρήσσω, Ion. for πράσσω, fut. πρήξω, aor. ἐπρήξα, prop. to do, to act; hence, 1) to effect, to accomplish, to attain, with accus. Od. 16, 88; ἔργον. Od. 19, 324; absol. 11, 18, 357; esply partec. πρήξας, Od. 3, 60; often with οὐτι, 11, 1, 562. 11, 552. Od. 2, 191. 2) Esply spoken of a way: to finish, to pass over, with accus. κλεψθον, 11, 14, 282. Od. 13, 83; ἀλα, to sail over the sea, Od. 9, 491; with gen. δόλοιο, 11, 24, 264. Od. 3, 476. 3) to collect, to gather, τινα τόκους, usury from any one, Batr. 186.

*πρήννω, Ion. for πράννω (πραῦς), to render mild, to calm, to appease, with accus. h. Merc. 417.

πρηνής, θ, Ion. for πραῖς, mild, gentle, h. 7, 10. cf. Gramm.

πρίασθαι, mid. defect. verb. of which only aor. 2 is in use, 3 sing. πρίατο, to buy, τί, any thing, κρεάτεσσιν, for treasures, *Od. 1, 430. 14, 115. 452.

Πριάμῃδης, ον, ὁ, son of Priam (the first & long by the arsis).

Πρίαμος, ὁ, son of Laomedon, king of Troy, husband of Hecuba (Hekabê). According to H. he had fifty sons, nineteen of them by Hecuba. Hector was the dearest of them all, 24, 493, seq. Of the time before the Trojan war, it is mentioned that he aided the Phrygians against the Amazons, 3, 184, seq. At the beginning of the siege of Troy he was already at an advanced age, and took no part in the contest, 24, 487. He appears only once on the battle field, to conclude the treaty concerning the duel of Paris and Menelaus, 3, 261. After Hector's death, he went, under the conduct of Hermês, into the tent of Achilles, and redeemed the corpse of his son, 24, 470, seq. According to later tradition he was slain by Neoptolemus, son of Achilles. (On the name Πρίαμος, cf. Apd. 2, 6, 4.)

πρίν, adv. and conjunct. 1) Adv. of time: in independent sentences, before, ere, first, sooner, and, generally, earlier, at an earlier time; mly opposed to νῦν, 2, 112. 344; πολὺ πρίν, long before, Od. 2, 167. 2) Orten with the article, το-πρίν or τὸ πρίν, ed. Spitzner, 11, 6, 125. 16, 373; but Od. τὸ πρίν, Od. 3, 265. 4, 32; formerly (olim). 3) As adv. it stands also with indicat. πρίν μιν καὶ γῆρας ἔπεισιν, first (i. e. sooner) shall old age come upon her, 11, 1, 29; cf. Thiersch, § 292. 2. 11, 18, 283; with optat. πρίν κεν ἀνιθῆις σὴν πατρίδα γαῖαν ἴκοιο, thou wouldst he wearied out and return to thy native land before [the tale was ended], Od. 3, 117. 11) Conjunct. in relative clauses of time: before, ere; in this signif. πρίν—πρίν, πρίν—πρίν γε, πάρος—πρίν γε, etc., often stand in Hom. 1) With indicat. in the H. poems alone only in h. Ap. 357; but πρίν γ' ὅτε, as long as, until, 11, 9, 588. 12, 437. Od. 4, 180. 13, 322. h. Ap. 47. 2) With the future only in conceived actions, when the main clause is always denied. a) With subjunct. after a primary tense in the main clause, 11, 24, 551. Od. 10, 175; with πρίν γε, 11, 18, 135. Od. 13, 336; with πρίν γ' ὅτ' ἄν, Od. 2, 374. b) With optat. after an historical tense in the main clause, 11, 21, 580; after πρίν γ' ὅτε, 9, 488. 3) Most frequently with infin. aor. when the action of the subordinate clause appears as a temporal consequence of the main clause: οὐδ' ὅγε πρίν—Κῆρας ἀφέξει, πρίν γ' ἀπὸ πατρὶ—δομέναι—κουρήν, 1, 98. 9, 387; and often. The infin. with accus. occurs when the dependent clause has a new subject, 6, 82. 22, 156. Od. 23, 138. Also πρίν γ' ἢ (cf. priusquam), 11, 5, 288. 22, 266. 4) In H. passages also occur where the infin. is exchanged with the optat. 17, 504, seq. 5) πρίν stands elliptically. Od. 15, 394; πρίν ὥρη, subaud. ᾗ, before it is time. (ι is short, but is used as long Ep.)

πριστός, ἡ. ὃν (πρίω), prop. *saup, cut*; ἐλέφας, polished ivory, *Od. 18, 196 19, 564.

πρό, I) Prep. with gen.; ground signif. *before*. 1) Spoken of place: *before, pro*; in oppo to μετά and ἐν, πρό ἄστρος, before t e city; πρό πυλάων, also with the notion of withdrawing: πρό ὁδοῦ ἐγένοντο, they were forward upon the way, further on, 4, 382. 2) Spoken of time: *before*, πρό γάμοιο, Od. 15, 524; and separated from the case: καί τε πρό ὁ τοῦ ἐνόησεν, i. e. ὁ ἕτερος πρό τοῦ ἐτέρου, one perceived it before the other, II. 10, 224. Thus Voss, correctly with the Schol. shorter and Heyne. (Köppen, 'the one thinks for the other.') 3) In causative relations: a) To indicate protection, primarily, still bordering on the notion of place: *for, in defence of* (pro). μάχεσθαι πρό τινος, to fight for any one, 4, 156. 8, 57. ἀεθλεύειν πρό ἀνακτος, 24, 734; δλέσθαι πρό πόλεως, pro patria mori, 22, 110. b) In assigning the cause: *for*; πρό φόβου, for fear, 17, 667. But since φόβος in Hom. is said always to signify flight, others explain it *before flight*. Cf. Lehrs de Aristarch. p. 89. Sometimes πρό is separated from its case by other words, 23, 115. II) Adv. 1) Of place: *before, forwards, in front*, 1, 195. 13, 799. 17, 355; in connexion with adv. πρό Ἰαλίδι, before Troy, 8, 561; *forth, forward*; πρό φώσδε, forth to the light, 16, 188. h. 9, 119. b) Spoken of time: *before, formerly*, 1, 70. Od. 1, 37; ἡῶθε πρό, before morning, Od. 5, 469. c) Often with other prep.: ἀποπρό, διαπρό, περιπρό, etc. III) In composition it has the significations of place: *before, forwards, onward, forth*; of time: *before, formerly*; and of preference: *sooner, rather*.

προαλῆς, ἐς (ἄλλομαι), leaping forward, i. e. *descending, prone, steep, χώρας*, 21, 262.†

προβαίνω (βαίνω), only perf. προβέβηκα, pluperf. προβεβήκει, also Ep. partec. pres. προβιβάς and προβιβάν. 1) Intrans. *to stride forward, to go forward, to step along*, ποσὶ, 13, 18; προβέβηκε ἄστρο, the stars have already gone far forward, i. e. are near to setting, 10, 252. 2) *to go before, τινός τινι*, any one in any thing, i. e. to excel, 6, 25. 16, 54.

προβάλλω (βάλλω), only aor. 2 without augm. πρόβαλον, iterat. προβάλεσκε. Od. 5, 331; aor. 2 mid. προβαλοῖμην, *to cast before*. τινί τι or τινα; Νότος βορέη προβάλεσκε φέρεσθαι, sc. αὐτόν. Notus cast him (Ulysses) to Boreas to drive him, Od. 5, 331; metaph. ἐρίδα, to begin a strife, II. 11, 529. Mid. *to cast before oneself, to sprinkle or strew*, with accus. οὐλοχότας, 1, 458. Od. 3, 447; θεμέλια, to lay the foundation, II. 23, 255. b) *to cast oneself beyond any one*, i. e. *to excel any one*, τινός νοήματι, 19, 218.

προβασίς, ιος. ἡ, Ep. prop. the act of stepping forwards; hence, *moveable pos-*

sessions, in distinction from κειμήλιον, espily herds, Od. 2, 75.†

πρόβατον, τό (προβαίνω), that which goes forward, mly in the plur., *cattle, herds of cattle*, *14, 124. 23, 500 (later, a *sheep*).

προβέβουλα, defect. perf. from an obso. verb. προβούλομαι (βούλομαι), Ep. *to choose rather, to prefer*, τινά τινος, one to another, 1, 113.†

προβιβάς, Ep. as partec. pres. *striding forward*, of προβαίνω, from a form προβίβημι, 13, 18. Od. 17, 27.

προβιβάν, ὧντος, Ep. partec. pres. of προβαίνω, from a form προβιβάω, 13, 807. 16, 609. Od. 15, 555.

προβλής, ἦτος, ὃ, ἡ (προβάλλω), prop. cast forth; mly *prominent, springing upwards*. σκόπελος, πέτρη, II. στῆλαι, projecting pillars upon the walls, *builtresses, props*, 12, 259; ἀκταί, Od. 5, 405. 13, 97.

προβλώσκω (βλώσκω), aor. πρόμολον, Ep. without augm. *to go or come forth, to go out*, 18, 382. 21, 37; θύραζε, Od. 19, 25. 21, 239. 385.

προβόω (βοάω), *to cry out before* others, i. e. *to cry aloud*, 12, 277.†

πρόβολος, ον (προβάλλω), *prominent, projecting*, subst. ὃ, a *projecting rock*, Od. 12, 251.†

προβούλομαι, see προβέβουλα.

προγενέστερος, η, ον, compar. earlier born: *older, more aged*, and superl. προγενέστατος, η, ον, from an obso. positive, *progenies, the eldest*, compar. with γενεῇ, 9, 161.†; superl. h. Cer. 110.

προγίγνομαι (γίγνομαι), only aor. 2 προγενόμην, without augm. prop. to happen before. 2) *to be before, to go before*, 18, 525.† ἐπὶ τι. h. 7, 7.

*προγιγνώσκω (γιγνώσκω), only infin. aor. 2 προγινῶναι, *to know before, to learn before*, τι, h. Cer. 258.

πρόγονος, ὃ (γίγνομαι), one born first, *the elder*; πρόγονοι, the older sheep, Od. 9, 221.†

προδαῖναι (ΔΑΩ), Ep. partec. aor. 2 pass. προδαείς, *to learn or know before*, Od. 3, 396.†; see ΔΑΩ.

προδοκῆ, ἡ (προδέχομαι), a place where one lies in wait, *an ambush; a lurking place*, ἐν προδοκῇσιν [in ambush placed, Cp.] 4, 107.†

πρόδομος, ὃ (δόμος), a *vestibule*, sometimes the place before the door of the house, sometimes the passage from the house to the court, a *front entry, a porch*, 24, 673. Od. 4, 302. 14, 5.

προεῖργω, Ep. for προεῖργω (εἰργω), *to avert before, to repel*, τινά, and infin. 1, 569.†

προήκα, see προῖημα.

προεῖδον (εἶδον), partec. προεῖδών, aor. mid. 3 plur. subj. προεῖδωνται, Od. 13, 155; aor. 2 of προοράω, *to look forwards, to see at a distance, to spy at a distance*, τί, spoken only of place, II. 17, 754. Od. 5, 393. Mid. = act.

[προεῖπον, in tmesis, Od. 1, 37; αἰ πρό may be adv.]

προέμεν, see προήμι.

προερέσσω (ἐρέσσω), aor. 1 προέρεσα, Ep. σσ, to row forwards, onwards, ἐς λιμένα, Od. 13, 279; trans. τὴν (νῆα) εἰς ὄρμον προερέσσαν ἐρετμοῖς, Il. 1, 435; a reading adopted by Spitzner for προρυσσαν, because προερέειν signifies 'to draw forward,' and hence cannot be spoken of oars. Also in Od. 9, 73; αὐτὰς —προερέσσαμεν ἡπειρόνδε.

προερίω, poet. (ἐρίω), aor. 1 προέρισα, Ep. σσ, to draw forwards, onwards; spoken always of ships, a) From the shore into the sea, ἀλαδε, 1, 308. b) From the open sea to propel by rowing to the land, ἡπειρόνδε, Od. 9, 73. Il. 1, 435; but cf. προερέσσω.

πρόες, see προήμι.

προέχω, contr. προῦχω (ἔχω), always in the contr. form, except imperf. 3 sing. πρόεχε, Od. 12, 11. 2) Intrans. to be before, to come before, spoken of persons: προῦχων, the prominent man, Il. 23, 325. 453; δῆμον, to be eminent among the people, h. Cer. 151; spoken of things: to project, to be prominent, Od. 12, 11. Mid. to have or hold before oneself, ταύρους, Od. 3, 8 (where others read, προῦθεντο).

προίκτης, es (ἀκῆ), pointed before, Od. 12, 205.†

*προθαλής, ἐς, poet. (θάλλω), growing well, h. Cer. 241.

προθέλυμος, ov, poet. (θέλυμνον), by the roots, utterly, entirely (Schol. πρόρριζος), προθελύμους ἔλκετο χαιτάς, he tore his hair out by the roots, 10, 15. προθέλυμνα χαμαὶ βάλε δένδρεα ['trees he cast on earth uprooting them,' Cp.], 9, 541; φράσσειν σάκος σάκεϊ, shield pressed on shield compactly, densely, in close array, 13, 130. They locked the shields so closely together that no space remained between. (Others take it in reference to τετραθέλυμνος, with close layers. The derivation from θέλυμνον = θεμέλιον, from the foundation, is most probable; the signif. close, one upon another (Schol. ἐπ' ἀλλήλοις), seems borrowed from the last passage; still Voss follows it, and Köppen ad Il. 13, 130.)

προθέουσι, 1, 291; see προτιθήμι.

προθέω (θέω), Ion. iterat. imperf. προθέεσκε, to run before, 10, 362. 22, 459. Od. 11, 515.

Προθόνηρος, opos, ὁ, son of Arelyceus, leader of the Boeotians, 2, 495.

Πρόθοος, ὁ, son of Tenthredon, leader of the Magnetæ, 2, 756.

προθορών, see προθρώσκω.

Προθών, ανος, ὁ, a Trojan, slain by Teucer, 14, 515.

προθρώσκω (θρώσκω), partcp. aor. προθορών, to leap before, to spring before, *14, 363. 17, 522.

προθυμία, ἡ (θυμός), readiness, good will, good courage, plur. 2, 588.† (Poet. with ἰ).

*προθύραιος, ov (θύρα), before the door, τὰ προθύραια = πρόθυρα, h. Merc. 384.

πρόθυρον, τό (θύρα), mly plur. the doorway to the court, 11. and Od. 2) the place before the door, a porch, Od. 20, 355. 21, 299. 22, 474.

προϊάλλω (ιάλλω), poet. only imperf. to send forth, to send away, τινὰ ἀπ' οὐρανόθεν, 8, 365; ἐπὶ νῆας, 11, 3; ἀγρόνδε, Od. 5, 369.

προϊάπτω (εἰπῶ), fut. προϊάψω, aor. προϊάψα (ῖ), prop. to thrust forth; then, to send away, to send, τινὰ Ἀἰδῖ, any one to Hades, 1, 3. 6, 487; Ἀἰδωνῇ, *5, 190.

προίειν, see προήμι.

προήμι (ῆμι), imperf. Ion. and Att. προίειν, aor. 1 προήκα or προήκα, 2 aor. 3 plur. προέσαν, imperat. πρόσ, προέτω, infin. προέμεν, Ep. for προείνα, prop. to send forwards; hence, 1) Spoken of persons: to send forth, to send away, to let go, τινὰ, 1, 326; with infin. following, καλήμεναι, in order to call, 10, 125. cf. v. 388. 563. b) Of things: νῆας, 7, 468; of missiles: to let fly, to cast, to hurl, διστοῦς, βέλος, ἔγχος, 8, 297. 17, 516; of a river: ὕδωρ ἐς Ἰλνείον, it sends out, i. e. pours its water into the Peneus, 2, 752. 2) to let go, to let fall, πηδάλιον ἐκ χειρῶν, Od. 5, 316; ἔπος, to let a word drop, Od. 14, 466. πῶδα προήκε φέρεσθαι, Od. 19, 468; φήμην, Od. 20, 105. 3) to send to, τινὰ or τί τινι, Il. 1, 127; ἀγγελίας, to send an embassy, Oil. 2, 92; and generally, to give, to bestow, like δίδοναι: κῦδος τινι, Il. 16, 241. ἐμοὶ πνοὴν Ζεφύρου προήκεν ἀῖναι, he let the breath of the Zephyr blow upon me, Od. 10, 25; ὄσρον, Od. 3, 183. [But πρό cannot signify to; it rather means forth, and these citations may better be referred to no. 2.]

προίκτης, ov, ὁ (προῖξ), a beggar, a mendicant, Od. 17, 449. ἀνὴρ προίκτης, *Od. 17, 347. 352.

προῖξ, contr. προῖξ, gen. προικός, a gift, a present. γένεσθαι προικός, to enjoy his present [to taste his mendicated mess, Cp.], Od. 17, 413; then προικός, as adv. gratuitously, i. e. without a (present in) return, χαρίζεσθαι, Od. 13, 15 (cf. Thiersch, § 198. 6). Another Schol. connects προικός as a subst. with χαρίζεσθαι; hence Voss and Passow: 'to bestow generous gifts' Cf. Od. 1, 140.

προίστημι (ἵστημι), aor. 1 partcp. προστήσας, trans. to place before, to put before; τινὰ μάχεσθαι, any one to fight, 4, 156.†

Προῖτος, ὁ, son of Abas, king of Tiryns, husband of Antia. Being expelled by his brother Acrisius, he fled to king Iobates in Lycia. He gave him his daughter Antia, and restored him to his kingdom, 6, 157, seq.

προκαθίζω (ἵζω), to sit down before, to settle, spoken of cranes, 2, 463.†

προκαλέω (καλέω), only mid. aor. 1, Ep. προκαλεσάμην, subj. προκαλέσεται with shortened vowel, 7, 39. 1) to call forth to oneself, to challenge, τινὰ, absol. Od. 8, 142; and χάρην, to battle,

II. 7, 218, 285; or *μαχέσασθαι*, 4, 432. 2) Metaph. *to solicit, to court, to woo*, h. Merc. 241.

προκαλίζομαι, Ep. form, only mid. pres. and imperf. *to challenge, to call forth to battle*, *τινά*, 5, 807; and with infin. 3, 19. Od. 8, 228; *χερσί*, to a pugilistic combat, Od. 18, 20.

**προκάς*, *ados*, ἡ = *πρόξ*, h. Ven. 71.

**προκατέχω* (*έχω*), only mid. *to hold down before oneself*, *τί*, h. Cer. 197.

πρόκειμαι, depon. mid. (*κέιμαι*), *to lie or be placed before, to be ready*, only *προκείμενα όνεϊατα* 9, 91. Od. 1, 149

πρόκλυτος, *ον*, poet. (*κλύω*), *heard before*. *πρόκλυτα έπαια*, words formerly heard, i. e. old tr. dit. ons, 20, 204.†

Πρόκρις, *ιδος*, ἡ, daughter of Erechtheus, king of Athens, wife of Cephalus (Kephalos), known for her want of fidelity to her husband. She is said to have been unintentionally slain by Cephalus, who took her for a wild animal, Od. 11, 321.

πρόκροστος, *η, ον* (*κρόσσα*), according to the Schol. *step-wise*. *πρόκροστας έρυσαν νῆας*, they drew the ships up in the form of steps, 14, 35;† i. e. in several rows one behind another as in a theatre, because the shore could not contain them all side by side. Schneider and Passow, on the other hand: *prominent like the battlements of a wall*, so placed, that their high sterns formed a kind of wall with projecting battlements, see Hdt. 7, 188.

προκυλίνδω (*κυλίνδω*), *to roll forward*; only mid. *to roll oneself forward, to roll on*, spoken of the sea, 14, 18.†

προλέγω (*λέγω*), *to select, to choose*, partcp. perf. pass. *προλελεγμένοι*, the most select, 13, 689.†

προλείπω (*λείπω*), aor. partcp. *προλιπών*, infin. *προλιπεῖν*, perf. *προλέλοιπεν*; prop. *to leave before, generally, to abandon, to leave behind, νεκρούς*, 17, 275; with accus. metaph. *μητίς σε προλέλοιπε*, prudence forsook thee, Od. 2, 279.

προμαχίζω, poet. (*πρόμαχος*), *to be a champion, to fight in the front ranks*; *Τρωσί*, amongst the Trojans; 3, 16. 2) *to fight as a champion with any one, τινί*, 20, 376.

προμάχομαι (*μάχομαι*), *to fight before, to fight in the front ranks, τινός*, before any one, *11, 217. 17, 358.

πρόμαχος, *ο* (*μάχη*), *a champion*, one who fights in the front ranks, often in the plur. 4, 505. Od. 18, 379.

Πρόμαχος, *ο*, son of Algenor, a leader of the Boeotians, 14, 476. 482.

προμηνύμι (*μηνύμι*), aor. pass. infin. *προμηνήναι*, *to mingle before*; pass. *to unite oneself with any one before, τινί*, 9, 452.†

προμνηστίνω, *αι, α*, only plur. *singly, one after another*, Od. 11, 233. 21, 230. (According to Eustath. and the Gramm. from *μίνω*, fut. *μενέσω* for *προμενετίνωι*.)

προμολών, see *προβλώσκω*.

πρόμος, *ο* (*πρό*), prop. *the front man*;

always *a champion, άνήρ*, 5, 333. Od. 11, 493; *τινί*, against any one, 11, 7, 75.

προνοέω (*νοέω*), aor. 1 Ep. *προνόησα*, 1) *to see before, to perceive before*, with accus. *δόλον*, 18, 526. 2) *to consider beforehand, to devise beforehand, άμεινόν τι*, Od. 5, 365.

Πρόνοος, *ο*, a Trojan, slain by Patroclus, 16, 399.

πρόξ, *Προκός*, ἡ, prob. *a deer*, Od. 17, 295.† (The Schol. explain it by *δορκας* and *ελαφος*.)

προπάροισθε, and before a vowel *προπάροισθαι*, poet. *πάροισθε*, 1) Adv. of place: *before, in front, κιών*, 15, 260; *λένας*, Od. 17, 277. 2) Spoken of time: *before, previously*, 11, 10, 476. 11, 734. 15, 356; in oppos. to *όπίσσω*, Od. 11, 483. 2) Prep. with gen. spoken of place: *before, πόλιος*, 11, 2, 811. 6, 307. 3) *along before, along, ήϊόνος*, 2, 92. Also it stands after the gen. 14, 297. 15, 66.

πρόπας, *άσα, άν*, poet. (*πάς*), *whole, ήμαρ*, 1, 601. Od. 9, 161. h. Merc. 206.

προπέμψω (*πέμψω*), aor. 1 *προπέμψα*, 1) *to stand before, τινά*, Od. 17, 54. 117; mly *to send forth, to send*; *εις Αΐδαο*, sc. *δόμον*, to send any one to the abode of Hades, 11, 8, 367.

προπέφανται, see *προφαίνω*.

προπίπτω (*πίπτω*), partcp. aor. *προπεσών*, *to fall forwards*, Batr. 255. 2) *to bend forwards, to lean forwards. προπεσόντες έρεσσον*, bending forward they rowed (*incumbentes*), *Od. 9, 490. 12, 194.

προποδίζω (*ποδίζω*), *to put forward the foot, to step forward*, *13, 158. 806.

**πρόπολος*, *ο, ή* (*πολώ*), *a servant, a handmaid*, h. Cer. 440.

προπρηγής, *ές*, poet. (*πρηγής*), *bending forwards, prone*, oppos. to *όπίσσω*, 3, 218. *τύπτειν τινά προπρηγεί*, sc. *φασγάνω*, to strike any one with the sweep of his sword; with his sword swung round, Od. 22, 98 (in distinction from thrusting with the point, Eustath. supplies *χειρί* = "par une main poussee en avant," i. e. by the point). *έκτανίην προπρηγέα τινά*, to stretch out prone, 11, 24, 18.

προτροκυλίνδομαι, poet. strengthened *κυλίνδω*. 1) *to roll oneself forward*; *τινός*, to roll hither and thither before any man's feet, to supplicate him, 22, 221; metaph. *to wander continually around*. Od. 17, 523.

προρέω (*ρέω*), poet. for *προρρέω*, *to flow forwards, to flow on, άλας*, 5, 598. 12, 19; *εις άλας*, Od. 10, 851. 2) *to cause to flow, έδωκ*, h. Ap. 380. cf. Herm. ad loc.

πρόρριζος, *ον* (*ρίζα*), *with the roots, from the foundation, radical*, *14, 415. 11, 157.

πρός, Dor. and Ep. *πρωτί* and *ποτί*, 1) Prep. with gen., dat., and accus.; it is derived from *πρό*, and has likewise the signif. *before*, but by construction with the three cases, in manifold relations; *πρωτί* and *ποτί* occur mly with the accus., rarely with the dat., and each form

only once with gen. 11, 831. 22, 198.

A) With gen. 1) Spoken of place: a) Prop. to indicate motion from an object: *ἵκετο—ἤε πρὸς ἡρίων ἢ ἐσπερίων ἀνθρώπων*, from eastern or western men, Od. 8, 29; mly *πρὸς* indicates only motion, hence to a point, *to, towards*. *πρὸς ἁλός*, to the sea, Il. 10, 428. 430. *πρὸς ἡγῶν*, 15, 670. *πρὸς Βορέας*, to the north, Od. 13, 110. 21, 347, cf. 3) With accus. b) In indicating near approach to an object: *close upon, near by, before* (coram). *ποτὶ πτόλιος πέτερ' αἶε*, he flew always close by the city, Il. 22, 198. *τοῦτ' οἱ πρὸς Τρώων κλέος ἔσται*, this shall redound to thy glory before the Trojans, 22, 514. cf. 16, 85. 2) In causative relations, as indicating any thing which proceeds from or is effected by a person or thing: *from, through, by means of, by virtue of*. a) Spoken of the author: *ἔχειν τιμὴν πρὸς Ζηνός*, Od. 11, 302. *ἀκούειν τι πρὸς τινος*, from any man, i. e. from his mouth, Il. 6, 525. *οἶτε θέμιστας πρὸς Διὸς εἰρύναται*, from Zeus (auctore Jove), i, 339; and with the pass. *διδάσκεσθαι πρὸς τινος*, to be taught by any one, Il. 831. cf. 6, 57. b) Spoken of the possessor: *πρὸς Διὸς εἰσι ξένοι*, strangers belong to Zeus, Od. 6, 207. 14, 57. c) In oaths and asseverations: *πρὸς θεῶν*, by the gods (for the sake of the gods), i, 339. 19, 188. Od. 11, 67. 13, 324. B) With dat. spoken only of place in indicating continuance with an object: *before, by, near, beside, upon, at*. *πρὸς ἀλλήλοισι ἔχονται*, by one another, Od. 5, 329. Often with the implied notion of motion: *λαΐζεσθαι ποτὶ γαίῃ*, *βάλλεσθαι ποτὶ γαίῃ*, Il. 20, 420. 22, 64. 2) In indicating approach: *to, towards*, Od. 10, 68. c) With accus. 1) Spoken of place: a) In indicating motion or direction to an object: *to, towards, against*. *ἵεναι πρὸς Ὀλύμπου*, *φέρειν τι ποτὶ ἄστει*; also *εἰπεῖν, μυθεῖσθαι πρὸς τινα*, to speak to any one; spoken also of the situation of places: *πρὸς Ἡῷ τ' Ἠελίον τε*, Il. 12, 239. Od. 9, 26. cf. Il. 8, 364. b) In a hostile signif.: *μάχεσθαι πρὸς Τρώας*, to fight against the Trojans, 17, 471; metaph. *πρὸς δαίμονα*, against the deity, i. e. against the will of the deity, 17, 98. 104. 2) Spoken of time: *towards, ποτὶ ἔσπερα*, Od. 17, 191. 3) In causative relations: only of exchange: *ἀμείβειν τι πρὸς τινα*, to exchange any thing with any one, Il. 6, 235. II) Adv. without cases: mly *πρὸς ἑ, besides, moreover, in addition*, 1, 245. 5, 307. III) In composition, *πρὸς* has the signif. already given: *to, towards, etc.*

προσάγω (ἀγω), aor. 2 *προσάγαγον*, to lead to, to bring to, to procure for, τί τινα, Od. 17, 446†; *δωρά τινα*, to present gifts to any one, h. Ap. 272.

**προσάτσω* (ἀτσω), partecp. aor. *πησάτῃς*, to rush upon, to leap or spring to, *Od. 22, 337. 342. 365.

προσαλείφω (ἀλείφω), to rub on, to anoint; *φάρμακόν τινα*, to anoint one with a drug, Od. 10, 392.†

προσαμύνω (ἀμύνω), infin. aor. *προσαμύναι*, 1) to repel, to avert, τινά, 5, 139. 2) With dat. τινί, to come to protect, to aid, *2, 238. 16, 509.

**προσαναγκάζω* (ἀναγκάζω), aor. *προσ-ηνάγκασε*, poet. σσ, to constrain still further, to compel, with infin. h. Cer. 413.

προσάπτω, Dor. and Ep. *προτιάπτω* (ἄπτω), to attach; metaph. to dispense, to grant, κῦδος τινα, 24, 110.†

προσαρρίσκω (ἄρρω), only partecp. perf. *προσαρρήσας*, litrans to fit to, to suit; *ἐπίσσωτρα προσαρρήστα*, close fitting tires, 5, 725.†

προσαρρήστα, see *προσαρρίσκω*.

προσανδάω (ἀνδάω), poet. 3 sing. imperf. *προσπύδα*, 3 dual *προσανδύτην*, to speak to, to address, often absol. and with accus. τινά, ἐπέεσσιν, 11, 136. Od. 15, 440; and *μελιχίουςιν*, sc. ἐπέεσσιν, to address with friendly words, Il. 4, 256; *κερτομίοισι*, 1, 539. b) Most frequently with double accus. τινά ἔπεα, to speak words to any one.

προσβαίνω (βαίνω), partecp. aor. 2 *προσβάς*, aor. mid. Ep. *προσβεήσατο*, 1) to go to, to step to; *λαβὲ προσβάς*, treading upon any thing with the heel, 5, 620. 2) With accus. Ὀλύμπου, to mount Olympus, 2, 48; *κλίμακα*, Od. 21, 5; *πρὸς δειράδα*, h. Ap. 281.

προσβίλλω (βάλλω), Ep. and Dor. *προτιβάλλω*, aor. 2 *προσέβαλον*, mid. *προτιβάλλεαι*, Ep. for *προσβάλλη*, 1) Prop. to cast to; generally, to cast, τὶ γαίῃ, only in tmesis, 1, 245. b) With accus. to cast upon any thing, to hit or touch any one, or any thing, thus Ἥλιος *προσέβαλεν ἀρούρας*, Helios touched the fields, i. e. illuminated them, 7, 421. Od. 19, 433. Mid. to cast oneself upon any one, to attack any one, τινά ἔρεϊ, ἔργω, any one with words, in act, Il. 5, 879.

προσδέρκομαι, Dor. and Ep. *ποτιδέρκομαι*, poet. (δέρκομαι), to look upon, to behold, τινά, Od. 20, 385; *ποτιδ.*, Il. 16, 10. Od. 17, 518.

προσδέχομαι, depon. mid. Dor. and Ep. *ποτιδέχ.* (δέχομαι), only partecp. aor. sync. *ποτιδέγμενος*, prop. to receive, to take up; only metaph. to expect, to await, τινά or τί, 10, 123. 19, 234. Od. 2, 403; absol. to wait, to stay, with ὁππότε ἂν or εἰ, Il. 7, 415. Od. 23, 91.

προσδότης, on, Ep. *ποτιδότης* (δότης), pertaining to eating, or serving for eating; for supper, *Od. 9, 234. 249.

προσεῖλέω, Ep. *προτειλέω* (εἰλέω), infin. *προτειλεῖν*, to press on, to drive, τινά ποτὶ νῆας, 10, 347.†

πρόσειμι (εἰμι), only partecp. pres. *προσιών*, to go to, to come to, to rush upon, 5, 515. 7, 308. Od. 16, 5.

προσεῖπον (εἶπον), aor. of *πρόσφημι*, always Ep. *προσείπον*, optat. Dor. and Ep. *προτειποί*, 22, 329; prop. to speak

to; hence, *to address*, τινά ἐπέεσσιν, 1, 224; also with double accus. μῦθόν τινα, 7, 46, 8, 280. Od. 6, 21.

προσερεύομαι. mid. (ἐρεύομαι), prop. to vomit or belch forth with a noise; metaph. spoken of the waves of the sea: *to dash roaring upon, to beat upon*, with accus. πέτρην, a rock, 15, 621.† (Others read ἀκτὴν for αὐτήν).

πρόσθε, 1) Adv. 1) Of place: *before, forwards*, in oppos. to ὀπίθεν, 6, 181; ὄπλαι αἱ πρόσθεν, the fore hoofs, h. Merc. 77; ἔχειν, to hold before, 4, 113; ἵππους πρόσθε βάλλειν, to drive the horses forwards, 23, 572; but *to drive away*, praevertēre, 23, 639. 2) Spoken of time: *before, formerly*, 5, 851. οἱ πρόσθεν, men of former times, 9, 524; also τὸ πρόσθεν, 12, 40. II) Prep. with gen. 1) Spoken of place: *before*, πρόσθεν ἔθεν, 5, 56. 107 πρόσθε ποδῶν, before the feet, Od. 22, 4; then, with the implied notion of projection: ἵστασθαι πρόσθε τινός, to place oneself before any one, Il. 4, 54. τάνων πρόσθε, before these for defence, 16, 833 cf. 21, 587. Sometimes the dative appears to be connected with it, which would better be referred to the verb, 5, 300. 315. Od. 5, 452. 2) Of time: *before*, Il. 2, 359.

πρόσκειμαι (κείμεαι), to lie or to be upon, spoken of a tripod, ὄναρα πρόσκειτο, there were handles (ears) upon it, 18, 379.†

προσκηδής, ἐς (κῆδος), careful, interested (V. 'intimate'), Od. 21, 35;† according to others, related.

προσκλίνω, Ep. ποτικλίνω (κλίνω), perf. pass. ποτικέκλειμαι, to lean upon, to lay upon, τί τινα: βέλος κορώνη, Od. 21, 138. θρόνος ποτικέκλιται ἀνύγῃ, others (αὐτῇ), a seat stood in the light, *Od. 6, 308.

προσλέγομαι, mid. (λέγω), aor. sync. προσέλεκτο, to lay oneself beside, or near, Od. 12, 34.†

προσμιμῆσθαι, depon. mid. Dor. and Ep. προμιμῆθ (μιμῆσθαι), infin. aor. 1 προμιμῆσθαι, to speak to, to address, τινί, Od. 11, 143.†

προσνίσσομαι, Dor. ποτινίσσ., poet. (νίσσομαι), to go to or come to, with εἰς τ. 9, 381;† in the Dor. form.

προσσοσσομαι, see προτισσομαι.

προσπελάζω, poet. syncop. προσπλάζω (πελάζω), Od. 11, 583 1) Trans. ἐν bring near, to cause to approach; νῆα ἄκρη, to urge the ship to the promontory, Od. 9, 285. 2) Intrans. to approach, to come near, spoken of the waves of the sea: to come rolling on, Il. 12, 285. Od. 11, 583; in the syncop. form.

προσπίνναμι, mid. (πίνναμι), only imperf. to approach, to draw near, τινί, to any thing, Od. 13, 95.†

προσπίπτω (πίπτω), partec. perf. Ep. προσπιπτηώς, to fall upon; metaph. to harpen upon or to; in the perf. to lie upon or near. ἀκτὰ λιμένος ποτιπεπτηνῶν, the shores lying near, towards the

harbour (V. 'falling into, or forming a bay'), Od. 13, 98.†

προσπλάζω, Ep. for προσπελάζω, q. v. προσπύττωμαι, mid. Dor. and Ep. ποτιπύττω. Od. 2, 77; (πύττω), fut. προσπύττωμαι, aor. subj. προσπύττωμαι, Od. 8, 478; prop. to lie closely in folds. Mly metaph. a) to embrace, to en-compass, to enfold, τινά, Od. 11, 451; to address, to petition with words: μύθω, Od. 2, 77; to show oneself friendly, ἐπει, ἐργω, h. Cer. 109; b) generally, to address in a friendly manner, to greet, Od. 3, 22, 4, 647. 17, 509.

πρόσσοθεν, adv. poet. for πρόσωθεν, forwards, 23, 533.†

πρόσσω, Ep. for πρόσω.

προστειχω, poet. (στείχω), aor. 2 προσέστιχε, to stride to, to go to, *Ολύμπων, Od. 20, 73.

προστέρω, Dor. and Ep. ποτιτέρω (τέρω), to delight at, to animate, to entertain, τινά, 15, 401;† Dor. form.

προστίθημι (τίθημι), aor. 1 προσέθηκα, to place at or upon, λίθον, Od. 9, 305.† 2) to attach to, τί τινα, h. Merc. 129.

*προστρέπω (τρέπω), aor. mid. προσετραπόμην, to turn to. Mid. to turn oneself to, τινά, any one, Ep. 15.

προσφάσθαι, see πρόσφημι

πρόσφατος, on (ΦΑΩ. ΦΕΝΩ), just before, newly slaughtered or slain, 24, 757.†

πρόσφημι (φήμι), mly impe.f. προσέφη, as aor. προσείπον, is used; infin. mid. προσφάσθαι, Od. 23, 106; to address, τινά, Il. 1, 84; absol. to speak, 10, 369 [also 21, 212; although in both passages an αὐτόν is implied, and hence they are not prop. absol.]

προσφύω, ἐς (φύω), prop. to grow to; generally, clinging or attached to, ἐκ τινος, Od. 19, 53.†

προσφύω (φύω), only aor. 2 partec. προσφύς, ὅσα. ὅ: 1) Trans. to let grow, to cause to grow; metaph. to cling to, to hold fast to, with dat. τῷ προσφύς ἐχόμεν, I held fast clinging to it. Od. 12, 433; absol. προσφύσα, I. 24, 213.

προσφωνέω (φωνέω), prop. to sound to, to call to; generally, to address, τινά, 2, 22; and often absol.; with dat. instrum. τοῖσιν, sc. ἔπεσιν, with these words, Od. 22, 69.

προσφωνήεις, εἶσα, εν. Dur. and Ep. ποτιφων. poet. (προσφωνέω), capable of addressing (V. 'if thou understandest language'), Od. 9, 456.†

πρόσω, poet πρόσσω, adv. (πρό), 1) Spoken of place, forth, forwards, 11, 572. 12, 274. 16, 265. 2) Of time; forwards, in future, only in connexion with ὀπίσσω, 1, 343. 3, 109. 18, 250. (In the two forms, 17, 598. Od. 9, 542.)

προσώπατα, τά, old Ep. plur. of πρόσωπον

πρόσωπον, τό (ὤψ), Ep. plur. προσώπατα. Od. 18, 192 (elsewhere πρόσωπα); dat. προσώπασσι Il. 7, 212; face, countenance, aspect, for the most part plur. (see Thiersch, § 185, 22.)

προτέμνω (τέμνω), aor. 2 προταμών, optat. aor. mid. προταμοίμην, 1) to cut off before, to carve (for), ὅ, 489. 2) to cut off in front, at the end, with accus. κορυμνῶν, ἐκ ρίζης, to cut off the trunk at the root, Od. 23, 196. Mid. to cut off for oneself; metaph. ἀλκα διηνεκεία, to cut a straight furrow, Od. 18, 375.

πρότερος, ἡ, ον (πρό), compar. without posit. the former, the earlier, prior, 1) Spoken of time: former, earlier, elder, γενεῇ, 15, 166. πρότεροι ἄνθρωποι, men of former times, ancestors, forefathers, 5, 637; also πρότεροι alone: πρ. παῖδες, children of a former marriage, Od. 15, 22. τῇ προτέρῃ sc. ἡμέρᾳ, on the former day, Od. 16, 50; with gen. ἐμέο πρότερος, earlier than I, Il. 10, 124. 2) Of place: before, fore-, that is before, 16, 569. πόδες πρότεροι, the fore-feet, Od. 19, 228.

προτέρω, adv. (πρότερος), further, further forwards. πρ. ἔπω, step nearer, Od. 5, 91; ἀγειν. Il. 3, 400. Od. 5, 91; metaph. forward, more violent. ἐπὶς πρότερω γένετο, the contest went forward, waxed more violent, 23, 490.

*προτέρωσε, adv. (πρότερος), forwards, h. 32, 10.

προτεύχω (τεύχω), perf. pass. προτέτυγμαι, to make or to prepare before. τὰ μὲν προτετύχθαι εἰδόμεν, these things we will allow to have happened, i. e. what is past we will let alone, 16, 60. 18, 112. 19, 65.

πρότι, Dor. for πρόσ.

προτιάπτω, see προσάπτω.

Προτιάων, ονος, ὁ, a Trojan, father of Asynōus, 15, 455.

προτιβάλλει, see προσβάλλω.

προτιελεῖν, see προστελεῖν.

προτιεῖποι, see προσεῖπον.

προτιθῆμι (τίθῃμι), 3 plur. pres. προθέουσι for προτιθέσι, 1, 291; as if from the theme ΘΕΩ, cf. Thiersch, § 224. Kühner I. § 202. 2. aor. 1 προθήκα, 1) to place before, to put before, to lay before, τὶ κύνει, to devour, 24, 409. 2) to put out, to expose publicly for sale, for use; hence metaph. to allow, to permit, τινί, with infin. 1, 291. Mid. to place before oneself, τραπέζας, Od. 1, 112.

προτιμυθῆσθαι, see προσμυθόμαι.

προτιώσσομαι, Dor. for προσόσσομαι (δσσομαι), 1) to look upon, to behold, τινά, Od. 7, 31. 23, 365. ἢ σ' εἰ γινώσκων προτιώσσομαι οὐδ' ἄρ' ἐμελλον πείσειν, indeed knowing thee well, I behold thee, i. e. indeed, I see thee now as I have ever known thee (and I was not about to persuade thee), Il. 22, 356. Thus Passow and Bothe. Krause takes it as a pres. perf.: 'I anticipated it and anticipate it still.' 2) to foresee, to anticipate, ὄλεθρον, θάνατον, Od. 5, 389. 14, 219.

πρότμησις, ιος, ἡ (τέμνω), 1) the part cut off. 2) Metaph. spoken of the human figure: the region about the loins and navel, the waist, 11, 424.†

πρότονος, ὁ (ταῖνω), in the plur.: a

rope, primar. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it, 1, 434. Od. 12, 409. h. Ap. 504.

προτρέπω (τρέπω), only mid. aor. 2 Ep. προτραπόμην, 1) to turn forwards. 2) Mid. to turn oneself forward, to betake oneself, to turn in flight, ἐπὶ νηῶν, 5, 700; spoken of Helios: ἐπὶ γαίαν, to turn to the earth, Od. 11, 18. 2) Metaph. to turn oneself to, to yield to; ἀχει, to grief, Il. 6, 336.

προτροπάδην, adv. (προτρέπω), prop. turned forwards; φοβέοντο, they fled ever forward, i. e. on and on, without stopping, 16, 304.†

προτύπτω (τύπτω), aor. προτύψα, prop. trans. to strike forwards; in Hom. only intrans. to press forwards, to push forward, 13, 136. 15, 306. 17, 262. ἀνὰ ῥινὰς οἱ δριμύ μένος προτύψε, fierce wrath pressed into his nose, Od. 24, 319.

προύθηκα, see προτιθήμι.

προύπημψε, see προπέμψω.

προύφαινε, see προφαίνω.

προύχω, for προέχω.

προφαίνω (φαίνω), imperf. προύφαινον, perf. pass. 3 plur. προπέφανται, aor. 2 pass. part. προφανεῖς, 1) Act. trans. to exhibit, to cause to appear, with accus. τέρας, Od. 12, 394. ὁ Intrans. like mid. to appear, to shine forth, spoken of the moon, Od. 9, 145. II) Mid. with aor. pass. to shine forth, to show oneself, to become visible, Od. 13, 169. οὐδὲ προύφαινετο ἰδέσθαι, nothing appeared so that one could behold it, or to the sight, Od. 9, 143. προπέφανται ἅπαντα, every thing is visible at a distance, is exposed to view (Cp.), Il. 14, 332. ὁ Espl. of persons: to appear, to step forth, Od. 24, 160; ἀνὰ γεφύρας πολέμοιο, Il. 8, 378; ὁ πόλεμον for ἐν πολέμῳ, Il. 7, 487; ἐς πεδίον, 24, 332.

πρόφασις, ιος, ἡ (πρόφαμι), a pretext, a pretence, appearance; absol. πρόφασιν, in appearance, in pretence, *19, 262. 302.

προφερίς, ἑς (προφέρω), compar. προφερέστερος, ἡ, ον; superl. προφερέστατος, ἡ, ον, Od.; prop. borne before, placed before; then generally, eminent, distinguished, excellent, with dat. of the thing, ἀμαρτί, βίῃ, Od. 8, 128. 221. 21, 134; with infin., Il. 10, 352.

προφέρω (φέρω), only pres. and imperf. to bring forward; hence 1) to bear onward, to carry forward, to bear away, spoken of a storm, τινὰ εἰς ὄρος, 6, 346. Od. 20, 64. 2) to bear to, to convey to, τινί τι, Il. 9, 323. 17, 121; metaph. in a bad sense (nearly = our to bring up against any body; or cast in his teeth), οὐκ εἶδεν, to cast reproaches upon any one, δῶρά τινι, 3, 64; to reproach with. 3) to bring forward, i. e. to bring to light, to present, to show, μένος, 10, 479; ἐρίδα, to exhibit emulation, Od. 6, 92. II) Mid. with reference to the subject: ἐρίδα

ρνι, to present a contest to any one, i. e. to challenge him to it, Il. 3, 7; δέθλων, Od. 8, 210.

προφεύγω (φεύγω), aor. 2 optat. 2 sing. προφύγοισθα, partic. προφύγων, 1) to fly forward or forth, Il. 340. 2) Trans. to escape, with accus. χείρας, μένος, 7, 309. 14, 81; θάνατον, Od. 22, 318.

πρόφρασσα, ἡ (φράζω), an Ep. fem. of πρόφρων, willing, kind, compliant, well-disposed, or provident, considerate, decided, cf. Thiersch, § 201. Rem., Il. 10, 290. Od. 5, 161. 10, 386.

προφρονέως, Ep. προφρόνως, adv. from πρόφρων, readily, willingly, μάχεσθαι, 5, 810; with confidence, 7, 160; h. Merc. 558.

πρόφρων, ονος, ὁ, ἡ (φρονέω), 1) having a well-inclined disposition, kind, compliant, willing, θυμός, 8, 40. 9, 480. 2) having a decided mind, intentional, serious, earnest, 1, 77. 8, 23. 14, 317. Od. 2, 230; ironically: πρόφρων κεν δὴ ἔπειτα Δία Λιτοίμην, then could I pray to Zeus, with my whole heart [with great boldness, Cp.], i. e. I could not, Od. 14, 406.

*προφυλάσσω (φυλάσσω), Ep. imperat. προφύλαχθε for προφύλασσετε, to watch or guard a place, νηόν, h. Ap. 538.

προχέω (χέω), to pour out, to pour forth, spoken of a river, 21, 219. h. Ap. 2, 41. Pass. to pour forth, to stream forth, spoken of masses of men, *2, 465. 15, 360. 21, 5.

πρόχυν, adv. (γόνυ), upon the knees, upon the knee; καθέζεσθαι, to sit upon one's knees, i. e. to sink upon one's knees, 9, 570. b) Metaph. spoken of vanquished enemies: πρόχυν ἀπολέσθαι κακῶς, to perish miserably, sinking on their knees, "to be brought low and perish" (Lidd. and Scott), 21, 460; δλέσθαι, Od. 14, 69.

προχὴ, ἡ (προχέω), an outlet, the mouth of a river, 17, 263; of a fountain, h. Ap. 383. 2) In the plur. a place which is washed by flowing water, a wave-washed shore, Od. 5, 453. 11, 242. 20, 65.

πρόχοος, ἡ (προχέω), a vessel for pouring out water, a pitcher, an ewer, 24, 304. Od. 1, 136; a wine-can, Od. 18, 397.

πρυλέες, ων, οἱ, Ep. dat. πρυλέεσσι and πρυλέσσι, Ep. heavy-armed foot-soldiers, in oppos. to cavalry, *11, 49. 5, 744. [According to Herm., Opusc. IV. p. 288, seq., "praesules sive praesultores, qui ante caeteros progressi saltationem cum armis praeeunt." Ameis.]

Πρυμνεύς, ἑως, ὁ (the pilot), a Phæacian, Od. 8, 112.

πρύμνη, ἡ, Ion. and Ep. for πρύμνα, prop. fem. of the adj. πρύμνος, sc. νηῦς, the stern, the poop of a ship. It was rounder and higher than the prow, and the seat of the pilot; often in full, πρύμνη νηῦς, 7, 383. Od. 2, 417.

πρύμνηθεν, adv. poet. from the stern; λαμβάνειν, to lay hold of the stern, 16, 716.†

πρυμνήσιος, ἡ, ον (πρύμνη), belonging to the stern or poop; mly τὰ πρυμνήσια (retinacula), a hawser, the rope with which a ship was made fast when she lay at the shore; also πείσματα [the two words are, however, distinguished Od. 9, 136, 137. cf. πείσμα], the stern-cables. Upon departure they were loosed; hence πρ. λύειν, Od. 2, 418. The oppos. is καταδῆσαι, ἀνάψαι, Il. 1, 436. Od. 9, 137.

πρυμνός, ἡ, ὄν, superl. πρυμνότατος, ἡ, ον, Od. the extreme, the last, the hindmost, the lowest; βραχίων, the end of the arm (at the shoulder), Il. 13, 532; σκέλος, the lower leg, 16, 314; γλῶσσα, the root of the tongue, 5, 292. πρ. κέρας, 13, 705; spoken of a stone: πρυμνός παχὺς, thick beneath, 12, 446; hence ὕλην πρυμνὴν ἐκτάμνειν, to cut up the wood by the root, 12, 149. Neut. as subst. πρυμνὸν θέναρ, the end of the hand, 5, 339.

πρυμνώρεια, ἡ (ὄρος), the lowest part, the foot of a mountain, 14, 307.†

*πρυτανεύω (πρύτανις), fut. σω, to rule, to govern, with dat. h. Ap. 63.

Πρύτανις, ιος, ὁ (a ruler, akin to πρῶτος), a Lycian, slain by Odysseus (Ulysses), 5, 678.

πρώην, adv. in H. lately, very recently, formerly, spoken of time past, *5, 832. 24, 500; (contr. for πρῶτην, 'subaud. ὥραν.)

πρωθήτης, ον, ὁ, Ep. for πρῶθητος, 8, 518. Od. 8, 263. h. Ap. 450.

πρῶθητος, ον, Ep. also πρωθήτης, Od. 1, 431.† (πρώτος, ἡβη), just entering the age of puberty, manly, marriageable, ἀνὴρ, h. 7, 2.

πρῶτ, adv. (πρό), early, in the morning, on the next morning, *8, 530. 18, 277. 303.

πρῶτιστα, adv. (πρώτιστα), early; generally, formerly. χθρά τε καὶ πρῶτιστα, yesterday and day before, 2, 303.†

πρώτος, ἡ, ον (πρῶτ), early, early in the day. The neut. πρῶτον as adv. early this morning, or, more correctly, early yesterday, 15, 470.† cf. Spitzner ad loc.

πρῶν, πρῶνος, ὁ, Ep. expanded πρῶονος (πρό), prop. any thing projecting, hence a summit, an elevation, espily a point of land projecting into the sea, a cape, a promontory, 8, 557. 12, 282; always in the full form, except nom. sing. πρῶν, *17, 747.

Πρωρεὺς, ἑως, ὁ (πρωράτης, the pilot's mate), a Phæacian, Od. 8, 113.

πρώρη, ἡ, Ep. and Ion. for πρῶρα (πρό), the prow of a ship; it runs to a point that the ship may more easily cut the waves. Hom. νηὺς πρῶρη, Od. 12, 230.† (Prop. adj. from the obsol. πρῶρος.)

πρῶτα, adv. see πρῶτος.

Πρωτεσίλαος, ὁ, son of Iphiclus of Phylacé in Thessaly, leader of the Thes-salians of Phylace. He was properly denominated Ioläus, and received this name because he leaped upon land first amongst the Greeks (πρῶτος τοῦ λαοῦ).

He was, according to the Cyp. Carp., soon after slain by Hector. After his death, he was worshipt as a hero in the Chersonesus, 2, 698, seq. 13, 681.

Πρωτεύς, εὖς, ὁ, a fabulous sea-god; according to Od. 4, 385. He was father of Εἰδοθέη (Idothea), servant of Poseidon, and attended his sea-calves in the Egyptian sea. He had the gift of prophecy, and of changing himself into every possible form, Od. 4, 456, seq. Upon the advice of Idothea, Menelaus bound him, and forced him to inform him how he could return home. The later tradition made him king of Egypt, Hdt. 2, 112, seq.; or represented him as coming from Thrace to Egypt, Ap. 2, 5, 9.

πρώτιστος, ἡ, ον, poet. superl. from πρῶτος, the first of all; also of two endings, κατὰ πρώτιστον ὀπαπὴν, upon the very first look, h. Cer. 157. The neut. sing. and plur. πρώτιστον and πρώτιστα, as adv. first of all, 1, 105. Od. 8, 57. τὰ πρώτιστα, h. Ap. 407.

πρωτόγονος, ον (γόνος), first-born, *4, 102. 23, 864.

πρωτοπαγής, ἐς (πήγνυμι), now first constructed, just or newly made, new, ἀρμα, *II. 5, 194. 24, 267.

πρωτόπλοος, ον (πλόος), sailing for the first time, newly made, νῆς, Od. 8, 35.†

πρῶτος, ἡ, ον (πρό), superl. contr. from πρῶτος, the first, the foremost, often with ὕστατος, 2, 281. 11, 299; then the most distinguished, the noblest, hence α) οἱ πρῶτοι = πρόμαχοι, the first, the front warriors, 5, 536. 12, 306. 321; also pleonast. πρῶτοι πρόμαχοι, Od. 18, 279. δ) τὰ πρῶτα, sc. ἀθλα, the first prizes, II. 23, 275. The neut. sing. and plur. as adv. πρῶτον, πρῶτα, in like manner with the article, τοιπρῶτον, ταπρῶτα, II. (also separate, τὸ πρῶτον, τὰ πρῶτα, ed. Spitz. and in Od.) 1) first, at first, for the first time, II. 9, 32; often πρῶτον καὶ ὕστατον. 2) too early. ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἐμελλε Μοῖρα, truly fate was destined to approach thee too early, Od. 24, 28. 3) After an adv. of time: once. ἐπεὶ and ἐπειδὴ πρῶτον or πρῶτα, quum primum, when once, as soon as, 6, 489. Od. 3, 183. ἐξ οὗ δὴ πρῶτα, II. 1, 6. Also aft. a relat. cf. II. 1, 319.

πρωτοτόκος, ον (τίκτω), bearing for the first time, μήτηρ, 17, 5.†

Πρωτώ, οὖς, ἡ, daughter of Nereus and Doris, 18, 43.

πρώνος, ονι, etc. see πρῶν.

πταίρω, aor. 2 ἔπαρον, to sneeze, as a sign of good omen, Od. 17, 541.†

πτάμενος, πτάτο, see πέτομαι.

πτελέη, ἡ, an elm, ulmus campestris, *II. 6, 419. 21, 242.

Πτελεός, ἡ [rather ὁ or τό, see λεχεοτής] (πτελέη, an elm), 1) a place in Elis, a colony from the Thessalian Pteleos; in Strabo's time ruinous, 2, 594. τὸ Πτελεόν, Strabo. 2) an Achæan town in Thessaly, between Antrum and Pyrasus, with a port, 2, 697.

πτέρνα or πτέρνη, ἡ, the heel, 22, 397.† 2) Poet. for πτέρνα, the ham, Batr. 37.

*Πτερογλύφος, ὁ (γλύφω), Ham-ho-lower, name of a mouse, Batr. 227.

*Πτεροτρώκτης, ον, ὁ (τρώγω), Ham-gnawer, name of a mouse. Batr. 29.

*Πτεροφάγος, ὁ (φαγεῖν), Ham eater, name of a mouse, Batr. 230.

πτερόεις, εσσα, εν, poet. (πτέρον), prop. feathered, winged, epith. of an arrow. since it was furnished with feathers at the upper end, 4, 117. 5, 171. 2) Metaph. πτερόεντα λαιστήα, easily-branched shields (as if feather-light), 5, 453; often πτερόεντα ἔπεα, winged words, which escape quickly from the lips, II. and Od.

πτέρον, τό (πέτομαι), a feather, a wing, a pinion, mly in plur. πτέρα βάλλειν, to strike the wings, 11, 454; as an image of swiftness, Od. 7, 36. 2) Metaph. an oar or sail of a ship, Od. 11, 125. 23, 272.

πτέρυξ, νγος, ἡ (πτέρον), a wing, a pinion, 2, 316. 462 Od. 2, 149. ὑπὸ πτερύγων, under the stroke of the wings, h. 20, 1.

πτήσσω (πίπτω, πέτω), aor. 1 ἔπτηξα, Ep. perf. πεπτηώς, ὤτος, intrans. to creep away for fear, to crouch, to cringe, to shrink. κείμεν πεπτηώς, I lay crouched together, Od. 14, 354. 22, 362. ὑπὸ τεύχεσι πεπτηῶτες, Od. 14, 474; generally, to be in fear, hence 2) Trans. in the aor. 1, to put in fright, to terrify. πτήξε θυμὸν Ἀχαιῶν, he terrified the hearts of the Achæans, II. 14, 40; πτήσσω as trans. is uncommon, hence some read πήξε from πήγνυμι; others consider the verse not genuine, as Bothe. (Spitzner ad loc. defends πτήξε.)

πτοῶ, Ep. πτοῖω, poet. (akin to πτήσσω), aor. pass. Ep. 3 plur. ἐπτοῖσθην, to put in terror, to terrify. Pass. to be terrified, to fear, Od. 22, 298.†

Πτολεμαῖος, ὁ (a warrior), son of Piræus, father of Eurymedon, 4, 228.

πτολεμίζω, Ep. for πολεμίζω.

πτολεμιστής, οὗ, ὁ, Ep. for πολεμιστής.

πτόλεμόνδε, adv. for πόλεμόνδε.

πτόλεμος, ὁ, Ep. for πόλεμος.

πτολίεθρον, τό, Ep. for πολ. (πόλις). a city: always with the name in the gen. Ἰλίου πτολίεθρον, 2, 133. Od. 1, 2. (The form πολίεθρον is not used.) [It cannot, with Passow, be regarded as a dimin. of πόλις, for H. knows nothing of diminutives.]

πτολιπόρθιος, ὁ = πτολιπόρθος, *Od. 9, 504. 530.

πτολίπορθος, ὁ, ἡ, Ep. for πολίπορθος (πέρθω), city-destroying, the destroyer of cities, epith. of Arès, Odysseus (Ulysses), Achilles, and of heroes, 2, 278. 8, 372; as fem. epith. of Εὐρυ (Bellona), 5, 333. (The form πολίπορθος is not used.)

πτόλις ιος, ἡ, Ep. for πόλις.

πτόρθος, ὁ (πείρω), a sprout, a twig, a branch, Od. 6, 128.†

πτύγμα, ατος, τό (πτύσσω), a fold, a

plait; πέπλοιο, the folds of a robe, 5, 315.†

πτυκτός, ἡ, ὄν (πτύσσω), *folded, doubled together*. πτ. πίναξ, 6, 169;† see πίναξ.

πτύξ, πτυχός, ἡ (πτύσσω), that which is several times doubled; hence a *fold, a layer, a plait*, spoken of a garment, h. Cer. 176. πτύχες σάκεος, the layers of a shield, of brass or leather, placed one above another, for a protection, 7, 247. 18, 481. 2) Metaph. spoken of mountains: a *curve, a hollow, a ravine, a valley*, 11, 77. Od. 19, 432. Sing. rare, Il. 20, 22. h. Ap. 269. h. Merc. 555.

πτύον, τό (πτύω), Ep. gen. πτύοφιν, a *winnowing-shovel*, made of wood or iron, and having the form of the palm of the hand; the wooden ones were used for sifting earth, the other, as here, for cleaning grain, 13, 588.†

πτύοφιν, see πτύον.

πτύσσω (akin to πετάννυμι), aor. 1 ἐπτυσα, to *lay in folds, to fold, to plait*, with accus. χιτῶνα, εἵματα, Od. 1, 439. 6, 111. 262. Mid. to *fold themselves together*. ἔγχεα ἐπτύσσοντο, the spears were entangled, since the combatants, standing in thick ranks, threw many at once [*Met* in the air, and so *deviated* from their destined course, *Dd.*], Etym. M. eis τὸ αὐτὸ συνίγγο, Il. 13, 134. (V. 'they shook'; Passow, 'they bent'; both contrary to the *usus log.*) ["Close-pressed upon one another were the spears hurled from brave hands," Lucas: ap. Ameis.] πτύω, to *vomit forth, to cast out*, αἷμα, 23, 697.†

*πτωκός, ἄδος, ἡ (πτῶξ), *timid, fearful*, Ep. 8, 2.

πτῶξ, πτωκός, ὁ, ἡ (πτῶσσω), *timid, trembling, fearful*, epith. of the hare, 22, 310. 2) Subst. poet. a *hare*, *17, 676.

πτωσκός, poet. (πτῶσσω), to *shrink, to be fearful, to be timorous*, 4, 372.†

πτῶσσω (akin to πτήσσω), 1) Intrans. to *conceal oneself for fear, to crouch, to shrink away*, ὑπὸ τινι, before any one, 7, 126; καθ' ὕδωρ, to *fly into the water*; ὑπὸ κρημνούς, 21, 14. 26. b) Generally, to *be in fear, to be timorous, to be fearful*, 4, 371. 6, 634. c) Spoken of a beggar: to *crouch*, Od. 17, 227; then = πτωχεύω, to *beg*, Od. 18, 363. 2) Trans. to *fly in fear* from any one, ἀλλήλους, Il. 20, 427; ὀρνίθες ἐν πεδίῳ νέφεα πτῶσσουσιν ἱάνται, the birds flying from the clouds, flutter in the plain, Od. 22, 304. (V. 'these fly terrified from the clouds into the plain.') (The explanation by the Schol. of νέφεα, as a net, is unnatural; the birds pursued by vultures, leave the clouds and seek protection on the earth, in perfect accordance with nature.)

πτωχεύω (πτωχός), fut. σω. 1) Intrans. to *be poor as a beggar, to beg*, Od. 15, 309. 19, 73. 2) Trans. to *beg, to procure by begging, δαίτα*, *Od. 17, 11. 18, 2.

πτωχός, ἡ, ὄν (πτῶσσω), properly, that *crouches, begging*; as subst. ὁ πτωχός, a

beggar, Od. 14, 400; also πτ. ἀνὴρ, *Od. 21, 327.

Πυγμαῖοι, οἱ (from πυγμή), the *Pygmies*, a fabulous nation of dwarfs, located in the southern part of the earth towards Ethiopia or India, 3, 6.

πυγμαχία, ἡ (μάχομαι), a *pugilistic combat*, *23, 653. 665.

πυγμαχός, ὁ (μάχομαι), a *pugilistic combatant*, Od. 8, 246.†

πυγμή, ἡ (πύξ), a *fight, a pugilistic combat*, 23, 669.†

πυγούσιος, ἡ, ον, poet. (πυγών), a *cubit long*, *Od. 10, 517. 11, 25.

πύελοσ, ἡ, a *trough, a tub*, esply for feeding animals, Od. 19, 553.†

πυθεσθαι, see πυθάνομαι.

*Πύθιος, ἡ, ον, *Pythian*; (see Πυθώ), ὁ Πύθιος, epith. of Apollo, either because he had an oracle in Pytho, or because he slew the dragon Python, h. Ap. 373.

πυθμήν, ἑνος, ὁ, the *lower end, the foundation*; hence, 1) *Esply the trunk, the root, ἐλαίης*, Od. 13, 122. 372. 23, 204. 2) the *bottom, the basis, the foot*, of goblets and tripods. The passage: δυνὲ δ' ὑπὸ πυθμένεσσι ἴσαν, Il. 11, 635, has given critics great trouble. The discourse relates to the mixer of Nestor; the easiest explanation seems to be, to take *πυθμήν*, as a *foot*; hence, 'there were two feet under it,' and if these were broad, as in the case of tables, this was possible. Such a cup, with two silver feet, according to Athen. Deipn. XI. 12, was shown at Capua as the goblet of Nestor. This signif. is also warranted by another passage, 18, 375, where the discourse relates to the artificial tripods of Hēphæstus: χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θήκεν, he placed golden wheels under each foot; for the wheels must plainly have been under the feet of the tripods, and not under the bottom. In the first passage, Voss translates according to the ancient critics, who explain it as a *bottom*: there were two (i. e. double) bottoms under, and so, also, 18, 375. Others, as Köppen, Cammann, after Athen. XI. 488, understand it of the cavities or bellies, which were one over another.

πύθω, fut. πύσω, 1) to *cause to decay, to putrefy, to consume*, with ὀστέα, 4, 174. h. Ap. 369. Mid. to *moulder, to decay, to putrefy*, 11, 395. Od. 1, 161. 12, 46.

Πυθώ, οὗς, ἡ, dat. Πυθῶι, accus. Πυθῶν, h. Ap. 372; dat., 9, 405; also Πυθῶν, ὄνος, ἡ, an earlier form, 2, 519; accus. Πυθῶνα, h. Merc. 178; *Pytho*, the oldest name of the region, on Parnassus, in Phocia, where was the temple and oracle of the Pythian Apollo; later also a name of the city of *Delphi*, which was not known to Hom.; Herod. I. 54, understands Πυθῶ of the seat of the oracle, and Δελφοί, of the town and the inhabitants. According to h. Ap. 372, the name comes from *πύθεσθαι*, to *putrefy*,

because the dragon slain by Apollo decayed there; according to others, from *πυθέσθαι*, to enquire of the oracle, but the short first syllable is unfavorable to this notion.)

Πυθώδε, adv. to *Pytho*; Od. 11, 581.

πύκα, adv. poet. 1) *thickly, firmly*, βάλλειν, 9, 588; ποιητός, 18, 608. Od. 1, 333. 2) Metaph. *carefully, intelligently*, τρέφειν, 11, 5, 70; φρονεῖν, 9, 554.

πυκάζω (πύκα), aor. ἐπυκάσα, Ep. πύκασα, partcp. perf. pass. πεπυκασμένος, η, ον, 1) to make close, firm, to press closely together ἐντός σφέας αὐτοῦς, Od. 12, 225. 2) to cover closely, to veil, to conceal, τινὰ νεφέλῃ, 11, 17, 551; νέκυν, 24, 581; spoken of a helmet: πύκασε κάρη, 10, 271; in the pass. 2, 777; dat. instrum. ὁλοῖσιν, χρυσῷ, 14, 289. 23, 503. 3) Metaph. to envelope, to overshadow, to encompass; spoken of pain, τινὰ φρένας, 8, 124. 17, 83.

πυκιμήδης or πυκιμηδής, ἐς (μῆδος), of a considerate mind, *careful, prudent, wise*, Od. 1, 438; † h. Cer. 153.

πυκινά, adv. prop. neut. plur. from πυκινός = πυκνός.

πυκινός, ἡ, ὄν, Ep. for πυκνός, q. v.

*πυκινόφρων, ον (φρήν), *intelligent, wise*, h. Merc. 538.

πυκνός, ἡ, ὄν, poet. πυκνινός, ἡ, ὄν (πύκα), 1) *thick, firm*. a) In respect of the mass: *firm, strong*, θώρηξ, ἀσπίς, χαλῆνα. b) In respect of single parts: *close, pressed together*, λέχος, 9, 621 (because several coverings were laid one upon another); νέφος, 5, 751; φάλαγγες, στίγες, dense phalanxes, columnis, 4, 281. 7, 61; πτέρα, thickly feathered wings, 11, 454; βέλα, λᾶες, thick arrows or stones, which were thrown in great numbers, 11; c) also spoken of time: *frequent*, 10, 9. d) Spoken of something done: *thick, strong*, δόμος, 10, 267. Od. 6, 134; close-locked, θύρα, 11, 14, 167. 2) Generally, *great, strong*, ἄχος, ἀτη, 16, 599. 24, 480; πυκινὸν ἀχεύων, Od. 11, 88. b) Spoken of the mind: *considerate, prudent, wise, intelligent*, φρένες, νόος, μῆδεα, βουλή, ἔπος: also ἐρετμή, μῦθος. The neut. πυκνὸν and πυκνά, πυκινὸν and πυκινά, as adv., as also πυκινώς, 1) *thickly, firmly*, θύραι πυκινῶς ἀραρυῖαι, closely fitted doors, Od. 2, 344. 2) Metaph. *strongly, greatly, exceedingly*, πυκινῶς ἀκάχημαι, 11, 19, 312; *considerate, intelligent*, Od. 1, 279. πυκινὰ φρονεῖν, to be wise of heart, Od. 9, 445.

Πυλαμῆνης, ους, ὁ, king of the Paphlagonians, who came to the aid of Priam. Menelaus slew him, 2, 831. 5, 576. In 13, 643, seq., Pylamēnes, prince of the Paphlagonians, appears accompanying the corpse of his son Harpalion. The ancient critics attempted to remove the contradiction, by supposing two persons of this name. Modern critics imagine themselves to have found in the circumstance a proof that the Iliad was put together at a later period.

Πύλαιος, ὁ (adj. πυλαῖος), son of Lethus, leader of the Pelasgians, 2, 842.

πυλάρτης, αο, ὁ (ἄρω), who locks fast the gates of the under world, the door-keeper, epith. of Hades, 8, 367. Od. 11, 276.

Πυλάρτης, αο, ὁ, prop. name of a Trojan, slain by Patroclus, 11, 491. 16, 696.

πυλαωρός, ὁ (ῥα), Ep. for πυλωρός, door-keeper, door-watch, 21, 530. 24, 681; spoken of dogs, *22, 69.

πύλη, ἡ, a door, a gate, of a chamber, a house, or a town, mly in the plur. Ἄϊδαο πύλαι, the gates of Hades, as a periphrasis for death, 5, 646. 9, 312; poet. also πύλαι οὐρανοῦ, Ὀλύμπου, 5, 749. 8, 411; δειρώων, Od. 19, 562. In Hom. always in the plural; with reference to the two wings or leaves (ναῖναι); hence, a folding-door.

Πυλῆγενής, ἐς, see Πυλογενής.

*πυλῆδοκος, ὁ (δέχομαι), one who receives at the door, a door-keeper, h. Merc. 15.

Πυλῆνη, ἡ, a town in Ætolia, later Proschium, 2, 639. Strab.

Πύλιος, η, ον (Πύλος), of *Pylos, Pylian*, ὁ Πύλιος γέρον = Nestor. Subst. the *Pylian*, 1, 248. Od. 3, 59.

Πυλόθεν, adv. from *Pylos*, Od. 16, 323. †

Πυλογενής, ἐς (γίγνομαι), born in *Pylos*, epith. of Nestor, 2, 54. 23, 303. The form Πυλῆγενής, h. Ap. 398. 424.

Πυλόνδε, adv. to *Pylos*, Od. 13, 274.

πύλος, ἡ = πύλη, a door, a gate; however only ἐν πύλῳ, which reading Wolf has adopted after Aristarch. 5, 397. † Ἄϊδου (Voas. 'at the gate Hades') is supplied, and it is referred to the fable, that Heracles, when he wished to bring up Cerberus, fought with Hades; cf. 8, 367. But as πύλος for πύλη does not occur elsewhere; and as we do not know who the νέκυες are, the reading ἐν Πύλῳ is adopted by Heyne. He refers it to the contest of Heracles with Neleus, in which he wounded Hades himself, cf. Apd. 2, 7. 3. Paus. 2, 7. 3, who quotes vs. 395—397; and Pind. Ol. 9, 31. cf. Ottf. Müller, Orchomen. I. p. 364.

Πύλος, ἡ (ὁ Strab.). According to Strabo and the well-known verse: Ἐστὶ Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἐστὶ καὶ ἄλλη, Arist. Eq. 1059, there were in the Peloponnesus three cities of this name: 1) a town in the north of Elis on the Peneus, ὁ Ἥλειος in Strab. 2) a town in Triphylia (Elis), south of the Alphēus, near Lepreon and Samicon: ὁ Τριφυλιακός, Δεπρεατικός in Strab. 3) a town in Messenia, on the coast (hence called sandy) on the Pamisus, upon an elevation on the promontory Coryphasium, a city founded by Neleus, cf. Apd. 1, 9. 9. Strabo calls it ὁ Μεσσηνιακός, now the port *Old Navarino*. Even in anti-

quity it was debated which of the last two towns was the city of Nestor. It is probable, at least in the Od., that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and among the moderns, by Mannert, Sickler, and Nitzsch, Rem. ad Od. I. p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alpheus seems to favour this opinion, Il. 11, 671—760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Eueans, cf. Müller, Orchomen. I. p. 364. However, Πύλος in Hom., like Ἄργος, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus. II. 1, 252. Od. 1, 93.

Πύλων, υἱος, a Trojan, slain by Polyteides, 12, 187.

πύματος, η, ον, Ep. (from πυθήν), the extreme, the last, the hindmost, 4, 254. 10, 475. The neut. πύματων and πύματα, as adv. at last, finally. πύματόν τε καὶ ὕστατον, for the very last time, V.: 'yet once and finally,' also ὕστατα καὶ πύματα, Od. 4, 685. 20, 13.

πυνθάνομαι, poet. πεύθομαι, depon. mid. fut. πεύσομαι, aor. ἐπυθόμην, Ep. optat. πεπύθουτο, perf. πέπυσμαι, plur. perf. ἐπεπύσμεν. (The form πυνθάνομαι only Od. 2, 315. 13, 256.) 1) to seek, to ask for, to enquire after, mostly with accus. νόστον πατρός, to seek for the return of his father, Od. 2, 360; with gen. πατρός οἰχομένοιο, Od. 1, 281. 2) Mly to learn, to perceive, to hear, often with accus. Il. 5, 702; also with gen. ἀγγελίης, to hear of news, 17, 641; μάχης, 15, 224; τί τινος, to hear any thing from or through any one, 17, 408; also ἐκ τινος, 20, 129; with partop. πυθόμην δρμαίνοντα ὁδόν, I had perceived him proceeding on his way, Od. 4, 732. πέπυστο υἱος πεσόντος, he perceived his son had fallen, 13, 522; with ὅτι, 13, 674. The pres. has the signification of the perf. Od. 3, 187. ἵπποι—πυθέσθην, plur. with dual, since horses were thought of in pairs, 17, 427.

πύξ, adv. (akin to πύκα), with the fist, in pugilistic combat. πύξ ἀγαθός, excellent in boxing, 3, 237; μάχεσθαι, 23, 621; νικᾶν, Od. 8, 130.

πύξινος, η, ον (πύξος), of box-wood, 24, 269.†

πῦρ, πυρός, τό, plur. τὰ πυρά, the watch-fires (after the 2d decl.), fire, esply a sacrificial fire, also a funeral pile, 7, 410. 15, 350; often as an image of violence, danger, and destruction; hence proverb. ἐν πυρὶ γενέσθαι, to go into the fire, i. e. be destroyed, 2, 340. ἐκ πυρός αἰθομένοιο νοστήσαι, to return from flaming fire, i. e. from great danger, 10,

246. The plur. τὰ πυρά, watch-fires, 8, 509. 9, 77. 10, 12.

πυρά, see πῦρ.

πυράγη, ἡ (ἀγρεύ), a pair of tongs, 18, 477. Od. 3, 434.

Πυραΐχης, ον, ὁ, Πυραΐχης (fire-fighter, αἰχμή), leader of the Pæonians, an ally of the Trojans, slain by Patroclus, 2, 848. 16, 287.

πυρακτέω (ἀγώ), to turn about in the fire, to harden, τί, Od. 9, 328.†

Πύραρος, ὁ, 1) a Trojan, slain by Ajax, 17, 491. 2) ἡ, a town in the Thessalian Phthiotis, having a grove sacred to Dêmêter, 2, 695. (From πυρός, the wheat-town.)

*πυραΐδουσα, ἡ, Ep. 14, 11; perhaps a part of a patten's oven, ed. Herm. and Frank., but Wolf πῦρ αἰθουσαν.

*πυραυγής, ἐς (αὐγή), bright as fire, shining, brilliant, Ep. 7, 6.

πυργήδων, adv. (πύργος), prop. turret-wise, metaph. in troops (in well-arranged squadrons, V.), esply in a square, *12, 43. 13, 152. 15, 618; see πύργος.

πύργος, ὁ, 1) a tower, esply upon a city wall, prob. only a kind of framework of wood, upon which armed men stood, 3, 153. 9, 574; hence also a wall with towers, 7, 338. Od. 6, 262. 2) Metaph. a bulwark, a bastion, a protection, spoken of Ajax, Od. 11, 556; of a shield, Il. 7, 219. 11, 485. 2) a body of troops arranged in a square, generally, a close squadron, a troop, 4, 334. 347. 12, 332.

πυργώ (πύργος), aor. Ep. πύργωσα, to furnish with towers, to fortify, τί, Od. 11, 263.† Ep. 4, 3.

πυρετός, ὁ (πῦρ), burning heat, glow or fever, 22, 31.†

πυρή, ἡ (πῦρ), prop. a fire-place, esply a funeral pile, 1, 51. 4, 99. Od. 10, 523.

*πυρήϊον, τό, Ion. for πυρεῖον (πῦρ), in the plur. pieces of wood, with which fire was kindled by rubbing, fire-implements, h. Merc. 111.

πυρήφόρος, ον=πυροφόρος.

πυρήκη, ἐς (ἀκή), pointed in the fire, Od. 9, 387.†

πυρικάυστος, ον (καίω), burned with fire ('hardened in the flame,' V.), σκῶλος, 13, 564.†

Πύρας, a Trojan, slain by Patroclus, 16, 416.

Πυριφλεγέθων, οντος, ὁ (poet. for πυριφλέγων, flaming with fire), a river in the under world, Od. 10, 513.

πυρκαΐῃ, ἡ, Ion. for πυρικά (καίω), prop. a blazing fire-place; esply a funeral pile, *7, 428. 23, 158.

πῦρρον, τό (sync. from πύρρινον, adj. from πυρός, sc. σιτίον), wheaten bread, Od. 15, 312; plur. *Od. 17, 362.

πυρός, ὁ, wheat, in the plur., 11, 69. Od. 4, 604; as food for horses, 8, 188. 10, 569.

πυροφόρος, ον (φέρω), poet. also πυρηφόρος, ον, Od. 3, 495; wheat-bearing

(‘sowed with wheat,’ V.), ἄρουρα, πεδῖον, *Il. 12, 314. 14, 123. 21, 602.

*πυρπαλαμάω (παλάμη), elsewhere depon. prop. to work with fire; according to Eustath. = κακοτεχνέω, to practise craftily devices. διὰ πυρπαλάμην οδοῦ, h. Merc. 157. ed. Wolf and Herm. But others διαπυρπαλάμην, cf. Frank.

πυρπολέω (πυρπόλος), to kindle a fire, to keep a watch-fire, Od. 10, 30.†

πυρσός, ὁ (πῦρ), a fire-brand, a torch, 18, 211.†

πῶ, enclitic particle, somehow, in some way, yet; always in connexion with a negative, often compounded οὐπω, μήπω, not yet, or separately: οὔτε τί πω, 1, 108. Od. 3, 23; οὐ γάρ πω, Il. 1, 262; μὴ δὴ πω, 15, 426.

*πωλέομαι, depon. mid. (Ep. frequentat. of πέλομαι,) pres. 2 sing. πωλέ’, i. e. πωλέεαι, partic. Ion. πωλείμενος, iterat. imperf. πωλέσκετο, fut. πωλήσομαι (versor), to be frequently in a place, to frequent, to have intercourse, to come or go anywhere frequently, εἰς ἀγορὴν, πόλεμον, 1, 490. 5, 788; εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55; ἐς εὐνὴν, h. Ap. 170; μετ’ ἄλλους, Od. 9, 189.

πωλέσκετο, see πωλέομαι.

*πωλέω, ἦσω, to sell, Ep. 14, 5.

πῶλος, ὁ, a young horse, a foal, a colt, 11, 681. Od. 23, 246. h. in Ap. 231.

πῶμα, τό, the cover of a quiver, of a chest and a cup, 4, 116. Od. 2, 353.

πῶποτε, adv. (ποτέ), at some time, at any time, mly after a negat.: οὐ πῶποτε, not at any time, never yet, 1, 106. 3, 442.

πῶς, adv. Interrog. how? in what way? and often connected with other particles: πῶς γάρ; for how? πῶς δὴ; how indeed? πῶς γὰρ δὴ; πῶς ἄρα; πῶς νῦν; how now? i. e. what thinkest thou? Od. 18, 223. It stands a) With indicat. Il. 1, 123. 10, 61. b) With subj. 18, 188. Od. 3, 22. c) With optat., Il. 11, 858. d) πῶς ἂν and πῶς κε, with optat. 9, 437. Od. 1, 65.

πῶς, enclitic particle (πός), in some way, somehow, in any way, after another particle: αἱ κέν πως, if by any means, 1, 66; οὐ μέν πως, in no way, 4, 158; οὐκ ἂν πως, Od. 20, 392.

πυτάομαι, poet. form of πέτομαι, to fly. λῖθοι πυτῶντο, 12, 287.† h. Ap. 442. 30, 4.

πῶν, eos, τό, dat. plur. poet. πῶσι, a flock, always spoken of sheep; hence, δίων πῶν and πῶεα μῆλων, 3, 198. 11, 678. Od. 4, 413.

P.

P, the seventeenth letter of the Greek alphabet; hence the sign of the seventeenth rhapsody.

ρα, an enclitic particle, Ep. for ἄρα, often before a vowel, ῥ’, see ἄρα.

ράβδος, ἡ (ράπτις), ῥ rod, a staff, a wand; in the plur. rods for fastening the leather to the shield, 12, 297; espily, 1) the wand of Hermēs, the magic-rod, to compose to sleep and to awaken men, 24, 343. Od. 5, 47. 24, 2. h. Merc. 210. 526. 2) the magic wand of Kirkē (Circe), Od. 10, 238. 319; of Athēnē, Od. 13, 429. 3) an angling rod, Od. 12, 251.

ραδαλός, ἡ, ὄν, a reading of Zenodot. for ροδανός, 18, 576; which is explained as a form of κραδαλός, easily moved.

ραδανός, a false reading in 18, 576; see ροδανός.

*Ραδάμανθης, vos, ὁ, son of Zeus and Eurōpa, brother of Minos, 14, 321, 322. According to Od. 4, 565, he was translated, as being the son of Zeus, to Elysium. The Phæaces conveyed him at one time to Eubœa, Od. 7, 322. According to a later tradition, he was expelled by his brother from Crete, and fled to Boeotia. On account of his justice he was made judge in the under world, Apd. 3, 1. 2.

ραδινός, ἡ, ὄν, poet. slender, flexible; ἱμάσθην, 23, 585;† hence, agile, active, fleet, πόδες, h. Cer. 183. [From this was derived the false reading ραδανός, in 18, 576.]

ραδάμυγξ, ἑγγος, ἡ, poet. (ραθαμίξω), a drop. plur. 11, 536; metaph. κονίης ραδάμυγγες, drops, i. e. particles of dust, 23, 502.

ραῖνω, from theme *PAZΩ, Ep. aor. imperat. ράσσετε, Od. 20, 150; perf. pass. 3 plur. Ion. ἐρράδαται, pluperf. ἐρράδατο, see Butt. § 103. IV. 3. Roat, Dial. § 52. c, to sprinkle, to besprinkle, to bestrew, τί τινα, any thing with another, κονίην, with dust, αἵματι δ’ ἐρράδαται τοίχοι, the walls are drenched with blood, Od. 20, 354; ἐρράδατο, Il. 12, 431.

ραιστήρ, ἦρος, ἡ, poet. (ραῖω), a hammer, 18, 477;† elsewhere masc.

ραῖω, poet. fut. Ep. infin. ραῖσμέναι for ραῖσιν, aor. 1 ἐρράισα, aor. pass. ἐρράίσθην, to break in pieces, to strike in pieces, to destroy, to dash in pieces, νῆα, Od. 13, 151; τινά, to dash about any one, espily spoken of shipwrecked persons, Od. 5, 221. 6, 326. Pass. to burst asunder, to fly in pieces, Il. 16, 339. τῷ κέ οἱ ἐγκέφαλος διὰ σπείος θεινομένου ραίοντο πρὸς οὐδὲν, then should the brain of him dashed in pieces, fly through the cave over the ground, Od. 9, 459. The gen. of the partic. comes from the circumstance that Hom uses the dat. of the pron. instead of the gen. Kühner II. § 587.

ράκος, eos, τό (ρήγνυναι), prop. a piece torn off, a rag, a shred, a fragment of cloth; an old garment, a frock, Od. 14, 342.

ραπτός, ἡ, ὄν (ράπτω), sewed together, patched, *Od. 24, 228, 229.

ράπτω, aor. 1 Ep. ράψα, 1) to sew R 4

together, to join together, to stitch. τί, any thing. βοείας θαμειὰς χρυσέτης ῥάβδουσι διηνεκέσιν, to fasten the numerous hides with golden rods running quite around (that the leather might not warp), 12, 296. 2) Metaph. to plot, to machinate, to devise craftily, κακά τι, 18, 367. Od. 3, 718; φόνον, Od. 16, 379, 422.

Ῥάριος, ἡ, ἰον, Rharian; τὸ Ῥάριον, the Rharian plain, in Eleusis, which was sacred to Demeter, and upon which the first grain is said to have been sown, h. Cer. 350. Ῥάριος is to be written without the spiritus asper, cf. Herm. ad l. c.

ῥάσσετε, see ῥαίνω.

*ῥαβάνη, ἡ, radish, Batr. 53.

ῥαφή, ἡ (ῥάπτω), a seam, Od. 22, 186.†

ῥάχης, ἰος. ἡ (ῥάσσω), a back-bone, a back-piece, 9, 208.†

ῥαψωδία, ἡ (ῥάπτω, ψῆ), prop. a poem chanted by a rhapsodist; esply a single book of the Hom. poems, a rhapsody.

Ῥέα, ἡ, mly Ep. and Ion. Ῥεΐη, h. Ap. 93; gen. Ῥεΐης, 14, 203. Ῥέα, monosyllabic, 15, 187.† Ῥεΐη, h. Cer. 459; daughter of Uranus and Gaia, wife and sister of Kronus (Saturn), mother of Zeus, Poseidon, Hades, Hestia (Vesta), Demeter, and Hērē, 14, 203. 15, 187. h. Cer. 60, 442. (According to Plat. Cratyl. p. 402, from ῥεῖν, to flow, Herm. Fluvonia, quod ex ea omnia effluerint; according to others, ῥεα, the earth by metathesis.)

ῥέα and ῥεΐα, adv. poet. of ῥάδιος, easily, without trouble, θεοὶ ῥεΐα ζῶντες, the gods who live without labour or trouble, 6, 138. Od. 4, 805. (ῥέα is used by Hom. as monosyllabic, Il. 5, 304. 12, 381; and often.)

ῥέθρον, τό, Ion. and poet. for ῥεῖθρον (ῥέω), a current, a stream; always plur. ῥέθρα, the floods, the waves, 2, 461. Od. 6, 317; once ῥεῖθρα, h. 18, 9.

ῥέζω, poet. fut. ῥέξω, aor. 1 ἔρρεξα, and ἔρεξα, pass. only aor. pass. infin. ρεχθῆναι, partcp. ρεχθεΐς, cf. ἔρδω, from which it is formed by metathesis. 1) to do, to make, to effect, with adv. or with accus. αἰνυλα, to practise impiety, 5, 403; with double accus. τινα τι, to do any thing to any one: κακόν or κακά τινα, 2, 195. 4, 32; rarely τί τι, Od. 20, 314; εὖ ῥέζειν τινα, to benefit any one, Il. 5, 650; on the other, κακῶς τινα, to abuse any one, Od. 23, 56; pass. ρεχθὲν κακόν, 9, 250. ρεχθὲν δέ τε νήπιος ἔγνω, even a simpleton knows what has happened, Il. 17, 32. 2) Esply to sacrifice; prop. ἱερά, to offer sacrifices, θεῷ, to a god, 8, 250; ἑκατόμβην, to offer a hecatomb, θαλυσία, to present the first fruits, 9, 535; βοῦν θεῷ, 10, 292.

ῥέδος, εος, τό, poet. a limb, only plur. *16, 356. 22, 68. 362.

ῥεΐα, adv. = ῥέα, q. v.

Ῥεΐη, ἡ, see Ῥέα.

ῥεῖθρον, τό, poet. for ῥέθρον, q. v.

Ῥεῖθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see Ἰθάκη.

ῥέπω (akin to ῥέω), to bend down, to sink; esply spoken of a balance, to sink, and thereby give the preponderance or decision. ῥέπε αἰσυμον ἡμαρ Ἀχαιῶν, the fated day of the Greeks preponderated, i. e. the misfortune of the Greeks was decided, 8, 72; spoken of Hector, *22, 212.

ῥεφυαμένος, see ῥυπώω.

ρεχθεΐς, see ῥέζω.

ῥέω, imperf. ἔρρεον, Ep. ῥέον, aor. ἔρρην, Ep. ῥήη, Od. 3, 455. 1) to flow, to run, spoken of water, blood, and sweat; also of brains, Il. 3, 300; with dat. πηγῇ ῥέει ὕδατι, the fountain runs with water, 22, 149; ῥέειν αἵματι γαῖα, the ground flows with blood, 4, 451. 2) metaph. to flow, to stream forth; spoken of discourse: ἀπὸ γλώσσης ῥέειν αὐδῇ, 1, 249; of missiles: ἐκ χειρῶν, issue from the hands, 12, 159; τῶν ἐκ μελέων τρίχες ἔρρεον, the hairs fell from their limbs, Od. 10, 393.

ῬΕΩ, from this the aor. pass. partcp. ῥηθεΐς; ἐπὶ ῥηθέντι δικαίῳ ('a just sentence,' V.), Od. 18, 414. 20, 322; see εἶρω and φημί.

ῥηγμίν, ἰνος, ὁ (ῥήγνυμι), in the nom. not used; 1) a high shore, upon which the waves break, a breaker, 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, Il. 20, 229. Od. 12, 214. Voss maintains that it never means shore (as the Scholiasts assert), but always the waves breaking upon the shore.

ῥήγνυμι, another form ῥήσσω, iterat. imperf. ῥήγνυσκε, fut. ῥήξω, aor. ἔρρηξα, Ep. ῥήξα, mid. aor. 1 ἔρρηξάμην, Ep. ῥηξάμην, 1) to tear, to tear in pieces, to break in pieces, to dash in pieces, with accus. χαλκόν, ἑλάντα, νευρῆν; πύλας, to break through gates, 13, 124. 2) Esply in war: to break through the ranks, φάλαγγας, ὄμιλον, στίχας, 6, 6. 11, 538. 15, 615. 2) Absol. to stamp, to strike, prop. πέδον ποσὶ, to stamp the ground with the feet, in the form ῥήσσω, 18, 571. h. Ap. 516. Mid. 1) to break, spoken of the sea, ῥήγνυτο κύμα, 18, 67. 4, 425. 2) to break through any thing, for oneself, to dash through, with accus. τεῖχος, φάλαγγας, 12, 90. 440. 11, 92. 3) to let break out, with accus. ἔριδα, 20, 55.

ῥήγος, εος, τό (ῥήγνυμι), prop. a piece torn off, a rug, a covering, a carpet, prob. of wool, in oppos. to λίνον, Od. 13, 73; often in the plur. coverings, coverlets, which were spread over beds, Il. 9, 661. 24, 644. Od. 3, 349; or over chairs, Od. 10, 352.

ῥηίδιος, ἡ, ὄν, Ion. and Ep. for ῥάδιος, compar ῥηίτερος, ἡ, ὄν, superl. ῥηίτατος and ῥηίστος, ἡ, ὄν (from ῬΗΪΣ) easy, without pains, with infin. τάφρος περῆσαι ῥηίδι, a ditch easy to pass, with dat. of the pers. and infin. 20, 265. Od. 16, 211 [ῥηῖδ. ἔπος, an easy response, one easily complied with, Od. 11, 146]; ῥηίτερος

πολεμίζον ἦσαν Ἀχαιοὶ for ῥητέρον ἦν πολέμ. τοῖς Ἀχαιοῖς, the Greeks were more easy to war against, Il. 18, 258. cf. 24, 243.

ῥηιδίως, adv. easily, without trouble, 4, 390. Od. 8, 376.

ῥηίστος, ἡ, ον, superl. of ῥηιδίος.

ῥηίτατος, ἡ, ον, superl. of ῥηιδίος.

ῥηίτερος, ἡ, ον, compar. of ῥηιδίος.

ῥηκτός, ἡ, ὃν (ῥήγνυμι), torn, that may be torn, poet. spoken of a man: χαλκῷ ῥηκτός, that may be injured by the brass (weapon), (vulnerable by it, V. "Whose flesh the spear can penetrate," Cp.), 13, 323.†

*ῤηναῖα, ἡ, Ep. (more correctly ῤήναια), for ῤήνεα (ῤήνῃ, Hdt. ῤηνία, Plut.), an island, one of the Cyclades (separated from Delos only by a strait), where all the dead of Delos were buried, now Great Delos, h. Ap. 44.

ῤήνη, ἡ, concubine of Oileus, mother of Medon, 2, 728.

ῥηξεννορή, ἡ (ῥηξήνωρ), the valour that breaks through troops or ranks of men ("phalanx-breaking might," Cp.), Od. 14, 217.†

ῥηξήνωρ, ὁπος, ὁ (ἄνθρωπος), dashing men in pieces; breaker of the ranks of war (Cp.), epith. of Achilles, 7, 228. Od. 4, 5.

ῤηξήνωρ, ὁπος, ὁ, son of Nausithōus, brother of Alcinoos, Od. 7, 63.

ῤήσις, ἰος, ἡ (ῤῥῶ), the act of telling, speaking; discourse, speech, Od. 21, 291.†

ῤῥος, ὁ, 1) son of Eioneus, king of the Thracians, 10, 435, seq.; or, according to Apd. 1. 3. 3, son of Strymon and a Muse; Diomedes and Odysseus (Ulysses) slew him and seized his famous horses, Il. 1. c. 2) a river in Troas which flowed into the Granicus, 12, 20.

ῤῥῶσω, a form of ῤῥῖνυμι, q. v.

ῤῥήτωρ, ἦρος, ὁ, poet. (ῤῥῶ), an orator, a speaker, μύθων, 9, 443.†

ῤῥήτός, ἡ, ὃν (ῤῥῶ), said, spoken; espily expressly mentioned, definite, μισθός, 21, 445.†

ῤῥήτη, ἡ (ῤῥῶ), a speech, a sentence; hence, an agreement, a convention, Od. 14, 393.†

ῤῥεδανός, ἡ, ὃν (ῤῥέω), shivering, that inspires shuddering, horrible, odious, epith. of Helen, 19, 326.†

ῤῥέω, poet. (ῤῥος), fut. ῤῥήσω, aor. ἔῤῥησα, perf. ἔῤῥηκα, prop. to shiver with cold, to be cold, in H. always metaph. 1) Intrans. to shudder, to be terrified, to be struck with fear, mly absol. 3, 259; with partecp. 4, 279. 12, 331; or with a participle of time, 12, 108. 2) Trans. to shudder before, to shrink trembling before, τι: to fear, πόλεμον, 5, 351. 17, 175. Instead of the accus. the infin. 3, 353; or with μή following, Od. 23, 216. The perf. has a pres. signif. Il. 7, 114.

ῤῥέων, poet. compar. of ῤῥος, used only in the neut.; also superl. ῤῥίστος,

ἡ, ον, 1) more chilly, more cold, Od. 17, 191. 2) Metaph. more terrible, more fearful, more horrible, τὸ δὲ ῤῥέων, Il. 1, 325. Od. 20, 220. τὰ ῤῥέστα, the most terrible things, most horrible, Il. 5, 873.†

ῤῥῖμος, ὁ, son of Peirous, from Thrace, an ally of the Trojans, 20, 485, seq.

ῤῥίγος, εὖς, τό, cold, chilliness, Od. 5, 472.†

ῤῥίγω (ῤῥίγος), fut. infin. Ep. ῤῥίγασμεν, to be cold, to feel chilly, Od. 14, 481.†

ῤῥίζα, ἡ, a root of plants; also as a remedy, 11, 846; metaph. spoken of the eye, Od. 9, 390.

ῤῥίζω (ῤῥίζα), aor. ἔῤῥίζωσα, perf. pass. ἔῤῥίζωμαι, to cause to take root, to plant, ἀλῶν, Od. 7, 122. 2) to root, to fasten, spoken of a ship which Poseidōn changes to stone, *Od. 13, 163.

*ῤῥικνός, ἡ, ὃν (ῤῥίγος), stiff, contracted with cold; generally, bent, crooked, πόδας, h. Ap. 317.

ῤῥίμφα, adv. (ῤῥίπτω), prop. hurled; hence quickly, fleetly, swiftly, 6, 511. Od. 8, 193.

ῤῥόν, better ῤῥός, q. v.

ῤῥινόν, τό = ῤῥινός, a shield. εἶπατο δ' ὥς ὅτε ῤῥινὸν ἐν—πόντῳ, it appeared to him as a shield in the sea (spoken of Phaeacia). The neut. is the later form, Od. 5, 281.†

ῤῥινός, ἡ, 1) the skin of the human body, 5, 308; also spur. Od. 5, 426. 14, 134. 2) the skin of an animal drawn off, the hide, Il. 7, 474. ῤῥινὸς λύκοιο, a wolf's skin, 10, 334; espily of horned cattle, 10, 155; hence 3) a shield which was made of ox-hide, with βοῶν, 12, 263; and often alone, 4, 447. ῤῥινὸν τε, βοῶν τ' εὐπλοῖται δὲ ῤῥινόν, according to Aristarch., a case of hendiadys, like πόλεμον τε μάχην (V. leather and well-prepared ox-hide), 16, 636.

ῤῥινωρός, ὁ (τορέω), piercing the skin or the shield, shield-breaking, epith. of Arēs, 21, 392.†

ῤῥιον, τό, the projecting point of a mountain; hence 1) a peak, a mountain-summit, 8, 25; a rock, h. Ap. 383. 2) Espily a promontory, Od. 3, 295.

ῤῥίη, ἡ (ῤῥίπτω), a cast, a thrust, a throw, violence, force with which anything is thrown, 8, 355. h. Ap. 447. ὁ) the force which anything thrown has. β. λάος, a stone's cast, 12, 462. Od. 8, 192; αἰγανέης, the cast of a spear, Il. 16, 589; and generally, force, violence of the wind and of fire, 15, 171. 21, 12.

ῤῥίη, ἡ, a town in Arcadia near Stratus, 2, 606.

*ῤῥίσιζω (ῤῥίσις), partecp. aor. ῤῥίσισας, to put in motion, to excite, ἔρω, Fr. Hom. 26.

*ῤῥιπάζω (frequent. from ῤῥίπτω), to fling hither and thither, to hurt about, as abu e, θεοὺς κατὰ δῶμα, 14, 257.† 2) Intrans. to move convulsively, to twitch, ῤῥιπάζεσκον ὀφρύσι, h. Merc. 279.

ῤῥιπασκον, see ῤῥίπτω.

ῤῥίπτω, Ep. iterat. imperf. ῤῥιπασκον,

15, 23. cf. Thiersch, § 210. 22; fut. ῥίψω, aor. ἔρριψα, Ep ῥίψα, to cast, to sling, to hurl, τινὰ ἀπὸ βηλοῦ, 1, 591; ἐς Τάρταρον, 8, 13. Batr. 97; τὶ μετὰ τινα, to cast any thing at any one, 3, 378. Od. 6, 115; ἔριψεν (Matthiae ἔραψεν), h. Merc. 79.

ῥίς, ῥινός, ἡ, later ῥίν, the nose, plur. ῥίνες. the nostrils, 14, 467. 19, 39. Od. 5, 456.

ῥίψ, ῥιπός, ἡ, dat. plur. ῥίπεσσι, a reed, a rush; plur. osier-work, a hurdle, a mat, Od. 5, 256.†

*ῥοδάνη, ἡ, the thread of the woof, the woof, Batr. 186.

ῥοδανός, ἡ, ὄν, pliant, flexible [= εὐκίνητος], 18, 576. παρὰ ῥοδανὸν δονακῆα, by a waving thicket of reeds. This is the reading of Wolf after Aristarch., which Damm after Eustath. strangely derives from ῥοή, whence ῥοανός, ῥοδανός; it is akin to κραδάω. Other readings are: ῥαδαλός, ῥαδανός, ῥαδινός, the last according to Apoll. from ῥαδίως δο-νεῖσθαι.

*Ῥόδεια, ἡ (the rosy), daughter of Oceanus and Tethys, companion of Persephōnē, h. Cer. 419.

Ῥόδιος, ἡ, ov, see Ῥόδος.

Ῥοδίος, ὁ, or Ῥοδιός (with accent changed), a river in Troas, north of cape Dardanis, 12, 20.

ῥοδοδάκτυλος, ov, poet. (δάκτυλος), rosy-fingered, epith. of (Eos) Aurora, since she was conceived of as youthful, or according to Eustath. from the colour of the dawning east, 6, 175. Od. 2, 5.

ῥοδόεις, εσσα, ev. poet. (ῥόδον), of roses, rosy; ἔλαιον, oil of roses, which in the opinion of the ancients prevented putrefaction, 23, 186.†

*ῥόδον, τό, a rose, h. Cer. 6.

*Ῥοδόπη, ἡ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

*ῥοδόπηχυν, ὁ, ἡ, poet. (πήχυν), rosy-armed, h. Cer. 31. 6.

Ῥόδος, ἡ, Rhodus, Rhodes, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Ialysus, and Cameirus; now Rhodis, 2, 655. The chief city, Rhodus, was built at a later date, whose harbour is famed on account of the Colossus, Strabo; from this Ῥόδιος, ἡ, ov, Rhodian; subst. a Rhodian, 2, 654.

ῥοή, ἡ (ῥέω), a flowing, a current, always in the pur. the floods, the waves, spoken of Oceanus and of rivers, 2, 869. Od. 6, 216.

ῥόδιος, ἡ, ov (ῥόθος), roaring, resounding, espily spoken of water, κύμα, Od. 5, 412.†

ῥοιά, ἡ, the pomegranate, both fruit and tree, Od. 7, 15. 11, 589. h. Cer. 373. 412.

ῥοιβδέω (ῥοιβδος), aor. optat. ῥοιβδήσμεν, prop. to sup or gulp up, to swallow with noise, spoken of Charybdis, Od. 12, 106.†

ῥοιζέω (ῥοιζος), aor. 1 Ep. ῥοιζήσε, to whizz, to hiss, and generally spoken of any sharp sound, to whistle, 10, 502.†

ῥοιζός, ὁ, Ion. and Ep. ἡ, whistling, whizzing, hissing, spoken of arrows and spears in rapid motion, 16, 361; of the whistling of the Cyclops, Od. 9, 315. (Akin to ῥέω.)

ῥόος, ὁ (ῥέω), flowing; a river, a stream, a current; only sing. often with gen. Ἀλφειοῖο, Ὀκεανοῖο, 11, 726. 16, 151. κάρ (Ep. for κατὰ) ῥόον, down the stream, 12, 33. κατὰ ῥόον, Od. 14, 254. ἀνὰ ῥόον, up stream, 11, 12, 33.

ῥόπαλον, τό (ῥέω), a staff that is thicker towards the top, a cudgel, a club, 11, 559. 561; of the Cyclops, Od. 9, 319. παγχάλκεον, the brazen club of Orion, Od. 11, 575.

ῥοχθέω, poet. (ῥόχθος), to roar, to resound, spoken of the waves which dash upon the shore, *Od. 5, 402. 12, 60.

ῥύατο, see ῥύομαι.

ῥυδόν, adv. (ῥέω, ῥυήναι), in a stream, abundantly, immoderately, ἀφνεύς, Od. 15, 426.†

ῥύη, Ep. for ἔρρῆη, see ῥέω.

ῥύμος, ὁ (ἔρνω), the pole by which draught-animals draw the chariot, *5, 729. 10, 505. cf. ἄρμα.

ῥύομαι, depon. mid. (prop. mid. of ἔρνω, but only in the signif. to deliver), aor. 1 ἔρρῶσάμην, Ep. ῥῦσάμην, syncop. form of the pass. infin. ῥύσθαι, 15, 141; imperf. 3 plur. ῥύατ for ἔρρῶντο, 18, 515; iterat. imperf. 2 sing. ῥύσκεν, 1) to deliver, to rescue, to liberate, τινὰ ὑπ' ἐκ κακοῦ, any one from evil, Od. 12, 107. ὑπ' ἡέρος, 11, 17, 645. cf. Od. 1, 6. 2) Generally, to deliver, to protect, to shelter, to preserve, to defend, with accus. a) Spoken of gods and men, 11, 15, 257; ὑπό τιος, from any one, 17, 224. b) Spoken of things, espily of weapons, 10, 259. 12, 8; μήδεα φωτός, to protect, i. e. to cover the man's shame, Od. 6, 629. 3) to have under guard, to detain, to restrain, Ἠῶ, Od. 23, 246. (v has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, cf. Spitzner, Pros. § 52, 6. According to Buttm., Lex. in voc., v is short in the fut. and aor. cf. Rost, Gram. p. 302.)

ῥύα, τό, see ῥύτος.

ῥυπᾶω, Ep. ῥυπῶω, to be dirty, foul, Od. 19, 72. 23, 115. Partic. ῥυπώντα, *Od. 13, 435. 6, 87. 24, 227. *Od.

ῥύπος, ὁ, metaplast. plur. τὰ ῥύπα, filth, foulness, Od. 6, 93.† (Sing. τὸ ῥύπον or ῥύπος is doubtful.)

ῥύπος, partic. perf. Ep. ῥεπυπωμένα for ἔρρυν., to defile, to soil, Od. 6, 59.† 2) Ep. for ῥυνάω, q. v.

ῥύσθαι, see ῥύομαι.

ῥύσιον, τό (ἔρνω, ῖναι), prop. that which is dragged away, booty, plunder; espily τὰ ῥύσια, that which is taken away from one who injures us, in order to compel satisfaction, a pledge, a hostage,

a reprisal. ῥύσια λαῦνεσθαι, to drive off booty as a reprisal, 11, 674.†

ῥύσκειν, Ep. for ῥύσκου, see ῥύομαι.

ῥῦσός, ἡ, ὅν (ἔρῳ), prop. drawn together, hence *shrivelled, wrinkled*, epith. of the Litæ, 9, 503.†

ῥυστάζω (frequent. from *PYΩ, ἔρῳ), Ep. iterat. imperf. ῥυστάζεσκεν, poet. to draw hither and thither, to drag, to trail, with accus. of the corpse of Hector, 24, 755. 2) Generally, to pull about, to abuse, γυναῖκας, Od. 16, 109. 20, 319.

ῥυστακτός, ὅς, ἡ, poet. (ῥυστάζω), the act of dragging around, pulling about, generally, *abusing*, Od. 18, 224.†

ῥυτήρ, ἦρος, ὁ (PYΩ, ἔρῳ), prop. one drawing; hence 1) a drawer of the bow, Od. 21, 173; ὀιστών, the shooter of arrows, Od. 18, 262. 21, 173. 2) the strap on the bit of horses in which they draw, or a rein. ἐν δὲ ῥυτήρσι τάνυσθεν, they ran in the reins, see τανύω, 11, 16, 475. 3) (ῥύομαι), a protector, a watch, σταθμών, Od. 17, 187, 223.

Ῥύτιον, τό, a town in Crete, later prob. Ῥιθυμνία, now *Retimo*, 2, 648.

ῥυτός, ἡ, ὅν, poet. (*PYΩ, ἔρῳ), drawn on, drawn to, dragged on, spoken of large stones, *Od. 6, 267. 14, 10.

ῥωγαλέος, ἡ, ὅν (ῥῶξ), torn asunder, split, cut apart, 2, 417. Od. 13, 435. 17, 198.

ῥῶξ, ῥωγός, ὁ and ἡ, poet. (ἔρρωγα, perf. from ῥήγνυμι), a rent, a fissure. ῥῶγες μεγάροις are according to Eustath. διόδου, passages; Apoll. θυρίδες, side-doors of the hall; Etym. Mag. ἀναβάσεις; and Voss translates: ἀνά ῥῶγ. μεγ., up the stairs of the house; Wiedasch [and Cp.] correctly. the galleries of the house, Od. 22, 143.†

ῥώομαι, depon. mid. only 3 plur. imperf. ἐρρώοντο and ῥέοντο, and aor. ἐρρώσαντο, 1) to move oneself violently and rapidly. γούνατα δ' ἐρρώσαντο, Od. 23, 3. cf. 11, 411. χαιται ἐρρώοντο, the manes fluttered, 23, 367. 2) Esply to go rapidly, to hasten, to run, to rush, 11, 50; ἀμφί τινα, 16, 166. 24, 616; πυρὴν πέρι, Od. 24, 69. ὑπὸ δ' ἀμφίπολοι ῥέοντο ἀνακτὶ, the handmaids hastened with the king, Köppen; or, they exerted themselves for the king (supported the king, V.), 11, 18, 417. 3) Trans. with accus. χορόν, to speed the dance i. e. to dance, h. Ven. 262.

ῥωπήϊον, τό, Ion. for ῥωπειόν (ῥῶψ), a place grown up with bushes, a thicket, a coppice, mly plur. πυκνὰ ῥωπήϊα, 13, 199. 21, 559. Od. 14, 473. h. 18, 8.

ῥωχμός, ὁ (ῥῶξ), a rent, a fissure, a cleft, 23, 420.†

ῥῶψ, ῥωπός, ἡ, poet. (akin to ῥίψ), a low bush, bushes, shrubbery, drambles, plur. *Od. 10, 166. 14, 49: 16, 47.

Σ.

Σ, the eighteenth letter of the Greek alphabet; the sign, therefore, of the eighteenth book.

σ', apostroph. for σέ. 2) More rarely for σοί [perhaps in 1, 170, but cf. φύσω, *Am. Ed.*]. 3) For σά, Od. 1, 356.

*Σαβάκτης, pr. n: a domestic goblin, Ep. 14, 9.

Σαγγάριος, ὁ, the largest river in Bithynia, rising near the village Sangia at the mountain Didymus, flowing through Phrygia and falling into the Pontus, now *Sakarja*, 3, 187. 16, 719.

*Σαυδίνη, ἡ, a lofty mountain in Asia Minor, near Cymê, Ep. 1, 3.

σαῖνω (akin to σείω), aor. ἔσηνα, to wag, to move, prop. spoken of dogs, Od. 10, 217. 219. 16, 6; οὐρή, with the tail, *Od. 17, 302; of wolves, h. Ven. 70.

σακίσπαλος, ὁ (πάλλω), shield-shaking, (shield-brandishing), epith. of Tydeus, 15, 126.†

σάκος, εὖς, τό, a shield; prop. distinct from ἀσπίς, prob. larger than that. It was made of several ox-hides stretched one over another; the largest shield mentioned by Homer consisted of seven layers of ox-hide, above which was a plate of beaten brass, 7, 219, seq. It was besides variously adorned, see 11, 32, seq., and esply the description of the shield of Achilles received from Hêphæstus, 18, 478, seq.

Σαλαμῖς, ἴνος, ἡ, later Σαλαμῖν, 1) an island off the coast of Attica, which at an earlier period constituted a state, but afterwards came under the dominion of Athens, now *Koluri*; from it *Aias* (Ajax) conducted twelve ships to Troy, 2, 557. 2) a town in Cyprus, founded by the Salaminian Teucros (Teucer), now *Porto Constanza*, h. 9, 4.

Σαλμωνεύς, ἦρος, ὁ, son of Æolus and Enaretê, father of Týrô; he reigned first in Thessaly, migrated to Elis, and built the city Salmônê. In his pride he wished to be equal to Zeus, and imitated thunder and lightning by riding in a brazen chariot upon a copper floor and hurling down blazing torches. Zeus struck him with lightning, Od. 11, 236.

σάλπιγξ, γγος, ἡ, a trumpet with which the signal of attack was given, 18, 219.† This is the only passage in which this instrument is mentioned; perhaps it was used as a signal in sieges.

σαλπίζει, fut. σαλπίγξω, to sound a trumpet, Batr. 203; metaph. to resound like a trumpet. ἀμφὶ δὲ σάλπιγγεν οὐρανός (the heaven round about resounded like a trumpet, V.), spoken of thunder, 21, 388.† 2) Trans. with accus. to peal forth, to trumpet, Batr. 202.

Σάμη, ἡ, or Σάμος, 2, 634. Od. 4, 671;

R 6

an island near Ithaca, which belonged to the kingdom of Odysseus (Ulysses), later *Cephallenia*, now *Cephallonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, ἡ, 1) = Σάμη, q. v. 2) Σάμος *Θρηκική*, later *Σαμοθράκη*, *Samothrace*, an island of the Aegean sea, on the coast of Thrace, opposite the mouth of the river Hebrus, later famed by the mysteries of the Cabeiri, having a town of the same name, now *Samothraki*, 13, 12; also simply Σάμος, 24, 78. 753. 3) an island in the Aegean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Hērē, h. Ap. 41.

*σάνδαλον, τό, a sole of wood, which was bound to the feet by thongs, a sandal, h. Merc. 79. 83.

σανίς, ἰδος, ἡ, 1) a board, a plank. 2) any thing made of boards; hence a) doors, always plur. *savides*, folding doors [*vaivæ*], 9, 583. Od. 2, 344. b) a scaffold of boards, a stage, sing. Od. 21, 51.

ΣΑΟΣ, obsol. ground form of σῶς, σόος, from which the compar. *σαώτερος*, η, ου. *σαώτερος ὥς κε νεῖται*, that thou mayest return the more safely home, 1, 32; † prop. compar. with only a slight degree of augmentation (cf. Thiersch, § 202. 10). On the other hand, Buttm., Gr. Gram. § 69. N. 8, considers it as a simple positive.

σαοφροσύνη, ἡ, Ep. for *σωφροσύνη* (*φρήν*), prop. a sound understanding, discretion, prudence, *Od. 23, 13. 30.

σαόφρων, ονος, ὁ, ἡ, Ep. for *σώφρων* (*φρήν*), discreet, intelligent, prudent, 21, 462. Od. 4, 158 (later, temperate, abstinent).

σαῶω, contr. σῶ. from which poet. σώω and σώω, Ep. form of σώζω (which occurs only once, Od. 5, 490, in the partic. pres., but where prob. the reading should be σώων). Hom. has 1) From σαῶω, fut. *σαώσω*, aor. *ἔσάωσα*, fut. mid. *σαώσομαι*, Od. 21, 309; aor. pass. *ἔσαώθη*, also imp. pres. act. *σῶω* for *σάοε*, contr. σῶ, and extended by α, *σῶα*, cf. *νατερῶσα*, Od. 13, 230. 17, 595; 3 sing. imperf. *σῶον* for *ἔσάοε*, contr. σῶ, and extended *σῶα*, Il. 16, 363. 2) The contracted form σῶ does not occur; but the extended forms, a) σώω (from which σώζω), whence partic. *σῶοντες* and imperf. *σῶεσκον*. b) σώω, from this subj. pres. *σῶη*, *σῶης*, *σῶωσι*, 1) to sustain in life, to save, to keep unconsumed, to preserve, to deliver, *τινά*, also *ζωούς*, 21, 238; hence pass. *to be saved*, to remain alive, 15, 503; in oppos. to *ἀπολέσθαι*, 17, 228. b) Spoken of things: *νῆας*, πόλιν; also *σπέρμα πυρός* [*semina flammae*, Virg.], to preserve the seeds of fire, Od. 5, 490. 2) to rescue, to deliver, to bring safely, with accus. from what? *ἐκ φλοίσβου*, *πολέμου*, 11. 5, 469. 1), 752; *ὑπό τιος*, 8, 363. b) to what? *ἐς προχοάς*, Od. 5, 462; *ἐπὶ νῆα*, 11. 17, 692;

πόλινδε, 5, 224; *μεθ' ὅμιλον*, 17, 149. On this, cf. Thiersch, § 222.

σαπήν, Ep. for *σαπή*, see *σῆπη*.

Σαρδάνιος, η, ου, ed. Wolf, from which: *μεῖδρε δὲ θυμῷ Σαρδάνιον μάλα τοῖον*, he laughed in his heart a very bitter laugh, Od. 20, 302.† Voss translates: 'with horrible laughter he concealed his anger;' Wiedasch, 'he concealed, with forced laughter, anger in his mind;' used of Odysseus (Ulysses), who escapes the missile of Ctesippus by an inclination of the head. *Σαρδάνιον* is either neut. sing. and used as an adv., or is accus. sing. and *γέλων* is to be supplied. *Σαρδάνιος γέλως*, signifies, according to the ancients, 'the scornful laughter of an enraged man' (*σαρκαστικός*). Prob. the word is to be derived from *σαίρω* (Eustath. Apoll. *ἀπὸ τοῦ σεσηρῆναι τοῖς ὀδοῦσι* or *ἀκροῖς χεῖλεσι*), hence also *σαρδάω*, and signifies prop. *showing the teeth, grinning*. Others write *σαρδόνιον*, and derive it from *σαρδόνιον*, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (*Σαρδώ*). Eustath. quotes still other explanations. *Sardonic*, Cowper, whose explanation from the Schol., see ad Od. 20, 359. *Am. Ed.*]

σάρξ, σαρκός, ἡ, dat. plur. *σάρκεσσι*, flesh, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 380. Od. 9, 293.

Σαρπηδών, ὄνος, ὁ, Ep. form *Σαρπηδοντος*, 12, 379; *Σαρπηδοντι*, 12, 392; voc. *Σαρπηδόν*, 5, 633; from the obsol. *Σαρπηδων*, son of Zeus and Laodamia, 6, 198, seq. (According to a later tradition, son of Evander and Didamia, grandson of an elder Sarpēdon, Apd.), sovereign of the Lycians, an ally of the Trojans, 2, 876; he was slain by Patroclus, 16, 480, seq. Upon the command of Zeus, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia, 16, 687.

*σατῖν, ἡ, a chariot, a war-chariot, h. Ven. 13.

Σατνίους, εντος, ὁ, a large torrent in Mysia, 6, 34. 14, 445; *Σατνίους*, Strab.

Σάτνιος, ὁ, son of Enops and a river nymph, slain by Ajax, 14, 443.

*σαῦλος, η, ου (akin to *σάλος*), vain, mincing, affected. *σαῦλα βραίνειν*, h. Merc. 28.

σαυρωτήρ, ἦρος, ὁ, the lower end of a spear; elsewhere *οὐρίαχος*, the point or spike of the shaft, which was furnished with iron, that it might be set upright in the ground, 10, 153 † (prob. from *σαῦρος*, a kind of snake or perhaps a point).

σάφα, adv. (from *σαφής* for *σαφέα*), clearly, certainly, definitely; connected with *εἰδέναι*, *ἐπιστάσθαι*, 2, 192. Od. 4, 730. *σάφα εἰπεῖν*, to speak distinctly, to speak truly, 11. 4, 404.

*σαφέως, adv. = *σαφῶς* from *σαφής*, h. Cer. 149.

*σαφής, *és*, clear, certain, sure, h. Merc. 208.

σάω, for σάον, see σαῶω.

σαῶσαι, σάωσθε, etc., see σαῶω.

σαώτερος, η, *ον*, Ep. compar. from ΣΑΩΣ.

σβέννυμι, only aor. 1 ἔσβεσα, Ep. infin. σβέσσαι, aor. 2 ἔσβην. 1) Trans. in the aor. 1, to *extinguish*, to *quench*, to *put out*, with accus. πυρκαϊήν, 23, 237. 24, 791. 2) Metaph. to *moderate*, to *check*, to *restrain*, χόλον, 9, 678; μένος, 16, 621. 3) Intrans. in the aor. 2, to *go out*, spoken of fire, 9, 471. 4) Metaph. to *become calm*, spoken of wind, Od. 3, 182.

σεβάσμαι, depon. mid. (σέβας), aor. 1 only Ep. 3 sing. σεβάσαστο, to *stand in awe*, to *be afraid of*, τι θυμῷ. *6, 167. 417.

σέβας, τό (σέβομαι), only used in nom. and accus. 1) *reverential fear*, *awe*, that respect for the opinion of gods and men which restrains a person from doing any thing; *fear*, *shame*, with infin. 18, 178. h. Cer. 10. 2) *astonishment*, *wonder*, *admiration*, at uncommon occurrences; σέβας μ' ἔχει, Od. 3, 123. 4, 75.

σέβομαι, depon. (akin to σέω), to *stand in awe*, to *be ashamed*, absol. 4, 240.†

σέθεν, Ep. for σοῦ, see σύ.

σεῖ', abbreviated for σείο, see σύ.

*Σελήνός, ὁ (later orthography Σελήνός), *Silenus*, foster-father and companion of Dionysus (Bacchus), who followed him always drunk and riding upon an ass. In the plur. οἱ Σελήνοι, generally, the ancient Satyrs, companions of Dionysus, h. Ven. 263.

σεῖω, Ep. for σοῦ, see σύ.

σειρή, ἡ (εἶρω), a *rope*, a *cord*, a *string*, 23, 115. Od. 22, 175; σ. χρυσεῖη, a golden chain, Il. 8, 19.

Σειρήν, ἡνός, ἡ, mly plur. αἱ Σειρήνες (from *σειρῆ*, the entangling, the enticing), the *Sirens*, mythic virgins, who, according to Homer, dwelt between Ææa and the rock of Scylla, and by their sweet voices allured passengers and put them to death, Od. 12, 39. 52. Hom. knows but two, for v. 56, we have the dual Σειρήνοιν. At a later day there were supposed to be three or four, cf. Eustath. ad loc. They were in antiquity, for the most part, placed in the Sicilian sea, on the south-west coast of Italy, hence also the three small dangerous rocks not far from the island of Caprea, were called Σειρήνοῦσαι, Strab. They are the daughters of the river god Achelous and a muse, Ap. Rh. 4, 895. Apd. 1, 34. At a still later period they were represented as birds with the faces of virgins.

σεῖω (akin to σέω), aor. 1 Ep. σεῖσα, aor. mid. Ep. σεσάμην always without augm., to *shake*, to *brandish*, with accus. ἐγχείας, 3, 345; and pass. 13, 135; θύρας, to *shake the doors*, i. e. to *knock at the doors*, 9, 583; ζυγόν, to *shake the yoke*, spoken of running horses, Od. 3, 486. Mid. to *move oneself*, to *shake*, to

quake, Il. 14, 285. 20, 59; σείσαστο εἰνὶ θρόνῳ, she was violently agitated, 8, 199.

σέλα for σέλαϊ, see σέλας.

Σέλαγος, ὁ, father of Amphius from Pæsus, 5, 612.

σέλας, *ας*, τό (akin to εἰλη), dat. σέλαϊ and σέλα. *light*, *splendour*, *brightness*, a *beam*, spoken of fire, 8, 509. Od. 21, 246; of constellations and meteors, Il. 8, 76. h. Ap. 442. 2) a *torch*, h. Cer. 52.

σελήνη, ἡ (σέλας), the *moon*, 8, 555; πλήθουσα, the *full moon*, 18, 484; an image of splendour, Od. 4, 45.

Σελήνη, ἡ, prop. name, *Luna*, the goddess of the moon; in the Il. and Od. we find nothing of her origin or of her rising and setting. In h. 31, 6, seq., she is called the daughter of Hyperion and Euryphaessa (of Theia, Hes. Th. 375); in h. Merc. 94, daughter of Pallas, cf. h. 32.

Σελήπιδης, *ον*, ὁ, son of Selæpius = *Evéus*, 2, 693.

σέλινον, τό, *parsley*, a plant which belongs to the family of celery, and grows chiefly in depressed situations, 2, 776. Od. 5, 72. Batr. 54. According to Billerbeck, Flor. Class. p. 70, *hipposelinum* s. *Smyrniolum olus atrum*, Linn.; according to Heyne, *apium graveolens*, Linn.; also *ελεοσέλινον*; it is mentioned as a food of horses.

Σελλήεις, *εντος*, ὁ, 1) a river in Elis between the Penæus and the Alphæus, now *Pachisiotæ*, 2, 659. 15, 531. 2) A river in Troas near Arisbe, 2, 839. 12, 97.

Σελλοί, οἱ (Ἑλλοί, in a Frag. Pind. in Strab. VII. c. 7), the *Selli*, priests of Zeus in Dodona, who communicated or explained oracles, 16, 234. They appear, perhaps in accordance with a priestly vow, to have led a very austere life, hence they were called ἀνιπτόποδες. According to Strab. VII., the original inhabitants of Dodona.

*σέλαμα, *ατος*, τό (akin to σελίς), a *tower's bench*, generally the upper deck (*transtrum*), h. 6, 47. cf. ζυγόν.

Σεμέλη, ἡ (according to Diod. Sic. 3, 61, from *σεμνός*), daughter of Cadmus, mother of Dionysus by Zeus. She implored Zeus that he would show himself to her in the full glory of his divinity. He fulfilled her request, but she was destroyed by his lightning, 14, 323; h. in Bacch. 6, 57. (According to Hefster from σέω, Bæot. = θέω, the frantic, Herm. *solsequa* from σέβειν and εἰλη = *vitis*.)

*σεμνός, ἡ, ὄν (σέβομαι), *venerable*, *honoured*, *holy*, prop. spoken of the gods, h. 12, 1. Cer. 486.

σεῖω, Ep. for σοῦ, see σύ.

σεῦ and σευ, see σύ.

σεῦα, Ep. for ἐσσευα, see σεῖω.

*Σεῦταλιος, ὁ (σεῦτλον), *Beet-eater*, a frog's name, Batr. 212.

*σεῦτλον, τό, a *beet*, a soft culinary

vegetable, *beta vulgaris*, Linn. Batr. 162.

σεῦω, poet. (akin to θέω), aor. Ep. ἔσσανα and σεῦα, aor. mid. ἔσσανάμην, perf. pass. ἔσσανμαι, pluperf. ἔσσανύμην. The perf. pass. often has a pres. signif. hence partep. ἔσσανμενος, ἦ, on, with retracted accent. The pluperf. is at the same time Ep. aor. 2 ἔσσανύμην, ἔσσανο, ἔσσαντο, Ep. σῦτο, 21, 167. The pres. act. not found in Hom., the augment. tenses have double Sigma. 1) Act. trans. prop. *to put in violent motion, to drive*; hence, according to the prepos. a) *to drive, to urge, to chase*, τινά κατὰ Νυσοσῆϊον, 6, 133; τινά ἐπὶ τινι, any one against any one, 11, 293, 294; ἵππους, 15, 681. b) *to drive away, to chase away*, κύνας, Od. 14, 35; κατὰ ὀρέων, to drive down from the mountains, Il. 20, 189. c) Spoken of inanimate things: *to cast, to hurl*, κεφαλὴν, 11, 147. 14, 413; αἷμα, to drive out the blood, i. e. to cause to flow, to draw, 5, 208. II) Mid. with Ep. aor. 2 and perf. pass. 1) Intrans. *to move oneself violently, to run, to hasten, to rush*, ἀνὰ ἄστυ, 6, 505; ἐπὶ τι, 14, 227. Ψυχὴ κατ' ὤτελιν ἔσσαντο, the soul rushed to the wound, i. e. escaped through the wound, 14, 519; with infin. σεῦάτο διώκειν, he hastened to pursue, 17, 463. b) Metaph. spoken of the mind: *to desire ardently, to long for*. θυμὸς μοι ἔσσανται, Od. 10, 484; esply partep. ἔσσανμενος, *ardently desiring, longing for, desirous*, with gen. ὀδοιο, of the journey, Od. 4, 733; and with infin. πολέμιζεν, Il. 11, 717. Od. 4, 416. 2) With accus. trans. a) *to drive, to chase, to hunt*, esply wild beasts, with accus. κάπριον, λέοντα, 11, 415. b) *to chase away, to drive, to chase*, τινά πεδιόνδε, 20, 148; metaph. κακότητα, h. 7, 13.

σγκαῶ (σγκός). aor. pass. 3 plur. σγκάσθεν for ἐσγκάσθησαν, prop. to drive into the fold, to fold, spoken of sheep; generally, *to shut up, to enclose*, 8, 131.† σγκοκόρος, ὁ (κορέω), one that cleans the stall, a *stable-cleanser, a stall-boy*, Od. 17, 224† [a sweeper of my stalls, Cp.].

σγκός, ὁ, an inclosed place: a *fold, a stall*, 18, 589. Od. 9, 219. σῆμα. atos, τό, a *sign*, to point out any thing; a *token*, of a lot, 7, 188; of theft, h. Merc. 136; esply 1) a sign sent by the deity, an *atmospheric sign, an aerial token*, such as thunder and lightning, which were regarded as omens and indications of the will of the gods, 2, 253. 351. 4, 381. 13, 244. 2) a *monumental sign, a mound*; hence σῆμα χεῦαι, 2, 814. 7, 68. Od. 1, 291; generally, a *monument*. 3) a *written sign*. σήματα λυγρὰ, characters of fatal import [but not *alphabetical*], 11, 6, 168. Od. 1, 291; see γράφω. 4) a *mark*, 23, 843. Od. 8, 192.

σημαίνω (σῆμα), fut. σημανέω, aor. Ep. σῆμηναι, aor. mid. ἐσημηνάμην, 1) *to give a sign to do any thing; hence, to*

command, to order, τινί, 1, 289. 10, 58; rarely with gen. τινός, 11, 14, 85; and ἐπὶ τινι, about any one, Od. 22, 427. 2) Trans. with accus. *to mark, to indicate, to mark*, τέρματα, 11, 23, 358 757. Od. 12, 26. Mid. *to mark any thing for oneself*, κλήρον, one's lot, 11, 7, 175.

σημάντωρ, ορος, ὁ, poet. (σημαίνω), prop. one who gives a signal, a *leader, commander, sovereign*, 4, 431; esply a *driver of horses*, 8, 127; βοῶν, a keeper of cattle, a herdsman, 15, 315.

σήμερον, adv. (from τήμερα), *to-day*, 7, 30. Od. 17, 186.

σῆψω, perf. σέσηπα, aor. 2 ἐσάπην, from which Ep. 3 sing. subj. σαπήη for σαπῆ, 19, 27. Act. *to cause to decay, to rot*. Pass. and perf. intrans. *to become putrid, to rot, to moulder away*. χρῶς σῆπεται, 14, 27. 24, 414. δοῦρα σέσηπε, the timbers are decayed, *2, 135.

*σησαμβίς, εσσα, εν (σήσαμον), full of sesame, Ep. 15, 8.

Σήσαμος, ἡ, a town in Paphlagonia, later the citadel of Amastria, 2, 853.

*σησαμότυπος, ὁ (τυρός), *sesame-cheese*, i. e. a kind of food made of sesame and cheese, Batr. 36.

Σηστός, ἡ, a little town on the Hellespont. in the Thracian Chersonesus, opposite the city of Abydos in Asia, later rendered famous by the love of Leander and Hero, now Σαίωσα, 2, 836.

σθεναρός, ἡ, ὄν, poet. (σθένος), *strong, powerful, mighty*, epith. of Αἰῆ, 9, 505.†

Σθενέλαος, ὁ, son of Ithamēnes, slain by Patroclus, 16, 586.

Σθένελος, ὁ (abbrev. from Σθενέλαος), 1) son of Capaneus and Evadne, one of the Epigōni and a leader before Troy, 2, 564. 23, 511; a companion of Dionēdes, 9, 48. 2) son of Perseus and Andromēda, husband of Nicippe, father of Eurystheus, king of Argos and Mycenæ, 19, 116.

σθένος, eos, τό, poet. *strength, power, might*, primar. spoken of the bodies of men and beasts. 5, 139. Od. 18, 373; more rarely of inanimate things, 11, 17, 751. 18, 607; esply of strength of heart, courage in war: μέγα σθένος ἐμβάλλειν καρδίῃ, 2, 451. 14, 151. 2) Generally, *power, might*, 16, 542; *forces*, 18, 274; esply in periphrasis with gen. of the person (like βίη): σθένος Ἑκτορος, the might of Hector, i. e. the mighty Hector, 9, 351; Ἰδομενέος, 13, 248.

σίαλος, ὁ, prop. fat, *fattened*. σὺς σίαλος, a fat swine, 9, 208. Od. 14, 41. 2) Subst. a *fat hog*, 11, 21, 363. Od. 2, 360.

σιγαλδείς, εσσα. εν. poet. (akin to σίαλος), (nitid us.), *shining, white, gleaming, right, splendid* ('magnificent, costly,' V.).

1) Spoken of costly variegated or embroidered clothing, χιτῶν, εἵματα, ῥήγεια, δέσματα, 11. and Od. 2) Of reins for horses, polished and perhaps adorned with metal, 11, 5, 226. Od. 6, 81. 3) Spoken of household furniture and of the dwelling, Od. 5, 86. 16, 449. (Other

significations, as *tender, soft, covered with foam*, are not proved.)

σιγῶν (σιγή), *to be silent, to be still*, only the imperat. *σιγα*, 14, 90. Od. 14, 493; *σιγᾶν*, h. Merc. 93.

σιγή, ἡ (σίζω), *silence*, only *σιγῇ*, dat. as adv. *in silence, still, quietly*. *σιγῇ ἐφ' ὑμείων*, still before you, 7, 195. *σιγῇ νῦν*, Od. 15, 391 (false reading *σιγῇ νῦν*).

σιδήρεος, ἡ, *ov*, poet. for *σιδήρεος*, 7, 141. 8, 15, etc.

σιδήρεος, ἡ, *ov* (σιδήρος), 1) of iron, iron, κορύνη, δέσματα; ὀρμαγδός, the iron tumult, i. e. of iron arms, 17, 424; οὐρανός, the iron heaven, like χάλκεος, because the ancients conceived of it as made of iron, Od. 15, 329. 17, 565; or, more correctly, in a metaph. sense. 2) Trop. *hard as iron, firm, strong*; θυμός, an iron mind, i. e. inexorable, Il. 22, 357; thus ἥτορ, κραδίη. σοίγε σιδήρεα, πάντα τέτυκται, to thee every thing is iron, Od. 12, 280. σιδ. πυρὸς μένος, the iron, i. e. the unwasting strength of fire, Il. 23, 177. (The forms with *ei* or *e* change with the necessity of the metre.)

σιδήρος, ὁ, 1) iron; this metal is often mentioned in Homer; he calls it πολίος, αἰθων, ἰόεις; this last epithet, 'violet-coloured,' seems to indicate iron hardened to steel and become blue; also the method of hardening iron by immersing it in water was known to Hom., Od. 9, 391; as an image of hardness, Il. 4, 510. Od. 19, 211. 2) Metonym. *every thing made of iron, arms, furniture*, hence πολὺμηκος, Il. 6, 48; and often.

Σιδονίη, adv. from Sidon, 6, 291. †

Σιδόνιος, ἡ, *ov* (Σιδών), Ep. for Σιδώνιος, Sidonian, of Sidon, 6, 289; from which, 1) ἡ Σιδονίη, the district of Sidonia in Phœnicia, or the entire coast of the Phœnicians, with the chief town, Sidon, Od. 13, 285. 2) ὁ Σιδόνιος, a Sidonian, Od. 4, 84. 618.

Σιδών, ὄνος, ἡ, the famous capital of the Phœnicians, situated on the sea, with a double port, now *Seida*, Od. 15, 425.

Σιδών, ὄνος. a Sidonian, an inhabitant of the city of Sidon, 23, 743.

σίζω, a word formed to imitate the sound; *to hiss*, primar. the sound of red-hot bodies immersed in water. hence also spoken of the eye of the Cyclops in which Odysseus (Ulysses) twisted the burning stake; only imperf. Od. 9, 394. †

Σικανίη, ἡ, the original name of the island of *Sicilia*, which it received from the Sicani, according to Thucyd. 6, 2. Diodor. 5, 6. When, at a later period, the Sicani were pressed by the Siceli immigrating from Italy, and confined to the region about Agragas, the latter was called Scania, and the whole island Sicilia, Od. 24, 307.

Σικελός, ἡ, ὄν, Sicelian or Sicilian, elsewhere Θρινακίη. γυνὴ Σικελή, Od. 24, 211. 366. 389. Subst. ὁ Σικελός, the Siceli, according to Thuc. 6, 2, an Italian

people, who, being pressed by the Pelasgi, emigrated to Italy, and first settled near Catana. Hence they dwell on the eastern coast of the island, Od. 20, 383.

Σικυνών, ὄνος, ὁ and ἡ, a town in the country Sicynia, in the Peloponnesus, at an earlier day Αἰγιαλοί and Μηκώνη, famed for its traffic, and later the chief seat of Grecian art; now *Vasilika*, 2, 572.

Σιμοίς, εντος, ὁ. Simois, a small river in Troas, which rises in Ida, and flows north from the city of Troy and unites in the Trojan plain with the Scamander; now *Simas*, 4, 475. 5, 774. cf. Τρωϊκός. 2) the river-god of the Simois, 20, 53.

Σιμοείσιος, ὁ, son of the Trojan Anthemion, slain by Ajax, 4, 474, seq.

σίνομαι, depon. mid. only pres. and imperf. iterat. form σινέσκοντο, Od. 6, 6. 1) Prop. *to carry off, to plunder*, with accus. *ἐταίρους τινα*, Od. 12, 114. 2) *to attack in order to plunder, to rob, τινά*, Od. 6, 6; spoken of herds, Od. 11, 112. 2) Generally, *to hurt, to injure, to harm*. αἰδώς ἀνδρας σίνεταί, shame injures men, Il. 24, 45.

σίντης, ὁ, poet. (σίνομαι), a robber, a murderer, as arj. *plundering, ravaging*, λῆς, λύκος, *11, 481. 16, 353. 20, 165.

Σίντιες, οἱ (=σίνται, robbers), the Sinties, the earliest inhabitants of the island of Lemnos, who received Hēphæstus when hurled down by Zeus, 1, 594. Od. 8, 294.

Σίπυλος, ὁ (Dor. for Θεόπυλος), a branch of mount Tmolus, on the borders of Lydia and Phrygia, now *Mimas*, 24, 615.

Σίσυφος, ὁ (Æol. for σόφος), son of Æolus and Enarētē, husband of Merope, father of Glaucus, founder of Ephyrā or Corinth, noted for his cunning and propensity to robbery, 6, 153. He was doomed to roll a stone up a mountain in the under world, which always rolled back, because he betrayed to Asdrups that Zeus had seized his daughter, or because he had betrayed the secrets of the gods in general to men, Od. 11, 593. Apd. 1, 9, 3.

σίτew (σίτος), imperf. mid. σιτέσκοντο; act. *to give to eat, to feed*. Mid. *to give oneself food, to eat, to feed upon*, Od. 24, 209. †

σίτος, ὁ, only sing, *wheat*, generally, grain. and esp. 1) *flour, bread*, prepared from it; in opposition to flesh. σίτος καὶ κρέα, Od. 9, 9. 12, 19. 2) Generally, *food, victuals, nourishment*, hence oft-n σίτος καὶ ὄνος, Il. 9, 706. Od. 3, 479. σίτος ἡδὲ ποτὴς, Il. 19, 306. Od. 9, 87. (It never appears as neut. in Hom.; but clearly as masc., Od. 13, 244. 16, 83. 17, 533.)

σιτοφάγος, *ov* (φαγεῖν), *eating grain or bread*, Od. 9, 191. † Batr. 244.

σιφλῶ (σιφλός [πῶδα σιφλός = πηρός, Ap. Rhod. 1, 214]), aor. οὔτατ. σιφλώσειεν, prop. *to deform*, hence generally

to bring into disgrace, to destroy, to ruin, τινά, 14, 142. † [al., less well, to bring to shame.]

σιωπάω (σιωπή), aor. optat. σιωπήσειαν, infin. σιωπήσαι, to be silent, to be still, 2, 280. 23, 560. Od. 17, 513.

σιωπή, ἡ, silence, stillness, Hom. only dat. as adv. σιωπῇ, in silence, still, 6, 404. Od. 1, 325. ἀκὴν ἐγένοντο σιωπῇ, they were entirely still, Il. 3, 95. Od. 7, 154. σιω. ἐπινεύειν, to give the nod in silence, Il. 9, 616; and often.

σκάζω (akin to σκαίρω), to limp, to hobble, 19, 47; ἐκ πολέμου, Il. 811. Batr. 251.

Σκαίαι, αἱ, πύλαι, the Scæan gate, also called the Dardanian (Δαρδάνιαι); it was upon the west side of the city of Troy, hence the name west gate (σκαίος); it was the main gate, and led to the Grecian camp. From its turret were to be seen the oak, the watch-station, the fig-tree, and the monument of Ilus, 3, 145. 6, 237. 11, 170. cf. Τρωϊκὸν πεδῖον.

σκαῖός, ἡ, ὀν, left. ἡ σκαίῃ, sc. χεῖρ, the left hand; hence σκαίῃ, with the left, 1, 501. 16, 734. 2) western, perhaps σκαῖον ῥίον, Od. 3, 295.

σκαίρω (akin to σκάζω), to leap, to spring, Od. 10, 412; ποσί, to dance, Il. 18, 572. h. 81, 18.

*σκαλμός, ὁ, the pin, a block upon the ship, upon which the oar rests, h. 6, 42.

Σκαμάνδριος, ἡ, ον, Scamandrian, on the Scamander. τὸ Σκαμάνδριον πεδῖον, the Scamandrian plain. = τὸ Τρωϊκὸν πεδῖον, q. v., 2, 465; also λεῖμὸν Σκαμάνδριος, 2, 467. 2) Subt. name of Astyanax, which his father gave him, 6, 402; see Ἀστυάναξ. δ) son of Strophius, a Trojan, 5, 49, seq.

Σκάμανδρος, ὁ (σκ never forms posit., cf Thiersch, § 146. 8), Scamander, a river in Troas. called by the gods Xanthus; it rises, according to 22, 147, seq., near the city of Troy, from two fountains, of which the one had cold, the other warm water; it then flows south-west from the city through the plain, unites with the Simoeis, 5, 774, and falls into the Hellespont somewhat north of Sigeum, 21, 125. Il. 12, 21 seems to clash with the origin of the Scamander in 22, 147, according to which passage it rises upon Ida, as says also Strabo XIII. p. 602. [Lechevalier, and others maintain that both sources still exist, but that the steam of the warm one is only visible in winter.] Now the river is called Menderes-Su. 2) the river-god Xanthus. His contest with Achilles is found 20, 74. 21, 136, seq.

Σκάνδεα, ἡ, a harbour on the southern coast of the island Cythæra, now Cerigo, 10, 268.

*σκάπτω, fut. ψω, to dig, φυνά, h. Merc. 90, 207.

*σκαπτῆρ, ἥρος, ὁ (σκάπτω), a digger, Fr. 2.

Σκάρφῃ, ἡ (Σκάρφεια, Strab.), a small town in Locris, not far from Thermopy-

lae, 2, 532. (According to Strab. I. 60, already, 400 years before Christ, destroyed by an earthquake.)

σκαφίς, ἴδος, ἡ (σκάπτω), a small vessel for preserving any thing, a bowl, a tub, Od. 9, 123. †

σκέδάννυμι, aor. 1 ἐσκέδασα, Ep. σκέδασα, only aor. as pres. the poet. form to scatter, to drive apart or let go, with accus. λαόν, 19, 171. 23, 162; ἥρα, 17, 649. Od. 13, 352. ἀχλὺν ἀπ' ὀφθαλμῶν, to scatter the darkness from any one's eyes, Il. 20, 341; metaph. αἶμα, to shed blood, 7, 330.

σκέδασις, ιος, ἡ (σκέδάννυμι), the act of scattering, dispersion, *Od. 1, 116. 20, 225.

σκέλλω (or σκελέω), Ev. aor. 1 optat. 3 sing. σκέλει, to dry, to parch, to wither, χροά, 23, 191. †

σκέλος, εος, τό, in the broader sense, the entire leg from the hip to the foot; in the narrower, the shank (tibia) with the calf; hence πρηνὸν σκέλος, the calf (Schol. γαστροκνημίαν), 16, 314. †

σκέπαρνον, τό (prob. from σκάπτω), a double-edged axe, for hewing wood, a carpenter's axe [used also for smoothing], *Od. 5, 237. 9, 391.

σκέπας, αος, τό (σκεπάω), a cover, a covering, a shelter; ἀνέμοιο, a shelter from the wind, *Od. 5, 443. 6, 210.

σκεπάω, poet. (σκέπας), 3 plur. pres. σκεπώσσι, Ep. for σκεπῶσι, to cover, to protect; spoken of the coast, σκεπᾶν κύμα ἀνέμων. the wave or the sea from the winds, Od. 13, 99. †

σκέπτομαι, depon. mid aor. Ep. σκεψάμην, to look at a distance with the hand held over the eyes, to look sharply, to look around, ἐς τι; μετὰ τινι. Od. 12, 247; with αἰ κεν, Il. 17, 652; ἐκ θαλάμοιο, h. Cer. 245. 2) Trans. to examine, to contemplate, with accus. διαστών, ροίζον, 16, 361. h. Merc. 360.

*σκενάζω (σκενός), to prepare, to make ready; absol. to arrange domestic affairs; κατ' οἶκον, in the house, h. Merc. 285.

σκηπάνιον, τό (σκήπτω) = σκήπτρον, a staff, a sceptre. the ensign of imperial dignity; of Poseidōn, 13, 59; of Priam, *24, 247.

σκηπτοῦχος (σκήπτρον, ἔχω), sceptre-bearing, holding the sceptre, epith. of kings, 2, 86. Od. 5, 9.

σκήπτρον, τό (σκήπτω), 1) a staff, a cane to support oneself upon, Od. 13, 437. 14, 31. 17, 199. 2) Esplly a sovereign's sceptre, the sceptre, a spear without a metallic point, and, according to Il. 1, 246, adorned with golden studs. It was an ensign of imperial dignity in peace. Kings esply bore it, 1, 234. Od. 3, 412; also priests and prophets, Il. 1, 15. Od. 11, 91; heralds, Il. 7, 277; also judges, 18, 505. It was generally an ensign of public action; whoever spoke in an assembly was obliged to hold the sceptre in his hand, and received it from the herald, 23, 568. Od. 2, 37; in taking an oath the sceptre was raised, Il. 7, 412.

10, 327. 3) Metaph. *the royal power, the imperial dignity*, 6, 259. σκῆπτρον καὶ θέμιστες, marks the union of the imperial and judicial power, 2, 206. 9, 99.

σκήπτω, act., a false reading, 17, 437, from ἐνισκίπτειν; now only mid. to *support oneself, to lean upon* a staff, spoken of old men and beggars, Od. 17, 203. 338; with dat. καὶ μιν δὴ αὐτῷ (ἀκοντι) σκηπτόμενον κατὶ μεν δόμον Ἀΐδος εἶσω, and I think that he will descend to the abode of Hades, supporting himself on the spear [will 'lean on it in his descent to Hell,' Cp.], sarcastic for 'he will die pierced through by my spear,' Il. 14, 457.

σκηρίπτω (σκήπτω), only mid. to *support oneself, to lean upon*, Od. 17, 196; spoken of Sisyphus rolling the stone, χερσὶν τε ποσὶν τε, to resist or push against it with hands and feet [to *shove* it, Cp.], *Od. 11, 595.

σκιάζω, poet. form σκιάω, aor. subj. σκιάσῃ, to *shade or overshadow, to envelope with shade, to veil*, with accus. of the night, ἄρουραν, 21, 232.†

σκιάω, poet. σκιάζω, only mid. to *become shady, to be darkened*. σκιάωντο, Ep. for ἐσκιάωντο πᾶσαι ἀγυαί, all the streets were dark, *Od. 2, 388. 3, 487.

σκιδναμαι, mid. poet. a form of σκεδάνυμι, in the pres. and imperf. to *scatter, to separate*, spoken of men: κατὰ κλισίας, 1, 487; ἐπὶ ἔργα, Od. 2, 252; πρὸς δώματα, Od. 2, 258; ἐπὶ νῆα, Il. 19, 277; with infin. 24, 2; spoken of the foam of the sea: ὑψόσσε, to dash on high, 11, 308; of dust: ὑπὸ νεφέων, to whirl upward, 16, 375; of a fountain: ἡ ἀνὰ κήπον σκιδναται, is distributed through the garden, Od. 7, 130.

σκιερός, ἡ, ὄν, poet. (σκιή), *shadowy, shady, dark*, νέμος, 11, 480; ἄλσος, Od. 20, 278.

σκιή, ἡ, Ion. for σκιά, a *shadow, a shade*, spoken of the souls in Hades, *Od. 10, 495. 11, 207. h. Cer. 100.

σκίους, εσσα, εν, poet. (σκιά), *shady, shaded*, i. e. by trees, ὄρεα, 1, 157; *dark, gloomy, μέγαρο*, Od. 1, 365. 4, 768. (There were no windows in the hall, and it received light through the door; or, according to Eustath., because it protected from the heat.) νέφεα, Il. 5, 525. Od. 8, 374.

σκιρτάω, optat. pres. σκιρτῶεν, aor. 1 infin. σκιρτήσαι, Batr. 60; to *leap, to spring*, ἐπὶ ἄρουραν, upon the earth, *20, 226; and v. 228, ἐπὶ νῶτα θαλάσσης.

σκολιός, ἡ, ὄν, *crooked, curved, tortuous, oblique*: metaph. σκολιάς κρίνειν θέμιστας, to give perverse judgements, 16, 387.†

σκόλοψ, οπος, ὁ (from κόλος), a body having a sharp point, a *spit*, 18, 177. 2) Esly a *stake, a pale* for fortifying the walls of towns and encampments, 8, 343. 15, 1. Od. 7, 45.

σκόπελος, ὁ (σκοπός, prop. = σκοπιή), a *mountain peak, a rock, a cliff*, 2, 396; often Od., 12, 73. 95, 101.

σκοπιάζω (σκοπιά), prop. to look abroad from a lofty place; generally, to *spy, to watch, to observe*, 14, 58. Od. 10, 260. 2) Trans. to *spy out, to explore*, τινά, Il. 10, 40.

σκοπιή, ἡ, Ion. for σκοπιά (σκοπός), any elevated place from which observations can be taken, a *watch-station*, in Hom. always a *hill-top* ['a rocky point,' Cp.], 4, 275. Od. 4, 524; esly a place near Troy, Il. 22, 145. 2) the act of *spying*, observation, Od. 8, 302. h. Merc. 99.

σκοπός, ὁ (σκέπτομαι), 1) a *looker-out*, who from an elevated position surveys the region, a *watch*, Od. 4, 524; spoken of Helios, h. Cer. 63; also, a *scout*, = ἐπισκοπος, Il. 10, 324. 526. 561; generally, an *overseer*, 23, 359; also a *female superintendent*, δμῳάων, Od. 22, 396; in a bad sense, a *liar in wait*, Od. 22, 156. 2) In the Od. the point to which one looks, Od. 22, 6; metaph. *aim, purpose*. ἀπὸ σκοποῦ, contrary to the design, Od. 11, 344.

σκότιος, ἡ, ὄν (σκότος), *dark, gloomy*; metaph. *secret, clandestine*, 6, 23.†

σκοτομήνιος, ὄν (μήνη), in which the moon is obscured, *dark, moonless*, νύξ, Od. 14, 457.†

σκότος, ὁ (akin to σκιά), *darkness, obscurity*, Od. 19, 389; esly metaph. the *darkness of death*, often spoken of the dying, τὸν δὲ σκότος ὅσσε κάλυψεν, Il. 4, 461. h. Ap. 370. In the Il. always in the metaph. signif.; in the Od. only once in the literal.

σκυδμαινω, poet. form of σκύζομαι, Ep. infin. σκυδμαινέμεν, to be *angry at*, τινί, 24, 592.†

σκύζομαι, depon. only pres. and imperf. poet. (from κύων, to snarl like a dog), to *mutter, to be angry, to be displeased*, absol. 8, 483; τινί, at any one, 4, 23. 8, 460. Od. 23, 209.

σκύλαξ, ακος, ὁ, ἡ (κεύω, κύων), a young animal, esly a *young dog, whelp, puppy*, *Od. 9, 289. 12, 86. 20, 14; in Hom. always fem.

Σκύλλα, ἡ, mly in Hom. Σκύλλη (the nom. Σκύλλα, only Od. 12, 235; that *tears in pieces*, from σκύλλω), a sea-monster of the Italian coast in the Sicilian straits, opposite Charybdis, dwelling in a cavern, Od. 12, 85, seq. She is called the daughter of Crataeis, Od. 12, 124 (according to Ap. Rh. 4, 828, daughter of Phorcys and Hecate). She had six dragon throats and twelve sharp claws, and her body was surrounded with half-projecting dogs and other horrible objects. She tore in pieces every living thing which approached her. She robbed Odysseus (Ulysses) of six of his companions. According to mythology, she was afterwards changed into a rock. This rock, named Scyllæum, lies opposite the promontory of Pelórum, on whose east side there lies at this day a small town Scilla or Sciglio.

σκύμνος, ὁ (κύω), like σκύλαξ, a *young*

animal; esply the young of the lion, (*lion's*) *whelp*, 18, 319.†

Σκύρος, ἡ, an island of the Ægean sea, north-west of Chios, with a town of the same name, birth-place of Neoptolemus, now *Skyro*, 9, 668. Od. 11, 509; from which Σκύροθεν, from Scyros, Il. 19, 332.

σκύτος, εὖς, τό (cutis), *the skin*; esply dressed skin, *leather*, Od. 14, 34.†

σκυτοτόμος, ὁ (σκύτος, τέμνω), prop. cutting leather; hence, a *worker in leather* [often = *armourer*, fm the use made of leather in the ancient shields, &c.], 7, 221.†

σκύφος, ὁ, (akin to κυφός), a *goblet*, a cup, Od. 14, 112.† (Aristoph. Byz. read σκύφος as neut.)

σκάλης, ἦκος, ὁ, an *earth-worm*, lumbricus, 13, 654.†

σκάλος, ὁ = σκόλοψ, a *pointed stake*, or, according to Etym. Mag., a kind of thorn, 13, 564.†

Σκάλος, ἡ, a village of the Theban dominions in Boeotia, 2, 497.

σκάψ, σκωπός, ὁ, an *owl*, the wood-owl, *strix aluco*, Linn. According to Schneider ad Arist. H. A. 9, 19, 11, the *small horned-owl*, *strix scops*, Linn., Od. 5, 66.† (Either from σκέπτομαι, on account of its staring eyes, or from σκάπτω, from its droll form.)

σμεραγέω (akin to μαράσσω), aor. subj. σμεραγήσῃ, to *resound*, to *roar*. spoken of the sea and of thunder, 2, 210, 21, 199; spoken of the meadow, which resounded with the cry of the cranes, *2, 463.

*Σμάραγος, ὁ, the *blusterer*, a divinity, Ep. 14, 9.

σμερδαλέος, ἑ, εὖς, lengthened from σμερδνός, ἡ, ὄν, poet. *frightful*, *fearful*, *terrible*, *odious*, *horrible*, spoken esply of the appearance, δράκων, 2, 309. Od. 6, 137; κεφαλῇ. Od. 12, 91; hence spoken of brass and of weapons: χαλκός, αἰγίς, σάκος, Il. 12, 464. 20, 260. 21, 401. Od. 11, 609; the neut. sing. and plur. σμερδαλέον, σμερδαλέα, as adv. once of the look, δέδορκεν, 22, 95; elsewhere spoken with verbs of sound, βοᾶν, κонаβίζειν, κτυπεῖν, τινάσσεσθαι, 15, 609.

σμερδνός, ἡ, ὄν = σμερδαλέος, and much more rarely used; Ποργεῖν κεφαλῆς, 5, 742; the neut. σμερδνόν, as adv. 15, 687. h. 31, 9.

σμήχω, Ep. Ion. for σμάω, to *wipe off*. to *wipe off*, χυόνον ἐκ κεφαλῆς, Od. 6, 226.†

σμικρός, ἡ, ὄν. Att. for μικρός, *small*; in H. on account of the metre, 17, 757. h. Ven. 115.

Σμινθεύς, ἦος, ὁ, epith. of Apollo, according to Aristarch. from Σμίνθη, a town in Troas, because he had a temple there, or from the Æolic σμίνθος, a *mouse*, because these as well as other animals living under the earth, were a symbol of prophecy, 1, 39. According to other critics, as Apion, Eustath., it signifies, mouse-killer, because he once freed one of the priests from a plague

of mice in Chrysa, or because he indicated to the Teucri, on the march to Troy, the place of their settlement by mice, Strab. XIII. p. 604.

*Σμύρνη, ἡ, Ion. and Ep. for Σμύρνα, a noted town in Ionia, on the river Meles, with an excellent harbour, now *Ismir*, Ep. 4, 6.

σμύχω, poet. aor. ἐσμυξα, to *consume* any thing by a smothered fire, to *burn down*. κατά τε σμύξαι πυρὶ νῆας, 9, 653. Pass. to be consumed by fire, πυρὶ, *22, 411.

σμῶδιγξ and σμῶδιξ, γγος, ἡ, a *wale* or *weal*, a *tumour*, a *stripe*, livid with blood, nom. σμῶδιξ, 2, 267; and plur. σμῶδιγγες, *23, 716.

σῆρ, see σάω.

σόιο, see σός.

σόλος, ὁ (σέλλω), a mass of iron forged for throwing; according to the Schol. and Apoll. a *spherical quoit* (V. 'a ball.' Cp. an *iron clod*). According to Apion and Tryphon, the same with the discus, except that this was always made of stone, the σόλος of iron; cf. Valken. ad Ammon. de differ. voc. p. 60. *11. 23, 826. 839.

Σόλυμοι, οἱ, the *Solymit*, a warlike nation, in the country of Lycia in Asia Minor, 6, 184. According to Od. 5, 283, they were neighbours of the eastern Æthiopians. According to Herod. 1, 173, they were the original inhabitants of Lycia, and according to Strab. they inhabited the points of the Taurus in Lycia or Pisidia.

σός, ἡ, ὄν, Ep. shortened from σῶος, which is expanded from σῶς, a contr. form of ΣΑΟΣ. 1) *healthy*, *sound*, *safe*, 7, 310; spoken of the moon, 7, 367. 2) *alive*, *preserved*, *delivered*, antith. to δλέσθαι, 1, 117. 5, 331; *unhurt*, *safe*, 24, 382. Od. 13, 364.

σπορός, ὁ (akin with σωρός), a vessel for preserving the bones of the dead, an *urn*, 23, 91.†

σός, ἡ, ὄν (σύ), Ep. gen. σοῖο for σοῦ, Od. 15, 511; *thy*, *thine*, mly without an article: with an art. τὸ σὸν γέρας, Il. 1, 185. 18, 457; the neut. as subst. ἐπὶ σοῖσι, with thy friends, Od. 2, 369. (Ep. form, τεός, ἡ, ὄν.)

Σούμιον, τό, the southern cape of Attica, with a temple of Athênē, now *Capo Colonna*, Od. 3, 278.

σοφίη, ἡ (σοφός), *dexterity*, *skill*, *intelligence*, *wisdom*, spoken of a ship architect, 15, 412;† of music, h. Merc. 483. 511.

*σοφός, ἡ, ὄν. *expert*, *experienced*, *intelligent*, Fr. 1, 3.

σῶω, Ep. form from σάωω, from this, σῶης. σῶη, and σῶωσι, see σάωω.

*σπαργανιώτης, ου, ὁ, a *child in swaddling-clothes*, h. Merc. 301.

*σπάργανον, τό (σπάργω), *swaddling-clothes*, h. Merc. 151. 237.

*σπάργω, fut. ξω, to *wrap*, to *envelope*, τί ἐν φάρεϊ, h. Ap. 121.

Σπάρτη, ἡ, the *chief town of Lacedæmon*, the residence of Menelaus, on the

Eurôtas, in a valley almost entirely surrounded by mountains, the ruins now near Magula, see Δακεδαίμων, 2, 582. Od. 1, 93; from which adv. Σπάρτηθεν, from Sparta, Od. 2, 327.

σπάρτον, τό, a rope made of spartum (a kind of broom); generally, a rope, a cable. σπάρτα λένονται, Ep. (see Rost, § 100. 4. a. Kühner, § 369.), Il. 2, 135.† δ, ἡ σπάρτος is a shrub with tough branches, *spartium scoparium*, Linn.; *genista* in Pliny. (The reference is prob. not to the Spanish Spartos; and Varro ad Gell. 17, 3, doubts whether in Hom. the shrub gave the name.)

σπάω, aor. 1 ἐσπασα, aor. 1 mid. ἐσπασάμην, Ep. σπασάμην and with σσ, imperat. σπασσάσθε, partep. σπασσάμενος, aor. 1 pass. ἐσπασθην, to draw, to draw out, τί, h. Merc. 85; in tmesis, 5, 859; hence pass. σπασθέντος, sc. ἔγχεος, when the spear was drawn out, Il. 458. 2) Mid. to draw out for oneself, to snatch, ῥώπας, Od. 10, 166; χεῖρα ἐκ χειρός τινος, Od. 2, 321. ἀορ παρὰ μῆροσ, to draw the sword from the thigh, Il. 16, 473; φάσγανον, Od. 22, 74; ἐκ σύριγγος ἔγχεος, Il. 19, 387.

σπεῖο, see ἔπομαι.

σπεῖος, τό, Ep. for σπέος, q. v.

σπεῖρον, τό (σπείρα), prop. cloth for a covering; a cover, a cloth; a robe, a garment, Od. 4, 245. 6, 179; espily linen cloth for shrouding the dead, Od. 2, 102. 19, 147. 2) Generally cloth, a sail = ἱστία, *Od. 6, 269. 5, 318.

σπεῖσαι, σπείσασκε, see σπένδω.

Σπειώ, οὖς, ἡ (from σπέος, a dweller in a cave), daughter of Nereus and Dôris, 18, 43.

σπένδω, fut. σπείσω, aor. ἔσπεισα, Ep. σπέισα, 2 sing. subj. pres. σπένδῃσθα, Od. 4, 591; iterat. imperf. σπένδεσκε, Il. 16, 227; aor. σπείσασκε, to sprinkle, to pour out; prop. a word used of sacred rites, since a portion of the wine was poured out in honour of the gods upon the earth, the table or the altar, Lat. *libare*; mly absol. (make a libation) or with a dat. of the deity to whom the offering is made: Δεῖ, to present a drink-offering to Zeus, 6, 259; θεοῖς, Od. 3, 334. 7, 137. δ) Sometimes with an accus. of that which is offered: ὀλνον, Il. 11, 775. Od. 14, 447; or with dat. ὕδατι, to sprinkle with water, Od. 12, 363. c) With dat. of the vessel: δέρατ, to pour out of a cup, Il. 23, 196. Od. 7, 137.

σπέος, τό, Ep. σπείος, gen. σπείους, dat. σπῆτι, 24, 83; accus. σπείος, Od. 5, 194; plur. gen. σπείων, h. Ven. 264; dat. σπέοσι, Od. 1, 15; σπῆσσι, Od. 9, 400; a cave, a grotto, a cavern. σπέος appears to be more comprehensive than ἄντρον, cf. h. Merc. 228; and Nitzsch ad Od. 5, 57. [According to Amels, σπέος is used when speaking of the exterior, and ἄντρον of the interior of a hollow space, cf. Od. 9, 182. 216. Am. Ed.]

σπέρμα, ατος, τό (σπείρω), seed, seed-

corn, prop. spoken of plants, h. Cer. 208. 2) Metaph. σπέρμα πυρός, the seed of fire, Od. 5, 490.†

Σπεργεύς, ὁ (that hastens, from σπέρχω), *Sperchius*, a river in Thessaly, which flows from Mount Tymphrēstus into the Malean gulf, now *Agramela*, Il. 23, 142. 2) a river-god, father of Menesthus, 16, 174.

σπέρχω, poet. only pres. and imperf. Act. prop. trans. to drive on, to press, once intrans. like the mid. δδ' ὑπ' ἀνέμων σπέρχωνσιν ἄελλαι, when the storms hasten on before the winds, 13, 334. h. 33, 7. Mid. to move oneself violently, i. e. to hasten, to run, to rush, spoken of men, with infin., 19, 317; absol. often in the partep. hastening, fleet, 11, 110. Od. 9, 101; ἑρπεμοῖς, to hasten with oars, i. e. to row swiftly, Od. 13, 22; spoken of a ship, to hasten, Od. 13, 115; of storms, Od. 3, 283.

σπείσθαι, see ἔπομαι.

σπεύω, aor. ἔσπευσα, from this subj. σπεύσομεν for σπείσωμεν, 17, 121; fut. mid. σπείσομαι, 18, 402; mly in partep. pres. 1) Intrans. to hasten, to speed, to make haste, often absol. ἐς μάχην, 4, 225; ὑπό τινος, before any one, 11, 119; εἰς τινα, 15, 402; with partep., Od. 9, 250. b) to take pains, to strive, περί Πατρόκλοιο θανόντος, about the fallen Patroclus, i. e. to fight about him, Il. 17, 121. 2) Trans with accus. to hasten any thing, to accelerate, to urge zealously, τί, 13, 237; γάμον, Od. 19, 137. (Of the mid. only the fut.)

σπῆτι, σπῆσσι, see σπέος.

σπιδής, ἐς (σπίζω), extended, wide. διὰ σπιδέος πεδίου, through the wide plain, 11, 754;† the reading of Zenodotus; others read incorrectly δι' ἀσπιδέος π., assuming an adj. ἀσπιδής, similar to a shield. According to Apoll. Etym. Mag. σπιδής is from σπίζω = ἐκτείνω, and accord. to the Gramm. Aeschylus and Antimachus used σπιδίος and σπιδόθεν for μακρός, μακρόθεν.

σπιλάς, ἄδος, ἡ, a rocky cliff, a rock in the sea, *Od. 3, 298. 5, 401.

*σπινθάρης, ἰδος, ἡ = σπινθήρ, h. Ap. 442.

σπινθήρ, ἦρος, ὁ, a spark, 4, 77.†

σπλάγγων, τό, only in the plur., τὰ σπλάγγνα, entrails, espily the more important, the heart, liver, and lungs. These were immediately cut out after the victim was slain, roasted and eaten, whilst the offering was burning. Afterwards followed the sacrificial feast, 1, 464. Od. 3, 9. 40, 461.

σπόγγος, ὁ, Att. σφόγγος, a sponge (fungus), for cleaning the hands, 18, 414; the table and chairs, Od. 1, 111.

σποδιή, ἡ, Ion. for σποδιά, a heap of ashes, generally = σποδός, ashes, Od. 5, 488.†

σποδός, ἡ, ashes, Od. 9, 375.† h. Merc. 258. (Ἀκίη to σβέννυμι.)

σπονδή, ἡ (σπένδω), a libation, a drink-

offering (libatio), of unmixed wine, which was poured out in honour of the gods at feasts and esply in making treaties; hence in the plur. σπονδαί, a solemn league, a covenant, 2, 341. 4, 159.

*σπουδαίος, η, ον (σπουδή), *hasty, zealous, important, χρήμα, h. Merc. 332.* σπουδή, ή (σπευδω), 1) *haste, zeal, care, diligence, ἀτερ σπουδής, without care, Od. 21, 409. 2) earnestness. ἀπὸ σπουδής, in earnest, Il. 7, 359. 12, 235. 3) Esply often in the dat. σπουδῇ, as adv. in haste, Od. 13, 279. 15, 209. δ) With zeal, with pains; hence, scarcely, with great difficulty, Il. 2, 99. 11, 562. Od. 3, 297. 24, 119.*

σταδίη, ή, see σταδίος.

σταδίος, η, ον (ίστημι), *standing, firm. ή σταδίη ὕσμινη, a standing-fight, a close battle, i. e. a pitched-battle, in which man and man fought with spears or swords, or hand to hand, in distinction from a skirmish, cf. αὐτοσταδίη, 13, 314. 713; also ἐν σταδίῳ alone: in close conflict, *7, 241. 13, 514.*

στάζω, aor. Ep. σταῖα, *to drop, to trickle; τινί τι κατὰ ῥίνας, ἐν στήθεσσι, *19, 39. 348. 354. Batr. 232.*

στάθμη, ή (ίστημι), *a marking-cord, a carpenter's cord, for making a straight line, or a level or line, for making an even surface, 15, 410; δόρυ ἐπὶ στάθμην ἰθύνειν, to hew the wood straight by the line, Od. 5, 245. 17, 341. 23, 197 [squaring it by line, Cp.]*

σταθμόνδε, adv. *into the pen, into the stall, Od. 9, 451.†*

σταθμός, ὁ (ίστημι), 1) *a place of stopping for men and beasts; a station, a stall, a stable, a pen, an enclosure, 2, 470. 5, 140. Od. 16, 45. 2) a post, a pillar, often in the Od., 1, 333. 6, 19. 3) a weight in the scales, Il. 12, 434.*

σταμεν, στάμεναι, Ep. for στήναι.

σταμίν, ἵνος, ή (ίστημι), *that stands upright, the ribs or side-timbers of a ship, which rise from the keel; ἱκρία ἀπαρὸν θαμέσι σταμίνεσσι, 'fitting the deck or deck-planks (ἱκρία, vid.) to the numerous ribs,' V., Od. 5, 252.† Others, as Eustath., understand by it the cross-pieces, the side-boards, by which the upright timbers were connected, see Nitzsch ad loc. (i short from Ep. licence.)*

στάν, see ἱστημι.

στάξ, Ep. for ἑσταξε, see σταῖω.

στάς, see ἱστημι.

*στάσις, ιος, ή (ίστημι), *sedition, strife, contention, Batr. 135.*

στατός, ή, ὄν (verbal adj. from ἱστημι), *placed, standing; ἵππος, a horse standing in the stall, *6, 506. 15, 263.*

σταυρός, ὁ (ίστημι), *a stake, a pale, 24, 453. Od. 14, 11.*

σταφυλή, ή, *the wine-grape, the vine, a shoot of a vine, 18, 561. Od. 7, 120. 9, 358. (In Od. 7, 120. 121. Franke ad Callim. p 187, as also Bothe, rejects the words: μήλον δ' ἐπὶ—σταφυλή.)*

σταφυλή, ή, *the plummet, in the car-*

penten's level; then, a plumb-line, a level. ἵπποι σταφυλή ἐπὶ ῥάτον ἕσαι (i), horses equal on the back by the level (i. e. exactly matched in height), 2, 765.†

στάχυς, vos, ή, Ep. also ἀσταχυς, *an ear of grain, 23, 598.†*

ΣΤΑΘ, ground form of ἱστημι.

στέαρ, ατος, τό (ἱστημι), *congealed fat, tallow, *Od. 21, 178. 183. (στέατος is to be read as a dissyllable.)*

στείβω, only pres. and imperf. *to tread, to trample, to tread in pieces, with accus. spoken of horses, νέκρας, 11, 534. 20, 499; εἵματα ἐν βόθροισι, to tread clothes in a cistern in order to cleanse them, Od. 6, 92.*

στεῖλα, Ep. for ἑστεῖλα, see στέλλω.

στελεῖη, ή (στέλλω), *the hole or ear of an axe for inserting the helve, Od. 21, 422.†*

στελεῖόν, τό (στέλλω), *the handle of an axe, Od. 5, 236.†*

στεῖνος, eos, τό, poet. (στεῖνω), 1) *narrowness, a narrow space, 3, 476. 12, 66. 15, 426. Od. 22, 460. στεῖνος ὁδοῦ, a narrow way, a narrow pass, Il. 23, 419. 2) Metaph. pressure, distress, trouble, h. Ap. 533.*

στεῖνω, Ep. for στένω (στεῖνός), *to make narrow, to contract; in H. only pass. στεῖνομαι, to become narrow, contracted, θυρετρά φεύγοντι στείνεται, the gate is too narrow to one flying, Od. 18, 386; λαοὶ στεῖνουντο, the people were contracted, i. e. pressed together, Il. 14, 34; hence, a) to be oppressed, burdened, τινί, by any thing, νεκύεσσιν, 21, 220; λαχὼν, Od. 9, 445. b) to be full, to fill oneself, ἀρνών, Od. 9, 219.*

στενωπός, ὄν, Ion. for στενωπός (στενός, ὄν), *narrow, contracted; ή στειν. ὁδός, a narrow way, a narrow pass, a gorge, 7, 143. 23, 416; and without ὁδός, Od. 12, 234.*

στεῖνομεν, Ep. for στώμεν, see ἱστημι.

στεῖρη, ή, Ion. for στεῖρα (στεῖρος), *the main timber in the bottom of a ship, the keel, 1, 482. Od. 2, 228.*

στεῖρος, η, ον, Ion. form of στερεός, *prop. stiff, hard; hence metaph. unfruitful, unsuitable for cultivation (sterilis). βοὺς στεῖρη, *Od. 10, 522. 11, 30. 20, 186.*

στείχω, poet. aor. 2 ἑστικον, *prop. to enter in ranks, to march in, 9, 86. 16, 258; generally, to go, to proceed, to travel; ἐς πόλεμον, to go to the war, 2, 833; ἀνὰ ἄστν, Od. 7, 72; spoken of the sun, Od. 11, 17.*

στέλλω, fut. στελέω, Ep. for στελέω, aor. ἑστέλα, Ep. στεῖλα, mid. ἑστέλαμην, 1) *to place; esply to bring into a becoming condition, with accus. ἑτάρους, to arrange the companions, 4, 294; hence to prepare, to fit out, νῆα, Od. 2, 287. 14, 248. 2) to send, τινα ἐς μάχην, Il. 12, 325; ἀγγελίην ἐπι, to send upon an embassy, 4, 384. 3) to take in, to draw in, ἱστία, Od. 3, 11. 16, 353. It signifies either to take down or to furl the sails;*

here the latter, because *δαίαντες* follows; the sails were drawn up to the sail-yard and tied fast to it. They were often let down with the yard. Mid. *to place oneself*, i. e. to prepare oneself, to fit oneself, Il. 23, 285. 2) *to draw in*, *ιστία* (with reference to the subject [*vela contrahere*, Db.]), 1, 433.

στέμμα, *ατος*, τό (*στέφω*), prop. a garland; and plur. *στέμματα*. Ἀπόλλωνος, the garland or wreath (laurel-wreath) of Apollo. According to Eustath. and the best critics, a garland, sacred to Apollo, wound with woollen cords; this the priest bears, as a suppliant, upon his staff, 1, 14. 28. Heyne incorrectly rejects this explanation, and understands by it, 'the holy priestly fillet' (*insula*), h. in Ap. 179.

στενάχεσθ' for *στενάχεσκε*, see *στενάχω*. *στεναχίζω*, poet. form = *στενάζω*, *to sigh*, *to groan*, 19, 304. Od. 1, 243. Mid. with like signif., Il. 7, 95; metaph. spoken of the earth; ὅνδ' ποσσὶ στεναχίζετο γαῖα, the earth resounded, groaned under their feet, 2, 84. (Only pres. and imperf. The form *στεναχίζω* is rejected by Wolf, after the Cod. Ven., cf. Buttm. Lex. s. v., who defends it.)

στενάχω, poet. form of *στενάζω*; iterat. imperf. *στενάχεσκε*, only pres. and imperf. 1) *to sigh*, *to groan*, spoken of men, 8, 334. 13, 423; of beasts, *to pant*, 16, 393. 489. 2) Metaph. spoken of the sea and of rivers: *to resound*, *to roar*, 16, 391. Od. 4, 516; *to bemoan*, *to bewail*, τινά, Il. 19, 392. Mid. = act. intrans. 19, 301; and trans., Od. 9, 467.

Στέντωρ, *οπος*, ὁ, a herald of the Greeks before Troy, who could cry as loud as fifty others; according to the Schol. an Arcadian, who contended with Herēs in shouting and lost his life, 8, 785.

στένω, Ion. *στεινω*, only pres. and imperf. for the most part poet. to make narrow, to contract; then, *to sigh*, *to groan*, in which signif. H. uses the form *στένω*, 10, 16. 18, 33; metaph. spoken of the sea: *to roar*, *to resound*, 23, 230. Cf. *στένω*.

στερεός, ἡ, ὄν (*ιστημι*), compar. *στερεώτερος*, 1) *stiff*, *rigid*, *hard*, λίθος, σίδηρος, Od. 19, 494; βόη, Il. 17, 493. 2) Metaph. *hard*, *severe*, ἔρεα, 12, 267; κραδίη, Od. 23, 103. The adv. *στερεώς*, *fast*, *firmly*, Il. 10, 263. Od. 14, 346; metaph. *firmly*, *severely*, ἀποιεῖν, Il. 9, 510. h. Ven. 25.

στερέω, aor. 1 infin. *στερέσαι*, Ep. for *στερήσαι*, *to plunder*, τινά τινας, Od. 13, 262.

στένον, τό (*στερεός*), the breast, prop. the upper long part of it, 2, 479. 7, 224. Od. 5, 346; also spoken of beasts, Il. 4, 106. 23, 365. Od. 9, 443.

στεροπή, ἡ, poet. = *ἀστεροπή* (*ἀστράπτω*), 1) *lightning*, 11, 66. 184. 2) splendour similar to lightning, a flash, a gleam, a beam, brightness, spoken of metals, 19, 363. Od. 4, 72.

στεροπηγερῆτα, *ας*, ὁ, Ep. for *στεροπηγερῆτης*, epith. of Zeus, who collects the lightning (*ἀγείρω*), or according to Apoll. who excites (*ἐγείρω*) the lightning, the lightning-sender, 16, 298.†

(*στεύμαι*), poet. akin to *ἵσταμαι*, only 3 sing. pres. *στεύται*, and 3 sing. imperf. *στεύτο*, prop. *to stand in order to begin any thing*; hence, 1) to assume the air of being about to do something, to place oneself, *to strive*. *στεύτο διψῶν*, thirsting he strove [*to drink*; *πείνω*, to be borrowed fm the following clause, Fäsi], Od. 11, 584; according to Eustath. *ἵστατο*, thirsting he stood. 2) *to promise*, *to assure*, *to boast*, *to threaten*, with infin. fut., Il. 2, 597. 3, 83. 9, 241; and infin. aor., Od. 17, 525. According to Eustath. it arose from a contraction of the form *στέομαι* into *στεύμαι*, the resulting diphthong passing into the other persons also, Kühner, § 242. Anm. Thiersch § 223, f.

στέφανη, ἡ (*στέφω*), prop. any thing encompassing the upper part of a body; hence a) a garland, a crown, as a female head-ornament, 18, 597. b) a rim, a brim, a border, of the helmet, 7, 12. 11, 96; also the helmet itself, 10, 30. c) the brow of a mountain, *13, 138.

στέφανος, ὁ (*στέφω*), a garland, a crown, h. 6, 42. 2) Generally any thing which encompasses; hence metaph. [spoken of a company or circle of warriors, κύκλος πολεμούντων, Schol.] πάντη στέφανος πολέμοιο δέδωκε περί σε, the crown of battle burns every where around thee [War, like a fiery circle, all around Environs thee, Cp.], *13, 736.†

στεφανώμαι (*στέφανος*), perf. pass. *ἐστεφανώμαι*, in H. only mid. to encompass a thing as a border, *to wind oneself*. ἦν περί πάντη φόβος ἐστεφανώται, round about which fear wound itself [which fear encompassed], 5, 739. 11, 36. ἀμφὶ δέ μιν νέφος ἐστεφάνωτο, a cloud wound itself about him, enveloped him; 15, 153. περί νήσον πόντος ἐστεφάνωτο, Od. 10, 195. h. Ven. 120. 2) With accus. *to surround*, *to encompass* any thing. τά τ' (τείρεα) οὐρανὸς ἐστεφάνωται, Il. 18, 485; or pass. with which the heaven is crowned, accus. of object with the pass. Cf. Kühner, § 485. Anm. 2. (The act. is not found at all in H.)

στέφω, 1) *to surround*, *to encompass*, *to encircle*; τὶ ἀμφὶ τι, to put any thing around any man, 18, 205; 2) Metaph. *to adorn*, *to ornament*; μορφήν ἀπείσαι, his form with the gift of words [better, *formam addit sermoni*; crowns his discourse with beauty], Od. 8, 170.

στέωμεν, Ep. for *στώμεν*, see *ἵστημι*.

στή, Ep. for *ἔστη*; *στήη*, Ep. for *στήη*, see *ἵστημι*.

στήθος, *εος*, τό (*στήναι*, prop. that which projects), Ep. gen. and dat. *στήθεσσι*, the breast, both male and female, in the sing. and plur. 2, 218. 544. 23, 761; also spoken of beasts, 11, 282. 2) Metaph. the breast as the seat of the feel-

ings, passions, and thoughts, 3, 63. 6, 51. Od. 2, 304.

στήλη, ἡ (ἱστημι), *a column*, 13, 437; espily *a) a pillar, a buttress* for the support of walls, 12, 259. *b) a monumental pillar, a grave-stone*, 11, 371. 16, 457. Od. 12, 14; and often.

στήμεναι, see ἱστημι.

*στήμων, ονος, ὁ, *the warp* in the loom, Batr. 83.

στηρίζω (ἱστημι), aor. 1 ἑστήριξα, and Ep. στήριξα, aor. mid. infin. στήριξασθαι, 3 sing. pluperf. mid. ἑστήρικτο, 1) Trans. *to support, to place firmly, to sustain*, with accus. ἰριδας ἐν νεφέῃ, 11, 28; κάρη οὐρανῷ, *to sustain the head in the clouds*, i. e. *to extend*, 4, 443. 2) *to support oneself, to stand firmly*, ποσίν, Od. 12, 434; in like manner mid. intrans. πόδεσσιν, *to stand firmly with the feet*, 1. 21, 242. *b) With dat. κακὸν κακῷ ἑστήρικτο*, evil pressed upon evil, 16, 111. δεκατὸς μείς οὐρανῷ ἑστήρικτο, the tenth month ascended the heavens, h. Merc. 11.

στιβαρός, ἡ, ὄν (στειβω), compar. στιβαρώτερος, ἡ, ον, prop. *firmly trodden*; hence *pressed, thick, firm, stout, strong*, spoken of human limbs and of arms, 3, 335. 5, 400. 746. Od. 8, 187.

στιβαρῶς, adv. *thick, firmly*, 12, 454. † στιβή, ἡ (στειβω), prop. *condensed vapour, rime, hoar-frost*, espily *morning frost*, *Od. 5, 467. 17, 25.

*στιβος, ὁ (στειβω), *a trodden path, a way, a foot-path*, h. Merc. 353.

στίλβω, *to gleam, to shine, to beam*, ἐλαίῳ, with evil, 18, 596; metaph. spoken of the shining of the skin, κάλλει, χάρισιν, 3, 392. Od. 6, 237; ἀπό τινος, h. 31, 11.

στιλπνός, ἡ, ὄν, poet. (στίλβω), *shining, gleaming, beaming*, ἔπεσσι, 14, 351. †

ΣΤΙΧ, Ep. in the nom. absol. for the prose στίχος, from which gen. sing. στίχος, and nom. and accus. plur. στίχες and στίχας, *a row, a rank*, espily *a rank in battle*, sing. 20, 362; mly plur. στίχες ἀνδρῶν, the ranks of men 11. and Od. κατὰ στίχας, in close ranks, by ranks, also ἐπὶ στίχας, 18, 602.

στιχάομαι, mid. poet. (στίχες), only 3 plur. imperf. ἑστιχώντο for ἑστιχύντο, *to proceed in a line*, generally, *to march, to advance*, spoken of warriors, εἰς ἀγορὴν, 2, 92; ἐς μέσσον, 3, 266; of ships, *2, 516. 602.

Στιχίος, ὁ, leader of the Athenians before Troy, slain by Hector, 13, 195. 15, 329, seq.

*στοιχεῖον, τό (prop. dimin. from στοῖχος), prop. *a small pole, a pin*. 2) *a letter*; and as these are the simplest component parts of speech, hence in the plur. 3) στοιχεῖα, the simplest component parts of things, the elements, Batr. 61.

στόμα, ατος, τό, 1) *the mouth* of animals, the jaws, hence metaph. στόμα πολέμοιο, ὕμνινος, the jaws of war, of the battle, poet. for the desolating

war, 10, 8. 19, 313. 20, 359. (The explanation of Heyne, 'the first line, the van,' belongs to a later period;) proverbial, ἀνὰ στόμα ἔχειν, διὰ στόμα ἀγεσθαι, *to carry in the mouth*. 1. e. *to utter*, 14, 91. ἀπὸ στόματος εἰπεῖν, *to speak out freely*, Batr. 77. 2) *the mouth, the opening* of rivers, 12, 24. Od. 5, 441. στ. ἡϊόνος (V. an inlet of the shore), 11, 14, 36 (It was a coast stretching far into the sea [rather, into the land], bounded on both sides by promontories.) λαύρης, the termination of the street, Od. 22, 137. 3) Generally, *the most conspicuous part*; hence *the face*, 11, 6, 43. 16, 410. *b) Spoken of a spear*: κατὰ στόμα, at the point, 15, 389. *c) the pincers* of a crab, Batr. 300.

στόμαχος, ὁ (στόμα), *a mouth*, hence in Hom. *the gorge, the throat*, *3, 292. 17, 47. 19, 266.

στοναχέω, poet. (στοναχή), only infin. aor. στοναχῆσαι, *to sigh, to lament*, 18, 124. † cf. Butt. m. Lex. p.

στοναχή, ἡ, poet. (στένω), the act of sighing, groaning, a sigh, often in the plur. 2, 356. Od. 5, 83.

στοναχίς, see στεναχίς.

στονέος, εσσα, εν, poet. (στένος), *full of sighs*, i. e. *causing many sighs*, hence *lamentable, mournful*, κῆδεα, βέδεα; εὐνή, Od. 17, 102; αἰοδῆ, a dirge, 11, 24, 721.

στόνος, ὁ, poet. (στένω), the act of sighing, groaning, the rattling in the throat of the dying, 4, 445. 10, 483. Od. 23, 40.

στορέννυμι, aor. 1 ἐστόρεσα, Ep. στόρεσα from στράννυμι, perf. pass. ἑστρωμαι, 3 sing. pluperf. pass. ἐστρωτο (the pres. does not occur), 1) *to spread, to lay down any thing (sternere)*: λέχος, to prepare a couch, 9, 621. Pass. h. Ven. 158; also δέμνια, τάπητας, Od. 4, 301. 13, 73; ἀνθρακίην, to spread the coals, 11, 9, 213. 2) *to make level, to render passable*, prop. spoken of a road, then πόντον, Od. 3, 158.

Στρατή, ἡ (appell. στρατιή, an army), a town in Arcadia, in Strabo's time destroyed, 2, 606.

Στρατίος, ὁ (appell. στρατιή, an army), son of Nestor and Anaxibia, Od. 3, 413.

στρατός, ὁ (στράω = στορέννυμι.) Ep. gen. στρατόφιν, 10, 347; *a camp, an encamped army*, and generally, *an army*, 1, 10. Od. 2, 30.

στρατόομαι, mid. (στρατός), 3 plur. imperf. ἑστρατόωντο, Ep. for ἑστρατώντο, *to be encamped*, 3, 187; πρὸς τείχεα, *4, 377. cf. Butt. m. Gr. Gram. I. p. 499.

*στρεβλός, ἡ, ὄν (στρέφω), 1) *turned, twisted, crooked*. 2) Spoken of the eyes: squint, Batr. 297.

στρεπτός, ἡ, ὄν (στρέφω), verb. adj. *twisted, wound*. στρ. χιτῶν, a chain coat of mail, which was formed of metallic rings, according to Aristarch.; or perhaps we are to understand the rings with which the two plates of the cuirass were united, 5, 113. (Passow, with

Schol. Ven.: a tunic of twisted work.) 2) that may be easily turned, *pliable*, *voluble*, γλώσσα, 20, 248; hence *tractable*, *manageable*, φρένες, 15, 203; θεοί, 9, 487.

στρεύγομαι, depon. pass. poet. (akin to στράγγω), prop. to be expressed drop by drop, hence to become gradually enfeebled, exhausted, to become weary, ἐν αἰνῇ δῆϊότητι, 15, 512; ἐν νήσω, Od. 12, 351.

στρεφεδινέω, poet. (στρέφω, δινέω), to whirl around in a circle; pass. to turn oneself round in a circle. στρεφεδινήθεν (Ep. for στρεφεδινήθησαν) δέ οἱ ὄσσε, his eyes ['swam dizzy at the stroke,' Cp.], Il. 16, 792.† [According to Meiring, from στρέφεσθαι δίνη. Am. Ed.]

στρέφω, fut. στρέψω, aor. Ep. στρέψα, iterat. στρέψασκον, fut. mid. στρέψομαι, perf. pass. ἔστραμμαι, aor. 1 pass. ἔστρέφθην, 1) Act. intrans. to turn, to turn about, to bend, with accus. οὐρον, Od. 4, 520; ἐσπῶ ἵππους, to turn the horses, Il. 8, 168. Od. 15, 205; pass. στρεφθεῖς, firmly twisted, Od. 9, 435. 2) Intrans. to turn oneself, to turn about, Il. 18, 544; ἀνὰ ὄμους, v. 546. εἰς Ἑρεβος στρέψας, Od. 10, 528. Mid. with aor. pass. 1) to turn oneself, to turn, Il. 18, 488. ἐνθα καὶ ἐνθα στρέφεται, to turn oneself hither and thither, 24, 5; hence 1) to turn oneself to, 12, 42. ἔστραμμένοι ἀλλήλησιν, h. Merc. 411; or to turn oneself from; ἐκ χώρας, to go from the region, 6, 516. 15, 645. 2) Like *versari*, to turn oneself about, to have intercourse with, with accus. h. Ap. 175.

στρέψασκον, see στρέφω.

στρόμβος, ὁ (στρέφω), prop. a twisted body, hence a whirlwind, 14, 413.†

στρουθός, ἡ, a sparrow, *2, 311. 317 (elsewhere also ὁ στρο).

στροφαλίξ, λιγγος, ἡ (στροφαλίξω), a whirlwind, esp. κονίης, of dust, 16, 775. 21, 503. Od. 24, 39.

στροφαλίξω, poet. (στρέφω), a strengthened form, to turn, ἡλάκατα, Od. 18, 315.†

Στροφίος, ὁ (dexterous, from στροφή), father of Scamandrius, 5, 49.

στροφός, ὁ (στρέφω), a twisted cord, a string, a rope, a giraffe, the band of a wallet, *Od. 13, 438. 17, 198. 2) a swathing-band, h. Ap. 123.

στροννήμι, see στρονέννυμι.

στροφάω, poet. form of στρέφω, to turn, ἡλάκατα, Od. 6, 53. 17, 97. Mid. to turn oneself, κατά τινα, to any one, Il. 13, 557. b) to turn oneself hither and thither, i. e. to abide, to remain, κατά μέγαρον, 9, 463; ἐκάς, 20, 422. h. Cer. 48.

στυγερός, ἡ, ὄν, adv. στυγερῶς (στυγέω), prop. hated, abhorred; generally, hateful, abominable, horrible. a) Spoken of persons: Ἀΐδης, 8, 368; στυγερὸς δέ οἱ ἔπαλετο θυμῷ, he was odious to her in the soul. 14, 158. b) Of things: πόλεμος, σκότος, γάμος, πένθος, 4, 240. Od.

1, 249. 16, 126. Adv. στυγερῶς, terribly, horribly, Il. 16, 123. Od. 21, 374. 23, 23.

στυγέω, aor. 2 ἔστυνον, aor. 1 ἔστουξα, causat. 1) Pres. with aor. 2 to hate, to abhor, to fear, τινά, 7, 112. Od. 13, 400. b) to stand in awe of, to fear, with infin., Il. 1, 186. 8, 515. 2) In the aor. 1 to render odious, frightful, τῷ κέ τευ στυξαίμι μένος, Od. 11, 502.

Στύμφηλος, ἡ, Ion. for Στύμφαλος, a town in Arcadia on the Stymphalian lake, 2, 608; famous in mythology on account of the Stymphalian birds.

Στύξ, Στυγός, ἡ (the horrible). 1) A river in the under world, by which the gods swore the most dreadful and sacred oath, 2, 755. Od. 8, 369. The Corymbus is a branch of it, Od. 10, 514. 2) As a nymph, daughter of Oceanus and Tethys, Hes. Th. 361. b. Cer. 424. She dwelt, according to Hes. Th. 778, at the entrance of the under world; her stream is a branch of Oceanus, and, as a part of it, flows from the world above to the world below, Il. 15, 37. Zeus granted to her, Hes. Thes. 383, the honour to be the most sacred oath of the gods, 14, 271. Od. 5, 183. According to Hes. Th. 783, seq., any one of the immortals, who had sworn a false oath, was obliged to lie down a full year breathless in sickness. Perhaps the fable was derived from the Arcadian fountain near Nonakris, whose water was said to be deadly, Hdt. 6, 74.

Στύρα, τά, a town on the island of Euboea, 2, 539.

στυφελίζω (στυφελός), fut. στυφελίξω, aor. ἔστυφέλιξα, Ep. στυφέλιξα, 1) to strike, to thrust, to shake, with accus. ἀσπίδα, 5, 437; τινά, 7, 261; νέφεα, to scatter the clouds, 11, 305. b) to thrust away, to chase away, τινά ἐξ ἐδών, ἐκ δαιτύος, ἐκτός ἀταρπνιτοῦ, 1, 581. Od. 17, 234. 2) Generally, to push hither and thither, to abuse, to insult, τινά, Il. 21, 380. 512; pass., Od. 16, 108. 20, 318.

σύ, person. pron. of the second person, nom. Ep. σύνη, gen. Ep. σέο, σεῦ, σείο, τεοῖο, 8, 37; σέθεν, dat. σοί, τοί, accus. σέ (σε). The common gen. σου is not found in Hom., σοί is always orthotone, τοί always enclitic: thou, gen. thine. σύγε, σύτρε, and connected with αὐτός, in which case it always retains the accent, 3, 51. 19, 416; hence we should write σοί αὐτῷ for σοι αὐτῷ, Od. 4, 601. 5, 187. 6, 39; cf. Thiersch, § 204, 205. Rost, Dial. 44. Kühner, § 301.

συβώσιον, τό (βόσις), a herd of swine, with συνών, 11, 679. Od. 14, 101 (with a lengthened).

συβώτης, αὐ, ὁ (βόσκω), a swine-herd; often, *Od. 4, 640.

σύγε, see σύ.

συγκάλεω (καλέω), partic. aor. συγκαλέσας, to call together, to collect, with accus. *2, 55. 10, 302.

συγκλονέω, poet. (κλονέω), to confound, to put in confusion, with accus. 13, 722.†

συγκυρέω, poet. (κυρέω), aor. 1 optat. συγκύρσειαν, *to strike together, to meet, to jostle* (of chariots), 23, 435.†

συγχέω (χέω), aor. 1 συνέχευα, infin. συγχέων, particp. συγχέας, Ep. syncop. aor. 2 mid. σύγχυτο, 1) *to pour together*, espily with the ruling notion of disorder: *to confound, to confuse, to blend, to cast together*, ψάμαθον, 15, 364; and pass. 16, 471. 2) Metaph. a) Spoken of things: *to render null, to make void*, ὄρκια, 4, 269; κάματον, ἰούς, 15, 366, 473. b) In a mental respect, *to confuse, to sadden, to disquiet*, θυμόν, νόον, 9, 612, 13, 808; ἄνδρα, Od. 8, 139. (V. 'to destroy'.)

συκὴ, ἡ, contr. συκῆ, a fig-tree, Od. 7, 116, 11, 590; only once the longer form, which is to be pronounced as a monosyllable, *Od. 24, 341.

σῦκον, τό, a fig, Od. 7, 121. †Batr. 31. σὺλάω, fut. σω, aor. optat. συλήσειε, subj. συλήσω, particp. συλήσας, also often 3 sing. imperf. ἐσύλα, and dual συλήτην, 13, 202. 1) *to take away, to take down*, with accus. πῶμα φαρέτρης, 4, 116; τόξον, *to take out* (of the case), 4, 105. 2) Espily spoken of despoiling slain enemies, *to take away, to plunder, to strip*, τεύχεα ἀπ' ὤμων, 6, 28; and τεύχεα, alone, 4, 466. b) With accus. of the pers. *to rob, to plunder, to despoil*, νεκρούς, 10, 343; and τινὰ τεύχεα, *to despoil any one of arms*, 6, 71, 15, 428, 16, 499; poet. form συλαέω, *Il.

σὺλεύω, poet. form of συλάω, *5, 48, 24, 436.

συλλέγω, Ep. and Att. συλλέγω (λέγω), particp. aor. συλλέξας, aor. 1 mid. συνελεξάμην, Ep. συλλεξάμην, fut. mid. συλλέξομαι. 1) *to put together, to bring together, to collect*, τί, 18, 301. Mid. *to lay together for oneself*, ὅπλα ἐς λάρνακα (his implements), 18, 413. b) Spoken of persons, *to assemble, with accus.*, Od. 2, 292. (Bothe in his ed. has always συλλ.)

συμβάλλω or ξυμβάλλω (βάλλω), aor. 2 συνέβαλον, Ep. σύμβαλον, aor. mid. συνεβαλόμην; of the Ep. syncop. aor. act. ξυμβλήτην (as if from βλήμι), Od. 21, 15; infin. ξυμβάλλεσθαι, Il. 21, 578; Ep. syncop. aor. mid. ξύμβλητο, 14, 39; ξύμβληντο, 14, 27; subj. ξύμβληται, Od. 7, 204; particp. ξυμβάλλμενος, Od. 11, 127; from which Ep. fut. συμβλήσομαι, Il. 20, 335. 1) Trans. *to cast together, to bring together*, with accus. spoken of rivers, ὕδωρ, *to unite the water*, 4, 453; ῥόας, 5, 774; espily in war, ῥυόνους, ἔγχεα, *to clash spears and shields together*, 4, 447, 8, 61; metaph. πόλεμον, *to begin a battle*, 12, 181. b) Spoken of persons: *to bring together, to put together, to set together*, in battle, ἀμφοτέρους, 20, 55; with infin. μάχεσθαι, 3, 70. 2) Intrans. like the mid. *to fall in with, to meet*, τινί, Od. 21, 15; espily, *to meet in battle, to fall upon another, with infin.*, Il. 16, 565; Ep. aor. 21, 578. Mid. *to fall in with, to meet*, with any one, τινί, often in

the Ep. aor. 2. Il. 14, 27, 231. Od. 6, 54; espily *to meet*, in battle, *to come to close conflict*, Il. 16, 565.

Σύμη, ἡ, an island between Rhodes and Cnidus, on the coast of Caria, now Symi; from which Σύμηθεν, from Syme, 2, 671.

συμάρπτω, poet. (μάρπτω), particp. aor. συμάρψας, *to grasp together, to break off*, τί, 10, 467.†

συμμητιάομαι, depon. mid. (μητιάομαι), infin. pres. συμμητιάσθαι, Ep. for συμμητιάσθαι, *to consult together, to deliberate*, 10, 197.†

συμμίγνυμι, Hom. συμμίσγω (μίγνυμι), aor. συνέμιξα, aor. pass. συνεμίχθην. 1) *to mingle together, to unite*, τί, h. Merc. 81; espily spoken of love, θεός γυναιξί, h. Ven. 80. Mid. *to mingle, to unite* (with reference to the subject), spoken of rivers, with dat. Πηνειῷ, 2, 753; of a pugilistic combat, in tmesis, 23, 687; see μίγνυμι.

συμμίσγω, Hom. for συμμίγνυμι.

συμμίω, in tmesis, see μύω.

σύνπας, ἄσα, ἄν, Ep. and Att. ξύμπας (πας strengthened by σύν), only in the plur. *all together*, 1, 241. (The Att. ξύμπαντα stands, Od. 7, 214, 14, 198, without metrical necessity; cf. Thiersch, § 175, 4.)

συμπιγνύμι (πίγνυμι), aor. 1 συνέπηξα, *to join together, to cause to congregate, to curdle or concrete*, γάλα, 5, 903.†

συμπίπτω (πίπτω), *to fall together, to meet in battle*, only aor. 2 in tmesis, 7, 256, 21, 687; spoken of the wind, Od. 5, 295; cf. πίπτω.

συμπλαταγέω (πλαταγέω), aor. συμπλατάγησα, Ep. for συνεπλατ., *to strike together*, χερσί, *to clap the hands*, 23, 192.†

συμφερότος, ἡ, ὄν (συμφέρω), brought together; hence, *united, connected*, συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν, καὶ μάλα λυγρῶν, the united force, even of very weak men, avails somewhat, 13, 137. (Thus Köppen, Spitzner, aft. Eustath. πέλει must then be rendered by, *avails, effects* [Arist. καὶ σφόδρα κακῶν ἀνθρώπων εἰς ταῦτον συνελθόντων γίνεται τις ἀρετὴ]. The other explanation, συμφερτὴ for συμφέρουσα, i. e. ἀφέλεται, does not suit the context.)

συμφέρω (φέρω), fut. mid. συνοίσομαι, prop. *to bring together*, only mid. *to meet with*, like congređi, *to meet in conflict, to engage in combat*, πρόλαμόνδε, 8, 400; μάχη, *11, 736.

συμφράδμων, ονος, ὁ, ἡ, poet. (φράδμων), *deliberating with, aiding with counsel*, 2, 372.†

συμφράζομαι, mid. (φράζομαι), aor. συνεφρασάμην, Ep. συμφρασάμην. 1) *to consult, to advise*, τινί, with any one, Od. 15, 202; βουλὰς τινί, *to give counsel to any one*, Il. 1, 537, 9, 374. 2) *to deliberate by oneself, to ponder*, θυμῷ, Od. 4, 462.

*σύμφωνος, ον (φωνή), *consonant, harmonious*, h. Merc. 51.

σύν, Ep. and old Att. ξύν, the latter rarely used, and only for some metrical reason. 1) Prep. with dat. primary signif. *with* (eum). 1) Spoken of place, in indicating coexistence of persons: *with, together with, in company with*; σύν εταίροις, often with the implied notion of assistance, σύν θεῷ, with the help of the deity, 3, 439. 9, 49; σύν Ἀθήνῃ, 10, 290. Od. 8, 493. 2) Spoken of things: σύν νηυσί, σκήπτρῳ, Il. 1, 179. 2, 187; σύν τεύχεσι, έντεσι, άνεμος σύν λαίλαπι, 17, 57. 2) Spoken of causal relations: a) In indicating the means, by which any thing is produced: *with, by means of*. σύν νεφέεσσιν, Od. 5, 293. 2) In assigning the measure by which the action is limited, σύν τε μεγάλοσ ἀπέτισαν, Il. 4, 161. II) As adv. at once, at the same time, together, 1, 579. 4, 269. 23, 879; σύν δύο, two together, 10, 224. III) In composition it has the signif. of the adv., *with, at once, together*, and also that of accomplishing.

συναγείρω, Ep. and Att. ξυναγείρω (άγειρω), aor. 1 Ep. ξυνάγειρα, aor. 1 mid. Ep. ξυναγείρατο, Od. 14, 323; Ep. aor. 2 mid. συναγόμενος, to bring together, to collect, spoken of persons and things, Il. 20, 21; βίοντο, Od. 4, 90. Mid. to collect or bring together for oneself, with accus. κτήματα, Od. 14, 323; ἵππους, Il. 15, 680 (συναγείρεται, shortened subj. aor. 1 mid. where Spitzner has adopted συναίρεται, after the Schol. A.). 2) Intrans. to assemble, in partecp. aor. 2 mid. 11, 687. 24, 802.

συνάγνυμι, Ep. and Att. ξυνάγνυμι (άγνυμι), aor. 1 Ep. ξυνάξα, to break in pieces, to shiver, to shatter, with accus. ἔγχος, 13, 166; νῆας, Od. 14, 383; τέκνα [breaks in pieces, Cp. (of a lion)], Il. 11, 114. (Hom employs the form with ξ even without metrical necessity.)

συνάγω, Ep. and Att. ξυνάγω (άγω), fut. ξω, aor. 2 συνήγαγον, to lead together, to bring or gather together, with accus. γεραίας νηόν, to collect the matrons into the temple, 6, 87; δόκια θεών, 3, 269; φόρον τινί, Od. 14, 291. 2) Μεταρρ as συμβάλλειν Ἀρηα, to join or begin a battle, Il. 2, 381; also ἐρίδα Ἀρηος, 6, 861; ὁρμήν, 16, 764; πόλεμον, h. Cer. 267.

συναίρω, poet. (αίρω), aor. συνήερα, prop. 1) to lift up together. in tmesis, 24, 590. 2) to take together, σύν δ' ἔπειν ἱμάσι, viz. ἵππους ('he bound them together with straps, V.), 10, 499. Mid. πιάσρας συναίρεται ἵππους, ed. Spitzner, to harness together, cf. συναγείρω, *15, 680. (Eustath. explains it in the two last passages, by συμπλέκειν, συσενγνύνειν; αἰρεῖν is compounded of ἀ (άμα) and εἶρω, and thus equivalent to ὁμοῦ εἶρειν; but cf. παρφόρος and συνφόρος).

συναίνυμαι, poet. (αἰνυμαι), to take together, to collect, with accus. 21, 502.†

συναίρω (αἰρώ), aor. 2 συνείλον, to take together, to gather together (with

violence and haste), with accus. χλαῖναν Od. 20, 25. 2) to take away, to tear away to crush (Schol. συνέτριψε), δόρυς [dashed both his brows in pieces, Cp.] Il. 16, 740 συναντάω, poet. άντῶ (άντῶ), imperf. dual. συναντήτην, aor. 1 mid. συνηντησάμην, to meet with any one, Od. 16, 333. Mid.=act. to come against, to meet, τινί, Il. 17, 134.

συνάντομαι, poet. form of άντῶ, in the pres. and imperf. 7, 22. 21, 34. Od. 4, 367. 15, 538.

συναράσσω (άράσσω), fut. ξω, aor. Ep. συνάραξα, to strike together, to dash in pieces, with accus. 12, 384. Od. 12, 412; only in tmesis.

*συναρarisσω (ΑΡΩ), only in the perf. συνάρησα, intrans. to be joined together, to be united, h. Ap. 164.

*συναρωγός, δ (άρωγός), an assistant, an aid, h. 7, 4.

συνδέω, Ep. and Att. ξυνδέω (δέω), aor. 1 Ep. συνέδησα and ξυνέδ., infin. ξυνδήσαι, 1) to bind together, to bind fast, to fetter, τινά, 1, 399; πόδας, Od. 10, 168. h. Merc. 82. 2) to bind up, spoken of a wound, Il. 13, 599. (In the Il. always the Att form.)

*συνδύο, as dual (δύο), two and two, two together, h. Ven. 74 (in Il. separate).

συνέδραμον, see συντρέχω.

συνεργάθω, Ep. form for συνεργώ (είρω), to enclose, to shut up, 14, 36.† συνεργώ, Ep. for συνέργω, prop. to enclose together: then, to bind together, τι λύγοισιν, Od. 9, 427. 12, 424; χιτῶνα ζωστήρι, to bind together the tunic with the girdle, *Od. 14, 72.

συνείκοσι, Ep. and Att. ξυνείκοσι, twenty together, Od. 14, 98.†

σύνειμι (είμι), fut. infin. Ep. and Att. ξυνέσσεσθαι, to be together, to live with οἷζυι πολλά, Od. 7, 270.†

σύνειμι (είμι), Ep. and Att. imperf. 3 plur. ξύνισαν, partecp. ξυνόντες; on the other hand, συνίτην, 6, 120. 16, 476 (Bothe with ξ), to go or come together, ἐς χώρον ἕνα, 4, 446. 8, 60; ἐς μέσον, 6, 120; esp. in a hostile signif. to meet together, to fall upon one another, 14, 393; with μάχεσθαι, 20, 159; or ἐρίδι, 20, 66; absol. to fight; περί ἐρίδος, from a spirit of strife (præ ira), *16, 476.

συνελαύνω, Ep. and Att. ξυνελαύνω (έλαύνω), aor. 1 συνήλασα, Ep. συν έλασσα, infin ξυνελάσσαι, to drive together, with accus. ληίδα ἀκ πείδων, 11, 677; βοῦς, h. Merc. 106; to draw together, κάρη χείρας τε, h. Merc. 240; ὀδόντας, to chatter with the teeth, in tmesis. Od. 18, 98: esp. to bring together in battle, to urge to engage in contest, θεοὺς ἐρίδι, Il. 20, 134. Od. 18, 39. 2) Intrans. to meet, to engage in battle, Il. 22, 129.

σύνελον, Ep. for συνείλον, see συναίρω. συνεοχμός, δ (Att. ξυνεοχμός, Bth.) poet. for συνοχμός (συνέχω), a joining, κεφαλῆς τε καὶ αυχένος [where neck and spine unite, Cp.], 14, 465.†

συνερίδω (ἐρίδω), to press together, in tmesis, στόμα, Od. 11, 426.†
συνερίθος, ὁ, ἡ (ἐρίθος), a coadjutor, Od. 6, 32.†

συνέσεν, see συσσεύω.

σύνεσις, ἡ, Ep. and Att. ἔνεσις (συν-ιμι), prop. the act of meeting, uniting, confluence, ποταμῶν, Od. 10, 515.†

συνεχής, ἐς (συνέχω), holding together. 2) spoken of time: perpetual, unceasing. The neut. sing. συνεχές as adv., perpetually, unceasingly (continenter), 12, 26; also συνεχές αἰεὶ, Od. 9, 74.

συνέχω, Ep. and Att. ξυνέχω (ἐχω), Ep. perf. συνόχωκα, prop. to hold together, i. e. intrans. to strike together, to unite, 4, 133, 20, 415, 478. τὰ δὲ ὦμα ἐπὶ στήθος συνοχώκοτε, his shoulders were curved together towards the breast [were o'er his breast contracted, Cp.], 2, 218. (Perf. simple ὄχα, ὄχα, and with Att. redupl. ὄκωχα, see Thiersch, § 232, 64. Butt., p. 283. Kühner, § 168.)

*συνήθεια, ἡ (ἥθος), 1) dwelling together. 2) custom, a customary manner. συνήθειαι μαλακαί, consuetudines molles, = consuetudo leniter tangendi fides. Franke, h. Merc. 485.

συνημοσύνη, ἡ (συνήμων), connexion, union, hence a promise, an agreement, 22, 261.†

συνήγορος, ον (συνείρω), associated, united. φόρμυξ δαίτι συνήγορος ('the seasonable companion of a banquet'), Od. 8, 99.†

συνθεσίη, ἡ, poet. (συντίθημι), an agreement, contract, covenant, 2, 339; in the plur. a commission, *5, 319.

συνθέω (θέω), fut. συνθέυσσμαι, to run together; metaph. to run happily, to go well, Od. 20, 245.†

συνίημι. Ep. and Att. ξυνίημι (ιημι), pres. imperat. ξυνίει, Od. 1, 271; imperf. 3 plur. ξύνιον for ξυνίσταν (but Spitzner, with Aristarch., ξύνιον), Il. 1, 273; aor. 1 ξυνήκα, Ep. for ξυνήκα, aor. 2 imperf. ξύνει, aor. 2 mid. ξύνερο, subj. 1 plur. συνώμεθα. I) Act. 1) Prop. to send together, to bring together, spoken of battle: to cause to engage, with accus. ἐρίδι μάχεσθαι, to contend in strife [rather ἐρίδι ξυνήκεν (commisit) (ὥστε) μάχεσθαι (ἐρίδι), N.], 1, 8, 7, 210. 2) to understand, to observe, to hear (cf. concipere); mly with accus. of the thing and gen. of the pers. ὅσα θεᾶς, ἔπος τῆς, 2, 182. Od. 6, 289. δ) With gen. pers. Il. 2, 26; ref., 1, 273. II) Mid. 1) to unite, to come together, to agree, ἀμφί τιν. 13, 282. 2) Like act. to perceive, to observe, τοῦ ξύνερο, Od. 4, 76.

συνίστημι (ίστημι), only intrans in the perf. partep. to stand together. δ) to arise, to begin, πολέμοιο συνεστατός, 14, 96.† συνοίσσμεθα. see συμφέρω.

συναορίζω, poet. (ορίζω), to move with or together, act. only in tmesis, 24, 467. Mid. to move oneself, to put oneself in motion, spoken of warlike forces, 4, 332.†

σιννοχή, ἡ, Ep. and Att. ξυνοχή (συν-

έχω), the act of holding together, meeting. ἐν ξυνοχῇσιν ὁδοῦ (V., with the Schol., in the narrow part of the way), 23, 330.† συνοχώκοτε, see συνέχω.

συνταράσσω (ταράσσω), to throw into confusion, only in tmesis, 1, 579 [δαῖτα, 'with confusion mar the feast,' Cp.]; see ταράσσω.

συντίθημι (τίθημι), only aor. 2 mid. 3 sing. σύνθετο, imperat. often σύνθεο, act. to put together. Mid., which alone Hom. uses, prop. to put any thing together for oneself; hence with and without θυμῷ (animo componere), to observe, to notice, to perceive, to understand, with accus. βουλὴν, ἀοιδίην, 7, 44. Od. 1, 328, 18, 259. δ) Absol. to be attentive, to attend, Il. 1, 76. Od. 15, 27.

σύντριψ, neut. σύντρυα, three together, Od. 9, 429.†

συντρέχω (τρέχω), aor. 2 συνέδραμον, to run together, in a hostile sense, to rush upon each other, *16, 335, 337. (On the constr. of the dual with the plur. see Rost, § 100. 4. e. Kühner, § 371.)

*Σύντριψ, ἴψος, ὁ, ἡ (τρίψω), Crusher, prop. name of a domestic goblin that breaks vessels, Ep. 14.

συνώμεθα, see συνίημι.

Σύρις, ἡ, Ep. for Σύρος, an island in the Aegean sea, between Delos and Paros, now Sira, according to Strab. X. p. 487; see Ottfr. Müller's Orchomen. p. 326, and τρωή, Od. 15, 403. The moderns seek it on the eastern coast of Sicily, see Ὀρτυγίη: cf. Voss alte Weltk. II. p. 295. Völcker, Hom. Geogr. p. 24.

σῦριγξ, γος, ἡ, prop. any reed, hence 1) a pipe, espily a shepherd's pipe or pipe of Pan, 10, 13, 18, 526, h. Merc. 512. 2) a spear's case, a spear-sheath (prop. of the spear's head), *19, 387.

*σῦριξ (σῦριγξ), to whistle, spoken of a spear, Fr. 72.

σῦρρήγνυμι (ρήγνυμι), fut. ξω, to strike together, to strike in pieces, to break in pieces, metaph. κακοῖσιν συνέρρηκται (he is battered with troubles, Cp.), Od. 8, 137.†

*σῦρω, to draw, to pull, to drag, with accus. Batr. 87.

σῦς, σνός, ὁ and ἡ dat. σνί, plur. nom. σνές, always unconstr. dat. σνσί, Ep. σνέσσι, accus. σνῶς and σνς, a swine, a boar, a sow, mly masc. σνς κάπρος and κάπριος, 5, 783, 7, 257; also ἀγριος, 8, 338. cf. § 5.

*συσσεύω (σεύω), aor. συνέσευα, to drive together, βοῦς, h. Merc. 94.

σῦτρο, Ep. for ἔσστρο, see σεῦω.

συνφεός and συνφεός, ὁ (σνς), a sty, a hog-pen, Od. 10, 234, 14, 13; συνφεόδα, to the sty, *Od. 10, 320.

συνφοβός, ὁ (φέρβω), a swine-herd, often Od. παῖς σνφ., the young swine-herd, Il. 21, 282. cf. ὕφοβός.

σφάζω, aor. 1 σφαφα and Ep. σφάξα, perf. pass. σφαγμαι, to slay, with accus. βοῦν, 9, 466; frequently spoken of sacri-

fices: to cut off the neck after they were slain, *to slaughter*, 1, 459. Od. 3, 454. Pass. 11, 23, 31. Od. 10, 532.

σφαῖρα, ἡ, a sphere; and generally, any round body, a ball. σφαίρη παίζειν, to play at ball, *Od. 6, 100, 115. 8, 372.

σφαίρηδόν, adv. in the form of a sphere, 13, 204.†

σφάλλω, aor. 1 Ep. σφῆλα, infin. σφῆλαι, to cause to fall, early by striking out a leg (*supplantare*); generally, to throw a man, τινά, 23, 719. Od. 17, 469.

σφαραγέομαι, mid. poet. = σμαραγέω, to rattle, to roar, to hiss, Od. 9, 390. 2) to be filled, to be full. οὐθατα σφαραγεύντο, Od. 9, 440.

σφάς, enclit. for σφέας, see σφέις.

σφέ, enclit. accus. plur. of σφέις.

σφεδανός, ἡ, ὄν, poet. violent, impetuous, terrible, only neut. adv. κελεύειν, *11, 165. 16, 372. (It is mly derived from σπεύδειν, as if σπεδανός; others from σφαδάν, akin to σφοδρός.)

σφέις, plur. of the pron. of the third person, gen. σφῶν, Ep. σφῶν (always monosyllabic), σφείων, dat. σφίσιν (ν), Ep. and Ion. σφί (ν), accus. σφέας (monosyllabic and dissyllabic), Ep. σφάς and rarely σφέ, 19, 265. The nom. and the neut. are not found in Hom. at all; all the forms except σφείων are enclitic; σφέας and σφέ always; σφέ, according to Buttm., in Lexil., is shortened from σφωέ, and prop. dual. 1) they, their, in Hom. always personal, cf. Od. 10, 355; strengthened, σφέας αὐτοῦς, Od. 12, 225. 2) Rare and poet. is the use of this pronoun for ὑμεῖς, 11, 10, 398; cf. Thiersch, § 204, 205. Rost, Dialect. 44. p. 204. Kühner, § 301.

σφείων, see σφέις.

σφέλας, aor. 2d, plur. Ep. σφέλα, Od. 17, 231; a footstool, Od. 18, 394. cf. Buttm., Gram. § 54. Rem. 3.

σφενδόνη, ἡ, a sling, espily the string of the sling, spun of wool, which later was made of leather, 13, 600.† It was an unusual weapon with the Greeks; only the Locrians are mentioned as slingers, 13, 712—721.

σφέτερος, ἡ, ὄν (σφέις), pron. of the third pers. plur. their, as it now stands, with Aristarch., everywhere in Hom. 4, 409; strengthened by αὐτός, Od. 1, 7. ἐπὶ σφέτερα, sustantively (ad sua), Od. 1, 274. 14, 9.

σφηκῶ, poet. (σφήξ), perf. pass. ἐσφήκωμαι, to draw closely together, into the form of wasps; generally, to bind fast, πλοχομοὶ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο, the locks were wound about With twine of gold and silver [Cr.], 17, 52.†

Σφήλος, ὁ (adj). σφηλός, easy to shake), son of Bucolus of Athens, 15, 338.

σφήλεν, Ep. for ἐσφήλε, see σφάλλω.

σφήξ, σφηκός, ὁ, a wasp, *12, 167. 16, 259. According to Bothe we are not here to understand common wasps (*vespa vulgaris*), but hornets (*vespa crabro-nis*), Linn.

σφί and σφίν, see σφέις.

*σφίγω, to contract, to draw together πόδας κατὰ γαστήρος, to draw the legs to the body, Batr. 71, 88.

σφοδρώς, adv. (from σφοδρός), vehemently, violently, impetuously, Od. 12, 124.†

σφονδύλιος, ὁ, Ep. for σφόνδυλος, a vertebra of the back-bone; plur. the vertebrae, 20, 483.†

σφός, σφή, σφόν (σφέις), sing. his, her, it (suus), plur. their, like σφέτερος, 1, 534. Od. 2, 237. σὺν σφοῖσιν τεκέσσι. h. Ap. 148. Herm. reads: αὐτοῖς σὺν τεκέσσι.

σφύρα, ἡ, a hammer, a mallet, Od. 3, 434; where in ed. Wolf, σφύραν stands incorrectly, see Buttm., Ausf. Gramm. § 33, 4. p. 142.

σφύρόν, τό, the ankle, 4, 518; plur. *6, 117.

σφῶ, 1) Abbrev. for σφῶϊ, 2) For σφωέ, Ep.

σφωέ, see σφωῖν.

σφῶ, Ep. σφῶϊν and σφῶϊ, gen. and dat. σφῶϊν, contr. σφῶν, Od. 4, 62; cf. Thiersch, Gram. § 204, 6; accus. σφῶϊ and σφῶ, dual of the second personal pronoun, ye two; often ἀμφοτέρω σφῶϊ, 11, 7, 280; see Thiersch, § 204. Rost, Dial. 44. p. 412. Kühner, § 301.

σφῶϊν, dat. dual of the third personal pronoun, accus. σφῶ, Ep. σφωέ; the nom. is not in use; all the forms are enclitic: of them both, to them both; strengthened: σφῶϊν ἀμφοτέρω, Od. 20, 327. σφῶ on the other hand, is found in Bothe, cf. Thiersch, Gram. § 204, 6. Rem.

σφωίτερος, ἡ, ὄν (σφῶϊ), your two, belonging to you two, 11, 1, 216.†

σχεδὴν, ἡ, prop. fem. of σχεδῖος, subaud. νηὺς, a vessel built in haste, by Odysseus (Ulysses) for a shift: a raft, *Od. 5, 23, 163. According to Nitzsch ad loc. a hand-boat, which one man can manage alone. [According to Ameis, it is derived from σχεῖν, akin to σχεδόν: cf. the German Gebünde, contigatio. Am.]

σχεδὴν, Ep. adv. (prop. fem. of σχεδῖος), near, in the vicinity, 5, 830.†

Σχεδῖος, ὁ (adj. σχεδῖος), 1) son of Iphitus and Hippolytê, leader of the Phocians, slain by Hector, 2, 517. 2) son of Perimides, another leader of the Phocians, 15, 515.

σχεδόν, adv. poet. from the vicinity, 16, 807, 17, 359. 2) in the vicinity, near, with gen. Od. 19, 447; and dat. Od. 2, 267.

σχεδόν, adv. poet. (σχεῖν, ἔχω), in the vicinity, near, absol. οὐράξεν, ἐλαύνειν, εἶναι, 5, 458. 11, 488. b) As prep. with gen. ἐλθεῖν τινος, to come near any one, 5, 607. Od. 4, 439; with dat. Od. 2, 284. οὐ σχεδὸν ἦν ἐπερθορέειν, it was not near to leap over, i. e. the other side of the ditch was not so near that the horses

could reach it, Il. 12, 53. 2) *near*, spoken of time: σοὶ δ' αὐτῷ φημι σχεδὸν ἐμμεναί, 13, 817.

σχεθεῖν, Ep. σχεθέειν, infin. of a poet. lengthened aor. ἔσχεθον for ἔσχον, in the signif. to hold, to restrain; see ἔχω.

σχεῖν, σχέμεν, see ἔχω.

σχέο, see ἔχω.

Σχερίη, ἡ (prob. from σχερός, the land), Scheria, the blessed land of the Phææces, Od. 5, 84. 280. According to the local indications furnished Od. 6, 204. 279, it may be considered as the island furthest north of Ithaca, near the land of the Thesprotians; according to the ordinary explanation of the ancients, the later Κέρκυρα, now Corfu, cf. Thuc. 1, 25. Strab. These are followed amongst the moderns by Voss and Vöcker: others place it towards Thesprotia or Campania (cf. Nitzsch ad Od. 7, 129). Others still regard it as a fabulous land in the vicinity of Elysium, as F. G. Welker in the treatise: *die homerischen Phäaken u. die Inseln der Seligen*, in the Rhein. Museum, St. 2, 1833, attempts to prove at large. Not inappropriately has the German *Schlaraftenland* (Pays de Cocagne), been compared with it.

σχεῖλιος, ἡ, ον (σχεῖν, ἔχω), the fem. only 3, 414. Od. 23, 150; that sustains or abides any thing; hence, 1) *strong, powerful, impetuous, bold, rash*; mly spoken in a bad sense, of those who from impetuous courage, or from a bad use of their strength, are terrible, as Heracles, Achilles, Hector, Il. 5, 403. 9, 630. 16, 203. 17, 150. Od. 9, 351. 478. The fem. *σχετλίη*, Il. 3, 414; plur. Od. 4, 729. It stands in a more favorable sense in Il. 10, 164, where Nestor, on account of his restless activity, is called *σχεῖλιος* by Diomedes. Here and in 18, 13. Od. 12, 279, expositors endeavour to apply the meaning, *miserable, wretched*; it is, however, an expression like the Latin *improbis*, to be translated *wicked or prodigious, astonishing*. 2) Often spoken of gods, and esply of Zeus, *harsh, severe, cruel*, 2, 111. 9, 19. Od. 3, 161; spoken of the gods generally, Il. 24, 133. Od. 5, 118. 2) Spoken of things, *violent, cruel, impious*, always with ἔργα, Od. 9, 295. 14, 83. 22, 413.

σχέτο, Ep. for ἔσχετο, see ἔχω.

ΣΧΕΩ, obsol., another form of ἔχω, q. v.

σχίζη, ἡ (σχίζω), *split wood, a billet of wood*, 1, 462. Od. 14, 425.

σχίζω, aor. 1 ἔσχισα, to split, to cleave, with accus. in tmesis, Od. 4, 507; generally, to separate, to divide, h. Merc. 128.

σχοῖατο, Ion. for σχοῖντο, see ἔχω.

σχοῖνος, ὁ, a rush, a bulrush, also a place overgrown with rushes, Od. 5, 463. † Batr. 213.

Σχοῖνος, ἡ, a town in Boeotia, on the river Schrenus, not far from Thebes, 2, 497. Strabo calls it χάρπα; the region

received the name from the rushes growing thereabouts.

σχόμενος, ἡ, ον, see ἔχω.

σώεσκον, see σάω.

σῶζω, the comm. form instead of the Ep. σάω, only σῶζων, Od. 5, 490; † see σάω.

σῶκος, ὁ, a Trojan, son of Hippasus, slain by Odysseus (Ulysses), 11, 427.

σῶμα, ατος, τό, a body, spoken both of men and beasts; in Hom. a *dead body, a corpse*, 7, 79. 23, 169. Od. 11, 53. [According to Aristot., sanctioned by Passow and Ameis, it is always spoken of a dead body in Hom., whether of men or beasts. According to Schol. brev. ad Il. 3, 23, it is there spoken of a living animal, cf. Eustath. ad l. c.]

σῶς, contr from σῶος, occurs in Hom. only in the nom. sing. *safe, unhurt*, 22, 332. Od. 15, 42. 2) *sure, certain*, or according to the Schol. *complete*. σῶς ὁλεθρος, Il. 13, 773. Od. 5, 305; cf. σῶος.

*σωτήρ, ἦρος, ὁ (σῶζω), a deliverer, a preserver, h. 21, 5. 33, 6.

Σῶχ', poet. shortened from Σῶκε, voc. from Σῶκος.

σῶω, see σάω.

T.

T, the nineteenth letter of the Greek alphabet, hence in Hom. the sign of the nineteenth rhapsody.

τ', with an apo-trophe 1) for τέ. 2) More rarely in Hom. doubtful for τοί in μέντ' according to Bothe, Il. 4, 541. Wolf μέν τ', and in τᾶς, see this word.

ταγός, ὁ (τάσσω), an arranger, a leader, a commander, 23. 160. † (Mly ᾧ, hence Bothe and Spitzner have adopted τ' ἄγοι, which is the ancient reading.)

ΤΑΓΩ, obsol. theme of the defect. partcp. aor. 2 with Ep. redupl. τεταγών, to seize, to grasp, to lay hold of, ποδὲς τεταγών, seizing by the foot, *1, 591. 15, 23. According to the Schol. = λαβών, and akin to ΤΑΩ, τείνω, cf. Butt., Lex. p.

ταβείς, τάθη, see τείνω.

*Ταίναρον, τό (also ὁ Ταίναρος, Orph. Scylax; ἡ Ταίναρος, Pind.), Tanarum, a promontory in Laconia, the middle of the southern capes of the Peloponnesus, now Cap Matapan. Upon it there was a famous temple of Poseidōn, above a cave, where was the entrance to Hades, h. Ap. 412.

ταλαεργός, ὄν, poet. (ἔργον), enduring in labour, toil-enduring, burden-bearing [*strong to toil*, Cp.], epith. of the mule, 23, 654. 662. Od. 4, 636. 21, 23.

Ταλαμίνης, οὐς, ὁ, poet. for Ταλαμίνης, a leader of the Mæonians, 2, 865.

Ταλαιονίδης, αὐ, ὁ, Ep. for Ταλαονίδης, son of Talaus = Adrastus, 2, 566. 23, 678.

τάλαντον, τό (ΤΑΛΑΝ, prop. that bears), prop. a scale, in the plur. the balance, scales, 12, 433. ὁ Metaph. the scales for the decision of Zeus (since Zeus weighs the fates of men in a golden balance, 8, 69. 16, 658. 19, 223; δίκης, h. Merc. 324. 2) that which is weighed, a specific weight, whose value cannot be determined, the talent, always with χρυσοῦ, sing. Od. 8, 393. Plur. Il. 9, 122. 18, 507. Od. 4, 129.

ταλαπείριος, ὄν (πείρα), that has sustained many trials, = τλήμων, miserable, wretched, ξείνος and ἰκέτης, *Od. 7, 24. 14, 511. h. Ap. 168.

ταλαπενθής, ἐς (πένθος), enduring-sufferings, patient, θυμός, Od. 5, 222. †

τάλαρος, ὁ (prob. from ΤΑΛΑΝ), a basket, a spinning-basket, so called because the wool which was daily weighed out to the slaves, was put in it, Od. 4, 132; also a fruit and cheese-basket, Il. 18, 568. Od. 9, 247. Mly of wicker-work; but also made of metallic rods, Od. 4, 132.

τάλας, τάλανα, τάλᾶν (ΤΑΛΑΝ), voc. τάλαν, h. Merc. 160; enduring, suffering, miserable, wretched, Od. 18, 327; sometimes impudent, Od. 19, 68.

ταλασίφρων, ονος, ὁ, ἡ, poet. (φρήν), having an enduring soul, spoken of one who has sustained many battles, generally, courageous, spirited, brave, enterprised, Il. 4, 421; often spoken of Odysseus (Ulysses), Od. 3, 84. 4, 241.

ταλαύριος, ὁ (ΤΑΛΑΝ, ῥινός), epith. of Arēs, who makes resistance with a leathern shield, or who fights against shields, generally, steadfast, unwearied, invincible 5, 289. 20, 78. The neut. as adv. τό μοι ἐστί ταλαύρινον πολέμειν; according to the Schol. τό stands for δι' ὁ, therefore can I steadfastly combat; or τό is metaleptic for ἡ, referring to βῶν, *7, 239. cf. Thiersch, § 267. Damm, on the other hand, explains τό by ὁ, and refers it to the whole clause: which enables me, etc.

ταλάφρων, ονος, ὁ, ἡ, poet. shortened for ταλασίφρων, 13, 300. †

ΤΑΛΑΝ, an assumed theme for the defect. aor. 1 ἐτάλασα, Ep. σο, subj. ταλάσσω, to venture, to dare, to undertake, with infin. following, *13, 829. 15, 164. 17, 166.

Ταλθύβιος, ὁ, a herald of king Agamemnon before Troy. In Sparta, at a later period, he was worshipped as a hero, 1, 320.

τάλλα, contr. for τὰ ἄλλα.

τάμε, ταμέειν, see τάμνω.

ταμείσιχρος, οος, ὁ, ἡ (χρῶς), cutting or

wounding the skin, lacerating the body (V. body-piercing), chiefly epith. of spears, *4, 511. 13, 340.

ταμῆ, ἡ (τάμνω), a stewardess, a house-keeper, also γυνή, ἀμφίπολος ταμῆ, 6, 381. Od. 1, 139; see ταμῆς.

ταμῆς, ον, ὁ (τάμνω), prop. a distributor, that divides to each one his portion, a steward, a provider, a ruler, 19, 44; hence spoken of Zeus: ταμῆς πολέμοιο (arbitrator of war, V.), 4. 84. 19, 224; of Æolus: ἀνέμων, Od. 10, 21.

τάμνω, Ep. and Ion. for τεμνω, fut. τεμῶ, aor. 2 ἐταμον, Ep. τάμον, always without augment, infin. ταμέειν, Ep. ταμέειν, aor. 2 mid. ἐταμόμην, infin. ταμέσθαι, perf. pass. τέμνημαι. (From τέμνω, only pres infin. τέμνειν, Od. 3, 175: imperf. τέμνων, h. Cer. 382: and fut. τεμεῖ, Il. 13, 707; but where Buttm. and Spitzner would read τέμει as pres.), Ep. for τμήγω, 1) to cut, to hew, to split, and, according to the relation indicated by the prep., to cut in pieces, to hew in pieces, to split in pieces, to cut through, to hew through, to cut off, to cut out, spoken of things animate and inanimate, ἀνῶν ἐκ κεφαλῶν τρίχας, 3, 273. βέλος ἐκ μηροῦ. 11, 844; κεφαλὴν ἀπ' ὠμοῦν, 17, 26; espily a) Spoken of persons: χρῶς χαλκῶ, 13, 501; τὴν δὲ διαμεκείσθαι, to hew a man limb by limb [Cp.], Od. 18, 339. b) Spoken of beasts: prop. to carō, generally, to slay, Il. 19, 197 (as a sacrifice); espily ὄρκια τάμνειν, to conclude a treaty, like foedus ferire, from the slaughtering of the victim on such occasions. 2, 124; and often, see ὄρκια; also φιλόττητα καὶ ὄρκια πιστά, 3, 73. 94. 256. cf. 4, 155. c) Spoken of trees and wood: to cut down, to fell, also to hew, δένδρεα, 11, 83; δούρατα, Od. 5, 243; pass. μελὴν χαλκῶ ταμνομένην, Il. 13, 180. cf. Od. 17, 597. c) Spoken of motion through space, like secare, of a ship: πέλαγος, κύματα, Od. 3, 175. 13, 88; ἥερα, h. Cer. 382; of the plough: τεμεῖ δέ τε τέλσον ἀρούρης, Il. 13, 707; supply, with Heinrichs, from the preceding ἀροτρον, and take the sentence as a parenthesis: it cuts through the end or boundary of the field. Instead of τεμεῖ as fut., Spitzner, after the Cod. Ven., has adopted τέμει, because the fut. can hardly be defended, cf. Buttm., Gr. Gram. p. 388. The early critics improperly refer τεμεῖ to ζυγόν; Voss follows the conjecture of Barnes, and translates: they cut diligently the furrow down to the end of the field. 2) to cut out, i. e. to separate, to cut off, to measure off. hence τέμνός τι, 6, 194. 20, 184. Mid. 1) to cut off for oneself, to cut in pieces, with accus. κρέα, Od. 24, 304; to sell for oneself, δούρα, Od. 5, 243. τάμνοντ' ἀμφὶ βοῶν ἀγέλας, they cut off for themselves the herds, i. e. they drove them away, Il. 18, 528 cf. περιτέμνω. 2) to cut out for oneself, to separate, ταμέσθαι ἄρσυν, 9, 580. It is better, with Spitzner, to take ταμέ-

σθαι as dpt on ἀροῖν πεδίοιο ταμέσθαι, sc. ἀράτρω, arable land, to plough. [And half of land commodious for the plough, Cp.]

ταναηκής, ἐς, gen. ἐός, poet. (ἀκή), with a long point or blade, long-pointed, long-headed, long-bladed, epith. of the spear and the sword, 7, 77. 24, 754. Od. 4, 257.

ταναός, ὄν, poet. (τεῖνω), stretched, extended, long, lofty, αἰγανέη, Il. 16, 589; † ἀσταχύς, h. Cer. 454. (Later also three endings.)

ταναίπους, ποδός, ὁ, ἡ, Ep. for ταναόπους (πούς), stretching the feet, long-legged, or swift-running, μῆλα, Od. 9, 464. † h. Ap. 304.

τανηγής, ἐς (ταναός, λέγω), that stretches out long, that extends at length, epith. of death, because the dead body appears longer ('for a long time' seems unsuitable, since death stretches out for ever), 8, 70. Od. 2, 100; and often.

Τάνταλος, ὁ, son of Zeus and Hades, or of Tmólus, king of Sipylus in Phrygia, grandfather of Atreus and Thyestes. Blessed by the gods with riches, and even entertained at their table, he betrayed their secrets, and also he once served up his son Pelops at a feast of the gods in order to prove their omniscience. As a punishment, he was made to stand in Hades up to the neck in water, and yet obliged to suffer eternal thirst, Od. 11, 583. According to another fable, a rock was suspended over him and threatened to fall upon him; hence his name from ταναλαία, akin to τάλαντον. Plato, Cratyl. p. 395, derives it from τάλας, wretched.

τανυγλώσσος, ὄν, poet. (γλώσσα), having a long tongue, long-tongued, κορώναι, Od. 5, 66. †

τανυγλώχιν, ἵνος, ὁ, ἡ (γλωχίν), having a long point, long-pointed, epith. of an arrow, 8, 297. †

τανυήκης, ἐς, poet. (ἀκή), having a long point, long-pointed, long-extended, ἀορ, 14, 386. Od. 10, 439; once ὄζοι, Il. 16, 768.

τανυμαι, poet. for τανύομαι, after the conjug. in μι; from this τάννται, 17, 893; † see τανύω.

τανυπέπλος, ὄν, poet. (πέπλος), having a long upper garment or robe, as the noble women were it (whereas slaves tucked it up), as Helen, 3, 228. Od. 12, 375. ταν. πλακοῦς, jocularly: a cake surrounded by sugar and spices, Batr. 36.

*τανυπτερος, ὄν, poet. shortened from τανυσίπτερος, h. Cer. 89.

τανυπτερεῖ, υγός, ὁ, ἡ, poet. (πτερεῖ). with outspread wings, long-winged, broad-winged, i. e. swift-flying, οἰωνοί, ἀρπη, *12, 237. 19, 350.

τανυσίπτερος, ὄν (πτερον), = τανυπτερεῖ, *Od. 5, 65. 22, 468.

τανυστός, υός, ἡ, poet. (τανύω), the act of stretching or drawing, τόξου, Od. 21, 111. †

*τανύσφυρος, ὄν, poet. (σφυράν), prop.

having stretched ankles, slender-footed, h. Cer. 2, 77.

τανύφλοιος, ὄν, poet. (φλοιός), prop. having a long bark, prob. of a long growth, lofty, perhaps because in peeling it tears into long pieces, κράνεια, 16, 767. †

τανύφυλλος, ὄν, poet. (φύλλον), having long leaves or thick leaved, ἐλαία, *Od. 13, 102. 23, 190.

τανύω, poet. lengthened from τεῖνω, fut. ὕσω, Ep. σσ, and τανύω, Od. 21, 174; aor. 1 Ep. ἐτάνυσσα, τάνυσσα, and τάνυσσα; aor. 1 mid. Ep. ἐτανυσσάμην and τανυσσάμην, perf. pass. τετάνυσμαι, aor. 1 pass. Ep. τανύσθην (τάννται, Ep. shortened for τανύεται, Il. 17, 393, after the conjug. in μι), 1) to stretch, i. e. 1) to extend, to expand, to spread out, with accus. ἵπν, 17, 547. 2) to stretch, i. e. to draw, to bend, to strain, τόξον, βίον, χορδὴν ἐπὶ κόλλοι, Od. 21, 407; hence pass. to be stretched, to be tense or strained, γναθμοὶ τάνυσθεν, Od. 16, 176; ἵππους, to guide, Il. 23, 334; κανόνα, to fly or pass the shuttle, 23, 761; metaph. to move violently, to excite, ἐρίδα προλέμοιο, 14, 389; μάχην, 11, 336 (ἐρίδος πεῖραρ ἐπ' ἀμφοτέροισι τάνυσσαν, 13, 359; see ἐπαλλάσσω); νόον, 17, 401; hence pass. to exert oneself, to hasten, to run, to leap, 16, 375; ἐν ρυτίρῳ τάνυσθεν, 16, 475. 2) to stretch out, to prostrate, to place, to set, ὀβελούς, 9, 213; τράπεζαν often, τινὰ ἐν κονίῃ, 23, 25. Od. 18, 92; hence pass. to lie extended, Il. 9, 468. 10, 156. 13, 392; νῆσος τετάνυσται, Od. 9, 116. cf. Od. 4, 135. Mid. 1) to bend or stretch for oneself, with accus. τόξον, Il. 4, 112; χορδὰς, h. Merc. 51. 2) to extend oneself, to stretch oneself out, Od. 9, 298.

τάπηξ, ἡτος, ὁ, a carpet, a cover, which was spread over seats and beds, 9, 200. Od. 4, 124.

τάρ, according to some Gramm. contr. from τοῖ ἀρ; hence Bothe: τάρ, 1, 8. 2, 268; according to others doubtful, hence Wolf: τ' ἀρ for τὲ ἀρ, cf. Buttm., Gr. Gram. § 29. 4. Note 22; and Spitzner.

ταράσσω, aor. 1 ἐτάραξα, Ep. intrans. perf. τέτρηχα, from the Att. form θράττω, Ion. θρήττω, 1) to stir, to stir up, spoken of storms: πόντον, to stir up the sea, Od. 5, 291; metaph. to perplex, to disturb, to disturb, φρένας, Batr. 145; δαίτα, Il. 1, 579; see συνταράσσω. 2) The perf. 2 τέτρηχα has an intrans. signif. to be unquiet, stormy, spoken of an assembly of the people, 2, 95. 7, 346. (The form θράττω arose by metathesis from τράσσω, where τ passes in θ on account of ρ. and the vowel is lengthened (partcp. θράττων); from this the perf. τέτρηχα, see Buttm., in Lexil., and Gram., p. 302. Rost, p. 330. Kühner, § 155.)

*ταρβαλέος, ἡ, ὄν, poet. (τάρβος), terrible, terrified, h. Merc. 165.

ταρβέω, poet. (τάρβος), aor. 1 Ep. τάρ-

βησα, iterat. imperf. *τάρβεσκον*, 1) Intrans. to be terrified, to be fearful, Il.; with the adjunct *θυμῷ*, 7, 51. 2) Trans. to fear, to be afraid of, with accus. 6, 469. 11, 405.

τάρβος, εος, τό, *terror, fear, fright, alarm*, *24, 152. 181.

ταρβοσύνη, ἡ, poet. = *τάρβος*, Od. 18, 342.†

Τάρνη, ἡ, a town in Lydia, at mount Timolus, later Sardes, 5, 44.

ταρπήμεναι, *ταρπῆναι*, see *τέρπω*.

ταρσός, ὁ (*τέρσω*), 1) a crate or frame of wicker-work for drying any thing upon [a strainer, Cp.], Od. 9, 219. 2) any level surface, espily *ταρσός ποδός*, a foot-sole, a sole, Il. 11, 377. 383.

Τάρταρος, ὁ, a deep abyss under the earth, which lies as deep below Hades as the earth is below the heavens. It has iron gates and brazen thresholds, 8, 13, seq. cf. *Ἄϊδης*. Here are the Titans, Kronus (Saturn), Iapetus, etc., 8, 481. h. Ap. 336. h. Merc. 256. 374.

ταρφέες, οἱ, *ταρφέα*, τά (*τάρφος*, *τρέφω*), defect. adj. used only in the plur., to which as fem. *ταρφεῖαι* belongs; *thick, frequent, dense*, epith. of arrows, *τοῖ*, 11, 387. 15, 472. Od. 22, 246. Neut. plur. as adv. *thickly, frequently, densely, often*, Il. 12, 47. 13, 718. (The derivation from *ταρφός* is incorrect; on the other hand, at a later date, in Æschylus *ταρφός* actually occurs; see Buttm., Gr. Sprachl. § 64. Rem. 2.)

ταρφεῖος, ὁ, only in the fem. plur. *ταρφεῖαι*, *thick, crowded, frequent, νιφάδες, κόρυμβες*, 12, 158. 19, 357. (According to Buttm., Gr. Sprachl. § 64. Rem. 2, to be accented prop. *ταρφεῖαι*.)

Τάρφη, ἡ, a town in Locris, west of Oeta, according to Strabo the later *Pharygæ*, 2, 533.

ταρφής, see *ταρφέες*.

τάρφθη, Ep. for *ἐτάρφθη*, see *τέρπω*.

τάρφος, εος, τό (from *τρέφω* by a transposition of the letters), *thickness, a thicket*, only in the dat. plur. *ἐν τάρφεσιν ὕλης* [in the deep recess of a wood, Cp.], *5, 555. 15, 606.

ταρχύω (poet. for *ταριχεύω*), fut. *ταρχύσω*, aor. subj. *ταρχύσῃσι*, prop. to embalm, and generally, *to inter, to bury*, aor. *νέκυν*, 7, 85; *τύμβω τε στήλῃ τε*, *16, 456.

ταύρεος, ἡ, ον (*ταῦρος*), prop. of a bull; then of *bull's hide, of ox-hide*, epith. of a shield and of a helmet, *10, 258. 13, 161. 16, 360.

ταῦρος, ὁ, a bull, an ox, *ταῦρος βοῦς*, 17, 389. Bulls were espily offered in sacrifice to the superior gods, also to river-gods, 11, 728. 21, 131.

ταφῆϊος, ἡ, ον, Ep. and Ion. *ταφεῖος* (*τάφος*), *belonging to burial*. *ταφ. φάρος*, a shroud, *Od. 2, 99. 19, 144.

Τάφιοι, οἱ, a tribe of the Leleges, who prop. dwelt partly on the western coast of Acarnania, partly upon the small islands between Acarnania and Leuca-

dia. From the largest of these, Taphos, they received their name. The Taphians were engaged in navigation, and also in piracy, Od. 1, 105. 181. 14, 452. 15, 427. They were also called *Teleboæ*, Apd. 2, 4. 5. cf. Mannert VIII. s. 96.

Τάφος, ἡ, the largest of the islands inhabited by the Taphians; according to Dodwell, now *Meganisi*, Od. 1, 417. Voss places it, Alt. Weltkunde, p. 6, at the Achelous.

τάφος, ὁ (*θάπτω*), 1) *interment*, and the customary solemnities connected with it, a funeral solemnity, *Παρρόκλειο τάφ*, 23, 619. 680. 2) *Especially a funeral feast, δαυνῖναι τάφον*, to give a funeral feast, 23, 29. Od. 3, 309.

τάφος, εος, τό, poet. (*ΘΑΦΩ*), *astonishment, amazement, wonder*, *Od. 21, 122. 23, 93. 24, 441. h. 6, 37.

τάφρος, ἡ (akin to *τάφος*), a trench. 7, 341. 450. Od. 21, 120; espily about walls, Il. 8, 179. 9, 349.

ταφών, partic. aor. 2 of *ΘΑΦΩ*, q. v. *τάχα*, adv. (from *ταχέα*), *quickly, swiftly, immediately, soon*, only of time, *τάχα δῆ*, quickly indeed, Od. 1, 251; and ἡ *τάχα*, Od. 18, 73. 19, 69; *τάχα ποτέ*, quickly sometime, Il. 1, 205; in Hom. never: *perhaps, probably*, cf. Nitzsch. ad Od. 8, 202.

ταχέως, adv. (*ταχύς*), *quickly, soon*, 23, 365.†

τάχιστος, ἡ, ον, see *ταχύς*.

ταχος, εος, τό (*ταχύς*), *swiftness, rapidity*, *23, 406. 515.

ταχύπτερος, ον (*πῶλος*), *having swift horses*, an epith. of the Greeks, *4, 232; and often.

ταχύς, εἶα, ὅ, compar. *θάσσων*, neut. *θάσσον*, superl. *τάχιστος*, ἡ, ον, *swift, quick, active, hasty, ταχύς ποδᾶς*, swift-footed, 13, 249; and with infin. *θέειν*, 16, 186. Od. 3, 112. The neut. of the comp. *θάσσον* stands as adv., Il. 2, 440. Od. 2, 307. Of the superl. Hom. has only the neut. plur. as adv. *τάχιστα*, most quickly, very fleetly. *ὅ,τι τάχιστα*, as quickly as possible, Il. 4, 193. Od. 5, 112.

ταχυτής, ἡτος, ἡ (*ταχύς*), *fleetness*, 23, 740. Od. 17, 315.

ΤΑΩ, an assumed theme, 1) for the derivation of the imperf. *τῆ*, q. v. 2) Incorrectly for the formation of the tenses of *τείνω*.

τέ, an enclitic particle: *and* (q. u. e), the most universal copula, unites related and co-ordinate notions and clauses. It stands 1) Single, chiefly in connecting notions which receive a casual adjunct clause, or which rise as a natural consequence from what precedes, 1, 5. cf. 57, 159. 2) When doubled, *τέ...τέ*, it marks the correspondence of connected clauses, *as—so, both—and*, *πατήρ ἀνδρῶν τε θεῶν τε*, 1, 544; also often in a series, 1, 177. 2, 58. Od. 3, 413. 3) It is often connected with other particles, *τέ περ*, Od. 21, 142, *τέ καί* and *καί τε*, see *καί*; Ep. also *τ' ἤδέ*, Il. 2, 206. 9, 159; and

more rarely τ' ἰδέ, ed. Spitz. 8, 162. 4) By τέ H. also connects different modes and tenses, 8, 347. 10, 224. cf. Thiersch, Gram. § 312. 11. 5) By a use peculiar to the Epic poets τέ very frequently stands after relative pronouns and conjunctions, as an exterior indication of the internal connexion of the sentences; a) With relatives, ὅστε, *he who, namely he*, ὅστις τε, οἷός τε, ὅσος τε, ἅτε. b) After relative particles, ἔνθα τε, ὅτε τε, ὥς τε, ὡσεὶ τε, ἵνα τε. c) On γάρ τε, μὲν τε, δέ τε, see these conjunctions.

Τεγέη, ἡ, an old town in Arcadia, having a famous temple of Athênê, now in ruins. *Paleo Episcopi near Tripolitza*, 2, 607.

τέγος, ον (τέγος), *under the roof*, τέγχοι θάλαμοι, apartments under the roof for the daughters of Priam, 6, 248.† The Schol. explain it by ὑπερώοι, apartments in the highest part of the house, occupied by the females of the family, but these apartments were opposite to those of the men, and situated on the interior of the court; hence, more correctly with Heyne and Köppen, under the roof of the house, not under the porch.

τέγος, εος, τό, *a roof, a cover*, Od. 10, 559. 11, 64. 2) Any covered part of the house, *a room, a chamber, a hall*, *Od. 1, 333. 8, 458.

τεθαλίνα, τέθλα, see θάλλω.

τέθηπα, see ΘΑΦΩ.

τέθναθι, τεθναίνην, and τεθνάμεναι, τεθναῖσι, see θνήσκω.

τεθνεώς, τεθνηώς, and τεθνεώς, see θνήσκω.

τεῖν, Dor. for σοί, see σύ.

τεῖνω, aor. 1 ἔτεινα, perf. pass. τέταμαι, 3 sing. τέταται, pluperf. 3 sing. τέτατο, 3 dual τετάσθην, aor. 1 pass. ἐτάθην, Ep. τάθην. 1) *to stretch*, a) *to extend, to stretch out, to spread out*, ἡνία ἐξ ἄντυγος, to bind the reins fast to the chariot seat, 5, 262. 322; and pass. ὄχευς τέτατο ὑπ' ἀνδρῶνων, the fastening extended under the chin, 3, 372; τελαμῶνε τετάσθην, 14, 404; τέταθ' ἰστία, Od. 11, 11. Metaph. λαίλαπα τείνειν, to spread a storm, 11, 16, 365; νύκτα, Od. 11, 19. b) *to stretch, to bend, to draw, to make tense, τόξον*, 11, 4, 124; ἴσον πολέμον τέλος, to draw equally the end of the war, i. e. to accord to both parties a similar issue, 20, 101; pass. 12, 436; metaph. ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕμνῳ, a fierce battle arose about Patroclus, 17, 453; ἵπποισι τάθην δρόμος, the race was strained by the horses, i. e. the horses stretched to the race, 23, 375; ἀπὸ νύσσης, their race was stretched from the barriers, 23, 758. Od. 8, 121. 2) *to stretch along, to lay down*, φάσγανον τέτατο, the sword hung down, 11, 22, 307; esp. *to stretch upon the ground*, τινὰ ἐπὶ γαίῃ, 13, 655; ἐν κονίῃσιν, 4, 536. 544.

Τερεσίης, αο, Ep. for Τερεσίας, Τρεσίας, son of Eueres and the nymph Cha-

rielo, a noted prophet of Thebes. He was changed to a woman, and did not become a man again till the expiration of seven years. Angry at a decision which displeased her, Hêrê made him blind; Zeus, on the contrary, gave him the gift of prophecy, and a life of nine ages, Od. 10, 492. 11, 32. 267. 23, 251.

τεῖρος, εος, τό, Ep. for τέρας, cf. Thiersch, Gram. § 188, 13; used only in the plur. τὰ τεῖρεα, *the heavenly signs*; the constellations by which seamen and travellers by land direct their course, 18, 485.† h. 7, 7.

τεῖρω, only pres. and imperf. prop. *to rub, to rub off*, metaph. *to rub out, to exhaust, to enfeeble, to oppress, to weaken*, spoken of the body, by age, wounds, hunger, with accus. 4, 315. 5, 153. 13, 251. Of the soul, by care and anxiety: *to torment, to distress*, τινὰ κατὰ φρένας, 15, 61; κῆρ, Od. 1, 342; often pass., τεῖρεσθαι, to be pressed, exhausted in battle, 11, 6, 387. 9, 248; χαλκῷ, 17, 376; πένθει, Od. 2, 71.

τειχισιλήτης, ον, ὁ (πελάζω, ἐπλήμην), *approaching the walls, the assaulter of walls, the assailer of fortresses*, epith. of Arês, *5, 31. 455.

τειχίζω, aor. 1 mid Ep. ἐτειχίσσαντο, *to build a wall*; mid. *to build a wall for oneself*; τεῖχος, 7, 449.†

τειχιόεις, εσσα, εν (τεῖχος), surrounded with walls, walled, epith. of fortified towns, *2, 559. 646.

τειχίον, τό = τεῖχος, of which it is a dimin., but only in form, *a wall*, esp. of a court, *Od. 16, 165. 348.

τεῖχος, εος, τό, *a wall*, e-ply *a city wall*, which served as a fortification; in Hom. any kind of a wall or entrenchment made of cast up earth, before Troy, ἀμφέχοντο τεῖχος, 20, 145. The margin was prob. covered with stone. So also at the Grecian camp, 9, 349. 12, 399. 438.

τειώς, adv. Ep. for τῶς.

τέκε, τεκείν, see τίκτω.

τεκμαίρομαι, depon. mid. (τέκμαρ), aor. 1 Ep. τεκμηράην, prop. *to place a mark*, hence 1) *to establish, to appoint, to determine*, spoken esp. of the deity and of fate, κακά τι, 6, 349. 7, 70; also of Alcinous, πομπήν τι, Od. 7, 317; generally, *to indicate, to communicate, to predict*, δλεθρόν τι, Od. 11, 112. 2) Later, *to decide with oneself, to conclude*, h. Ap. 285. (The act. is later.)

τέκμαρ, τό, indecl. poet. 1) *a mark, a border, an end*, 13, 10; εὐεῖν τέκμαρ *to find an end or an issue*, Od. 4, 373. 466; εὐρέσθαι τέκμαρ, 11, 16, 472; τέκμαρ Ἰλίου, the end of Troy, i. e. the destruction, 7, 30. 9, 48. 2) Generally, *a sign, a token, a pledge*, by which any thing is assured. μέγιστον τέκμαρ ἐξ ἐμῶν, the greatest token from me (V. 'the most sacred pledge of my promises'), 1, 526; *a divine omen*, h. 32, 13.

τέκνον, τό (τίκτω), *that which is born*,

a child; often as a friendly address, with adj. masc. φίλε τέκνον, 22, 84. b) a young one, of animals, 2, 311. 11, 113. Od. 16, 217.

τέκον, Ep. for ἔτεκον, see τίκτω. τέκος, εὖς, τό, poet. = τέκνον (τίκτω), dat. plur. τέκονσι and τεκέονσι, a child, Διὸς τέκος, 2, 157. Od. 2, 177. 2) a young one, of beasts, 11, 8, 248. 12, 222.

τεκταίνομαι, depon. mid. (τέκτων), aor. 1 Ep. τεκτνήαμην, to construct, to build, to prepare, with accus. νῆας, 5, 63; χέλυν, h. Merc. 25. Metaph. to devise, to plot, μῆτιν, *10, 19.

Τεκτονίδης, ἀο, ὅ, son of Tecton, Od. 8, 114.

τεκτοσύνη, ἡ (τέκτων), building, construction, architecture, plur. ('works of architecture,' V.), Od. 5, 250.†

τέκτων, ονος, ὅ (akin to τεκεῖν, τεύχω), one who prepares or makes any thing, a workman, an artist; κεραεξός, one who works in horn, 4, 110; ἐσπύ a carpenter, a builder or architect, 5, 59. Od. 17, 384; also τέκτονες ἄνδρες, 6, 315. [In 11, 5, 59, many, as Damm, regard it as a pr. n. Am. Ed.]

TEKΩ, absol. theme of τίκτω.

τελαμών, ὦνος, ὁ (τληναι), prop. a bearer, a holder, espily. 1) a belt, a leathern strap on which the sword was carried, 2, 388. 5, 796. 798; and also the shield, 7, 304; sometimes also the short sword, 18, 598; hence two are mentioned in 14, 404; often of costly fabric, 11, 38. Od. 11, 610. 2) a band, for binding up wounds, 11, 17, 290.

Τελαμών, ὦνος, ὁ, son of Æacus, brother of Peleus, king of Salamis, father of Aias (Ajax) and Teucer, 17, 293. Od. 11, 553.

Τελαμωνιάδης, ου, ὁ, son of Telamon = Ajax and Teucer, 9, 623. 13, 709.

Τελαμώνιος, η, ου, Telamonian, of Telamon, by way of distinction from Ajax, son of Oileus, 2, 528. 13, 67. 76. 170.

τελέω (poet. lengthened from τέλλω), pres. and iterat. imperf. τελέεσκε, h. Cer. 241, to arise, to become, to be, with the implied notion of coming into being, νῦν ἤδη τελέθει, it is already night, 7, 282. 293. cf. 9, 441. Od. 4, 85. 17, 486.

τέλειος, ου (τέλος), superl. τελειότατος, η, ου, finished, hence, perfect, complete, spoken of sacrificial animals, which were required to be spotless and perfect, 1, 66. 24, 34 (or, as others say, because they must be full-grown); the eagle is called τελειότατος πετεηνῶν, the most perfect among birds of omen, because his omen, as coming from Zeus, was most certain, *8, 247. 24. 315.

τελείω, Ep. lengthened for τελέω.

*τέλεος, η, ου = τέλειος, h. Merc. 129.

τελεσφόρος, ου (φέρω), prop. act. bringing the end, bringing to perfection or maturity; Ζεὺς, who brings the end of all things, h. 22, 2; and often τελεσφόρον εἰς ἐναντίον, to the full-perfecting year (because, according to the Schol.,

in this every thing comes to maturity). According to others, reflex. to the self-perfecting or complete year, 9, 82. Od. 4, 86. Thus Nitzsch ad Od. 4, 86.

*τελετή, ἡ (τελέω), accomplishment, end, Batr. 305.

τελευτάω (τελευτή), σω, aor. 1 Ep. τελευτήσα, fut. mid. τελευτήσομαι, with pass. signif. 13, 100; aor. 1 pass. ἐτελευτήθην, 1) to finish, to accomplish, to bring into operation, with accus. ἔργα, 8, 9; γάμον to consummate, Od. 24, 126; ὄρκον, to finish an oath, i. e. to give in the best form, complete, 11, 14, 280. Od. 2, 378; κακὸν ἡμᾶρ τινι, to bring to any one the day of evil, Od. 15, 524. 2) to cause to be fulfilled, to fulfil, spoken of promises and wishes; τί, 11, 13, 375; ἐέλδωρ, Od. 21, 200. cf. 3, 62; hence pass. with fut. mid. to be accomplished, to be fulfilled, to come to pass, 11, 15, 74. Od. 2, 171.

τελευτή, ἡ (τελέω), 1) accomplishment, completion, τελευτήν ποιῆσαι, to bring to pass, Od. 1, 249. 16, 126. 2) a termination, an end; βίωτοιο, 11, 104. h. 6, 29; metaph. an end, an aim, an object, μύθοιο, 9, 625.

τελέω, Ep. τελείω, according to the necessity of the metre (τέλος), fut. τελέσω, Ep. τελέω, aor. 1 ἐτέλεσα, Ep. σο, and τέλεσα, perf. pass. τετέλεσμαι, aor. pass. ἐτέλεσθην. 1) to bring to an end, to finish, to end, τί, δρόμον, 23, 373. 768; ὁδόν, Od. 10, 490; with partic. οὐδ' ἐτέλεσσε φέρων, he did not quite bring it, 11, 12, 222; hence pass. to be finished, accomplished, fulfilled, often τὸ καὶ τετελεσμένον ἔσται, which will also be accomplished, 1, 212; τετελεσμένος also signifies, that may be fulfilled, that may be accomplished, 1, 388. 2) to accomplish, to execute; κῆτον or χόλον, to satisfy one's anger, 1, 82. 4, 178; spoken of wishes and promises: to bring to pass, to fulfil, ὑπόσχεσιν, ὄρκια, Od. 10, 483. 11, 7, 69; μῦθον, 4, 176; ἔπος τινί, 11, 1, 108. 3) to accord, to grant, to present, τινί τι, 11, 9, 157; ἀγαθόν, Od. 2, 34; γῆρας, Od. 23, 286; δῶρα, h. Cer. 369; espily to pay, spoken of established tributes, θέμιστας, 11, 9, 156. 298.

τελήεις, εσσα, εν (τελέω), complete, perfect, like τέλειος, spoken of victims: τελέεσσαι ἐκατόμβαι, perfect hecatombs (either full in number, or in which the animals were without blemish), 1, 315. Od. 4, 582. τελέεντες οἰωνοί, perfect birds of omen, which give sure omens, h. Merc. 544.

τέλλω, aor. 1 ἔτεila, perf. pass. τέταλμαι, in H. only in tmesis, ἐπιτέλλω, q. v. τέλος, εὖς, τό, 1) end, boundary, aim, very often spoken of things and actions: accomplishment, completion, issue. τέλος ἔχειν, to have an end, to be finished, 18, 378. τέλος μύθων ἱκέσθαι, to reach the end of the discourse, i. e. to have said every thing, 9, 56; hence τέλος μύθου, the whole of the discourse, 16, 83; πᾶς

μοιο, the end of the war, 3, 29; : hence also, the *issue, the decision*, ἐν γὰρ χερσὶ τέλος πολέμου, ἔπειν δ' ἐνὶ βουλῇ ['tongues in debate, but hands in war decide,' Cp.], 16, 630; often periphrastically, τέλος θανάτου, the end of death, the end brought on by death, 3, 309. Od. 5, 326. δ) *accomplishment, completion*, γάμοιο, Od. 20, 74. τέλος ἐπιτιθέναι μύθε, to give accomplishment to the word, i. e. to execute, Il. 19, 107. 20, 369. τέλος ἐπιγίγνεται, the accomplishment is come. Od. 17, 496. ε) The point of time in which any thing must happen, the *appointed time*, μισθοῖο, the time of reward, Il. 21, 450. 2) the *aim, the object, the design*, Od. 9, 5. δ) the *extremity*, εἰς τέλος, to the extreme, h. Merc. 462. 3) a *troop, a squadron of warriors*, 7, 380. 10, 470. 11, 730.

τελόσδε, Ep. for εἰς τέλος, adv. to the end, to the limit, θανάτοιο τελόσδε, *9, 411. 13, 602.

τέλσον, τό, poet. for τέλος, the end, the limit, the boundary, ἀρούρης, the boundary of the field, i. e. the bounded field, *13, 707. 18, 544.

*Τελφούσα, Ep. and Ion. for Τιλφούσα (Τιλφούσσα, Apd., Τιλφώσσα, Pind.), 1) a fountain in Boeotia, sacred to Apollo, not far from Haliartus, near the town Tilphussion. 2) the nymph of this fountain, h. Ap. 246. (The correct orthography is Τιλφούσσα, contr. from Τελφούσσα from τίλφη, Att. for σίλφη, a beetle, cf. Ilgen ad h. Ap. l. c.)

*Τελφούσσιος, ὁ, epith. of Apollo, h. Ap. 387.

τέμενος, εὖς, τό (τέμνω), 1) a piece of land separated from the public possessions for a ruler, a *royal demesne*; a lot assigned to aby, 6, 194. Od. 6, 293; generally, a *field, cultivated land*, Il. 18, 550. 2) Esly a portion of land dedicated to a deity, often a *grove*, with a temple, 2, 696. 8, 48. Od. 8, 363.

Τεμέση, ἡ, a town famous for its copper mine, Od. 1, 184. Most of the old critics, and amongst the moderns Grotefend, Spohn, Nitzsch, understand by it Temese or Tamasus in Cyprus, which was famed for that metal, cf. Köpke, Kriegsw. d. Gr. p. 44. Others, cf. Strab. VI. p. 255, suppose that the town Tempse or Temsa in lower Italy is meant. See Ovid. Fast. V. 441.

τέμνω = τάμνω, q. v.

τέμω, theme of τέμνω.

ΤΕΜΩ, from which the defect. aor. 2 ἐτέμω and τέμω (prop. for ἐτέμω with syncop.), subj. τέμῃς, τέμῃ, to reach, to attain, to overtake, with accus. 4, 293. Od. 3, 256. h. Cer. 179; cf. Thiersch, Gr. § 232. 144.

Τένεδος, ἡ, an island of the Aegean Sea, on the coast of Troas, with a town of the same name, now Tenedo, l. 452. Od. 3, 159.

Τενθρηδών, ὄνος, ὁ, a leader of the Magnètes from Thessaly, 2, 756.

τένων, ὄντος, ὁ (τένω), prop. the drawer; a *tendon, a sineu*, esly a *muscle of the neck*, 4, 521; and often: Od. 3, 449: only dual or plur. in Hom.

τένω and τένομαι, see τίκτω.

τέο, Ep. and Ion. for τινός and τίνος.

τεοῖο, Ep. for σοῦ, see σύ.

τέος, ἡ, ὄν, Ep. and Dor. for σός, thy, thine, often, 1, 138, and Od. 1, 295.

τέρας, ατος, Ep. aos, τό, nom. plur. Ep. τέραα, Od. 12, 394; Ep. τέρεα, gen.

τεράων, dat. τεράεσσι, a *sign, a token, an omen, a miracle, a prodigy* (prodigium, portentum), esly spoken of natural phenomena, as thunder, lightning, rainbows, etc., by which the gods presaged the future. τέρας Διός, a sign sent by Zeus, 12, 209. Od. 16, 320; but τέρας ἀνθρώπων, a sign for men, Il. 11, 28. δ) Spoken of any uncommon appearances, in which were seen the displeasure of the deity, 12, 209. 2, 324. h. Ap. 302; hence, a *terrific sign, a signal*, πολέμοιο, 11, 4. 17, 548; spoken of Gorgo, τέρας Διός, 5, 742.

*τερωτός, ὄν (ὥψ), of wonderful appearance, wonderful to behold, h. 19, 36.

τέρετρον; τό (τέρπω), a *gimlet*, *Od. 5, 246. 23, 198.

τέρην, εἶνα, ἐν (τέρω), gen. f. novs, prop. rubbed off; hence *tender, soft, delicate*, esly ἀνθεα, φύλλα; masc. only, τέρενα χοῶ, 4, 237; fem. τέρενα γλῆχων, h. Cer. 209.

τέρας, ατος, τό (akin to τέρας), end, limit, goal, esly in the race-course, around which the chariots turned, otherwise νύσσα, 23, 309. 323. δ) the *mark* at which the discus was hurled, Od. 8, 193.

τερμίδεις, εσσα, ἐν, poet. (τέρμα), *extending to the earth*; δασίς, χυτών, a shield [that swept his ancle, Cp.], a tunic reaching to the ground, 16, 803. Od. 19, 242.

Τερπιάδης, ου, ὁ, son of Terpis = *Phe-mius*, Od. 22, 330.

τερπικέρανος, ὁ (κέρανος), delighting in lightning, the *thunderer*, epith. of Zeus, 1, 419. Od. 14, 268; and often.

τερπνός, ἡ, ὄν (τέρπω), *rejoicing, charming*, only as a *varia lectio*, Od. 8, 45; now τέρπειν.

τέρπω, aor. 1 ἔτερψα, h. Pan. 47; fut. mid. τέρπομαι, aor. 1 mid. optat. τέρψαιτο, h. Ap. 153; τερψάμενος, Od. 12, 188.† Hom. has also the aor. 2 mid. with a change of the vowel, ἐταρπόμην (only ταρπώμεθα, Il. 23, 10. 24, 636. Od. 4, 295); and often with redupl. τεταρπόμην (τεταρπετο, τεταρπώμεθα, τεταρπόμενος); also the aor. pass. in a triple form: 1) The aor. 1 pass. ἐτέρφθην, Od. 5, 74. 8, 131. 17, 174. h. 18, 45; and with a change of the vowel, ἐτάρφθην, Od. 19, 213; 3 plur. τάρφθεν, Od. 6, 99. 2) The aor. 2 pass. ἐταρπην, 3 plur. τάρπησαν, subj. 1 plur. τραπέομεν, Ep. for ταρπώμεν, Il. 3, 441. 14, 314. Od. 8, 292; infin. ταρπῆναι, Ep. ταρπῆμναι, to satisfy, to refresh, to recreate, to

rejoice, *io cha:m*, τινά, and dat. instrum. λόγους, by words, Il. 15, 393; θυμὸν φόρμυγι, 9, 189; θυμὸν πεσσοῖσι, Od. 1, 107; *to cheer*, ἀκαχήμενον, Il. 19, 312; with partecp. αἰδῶν, Od. 17, 385. Mid. with aor. mid. and pass. 1) *to satisfy oneself*, *to refresh oneself*, *to recruit oneself*, with gen. ἑδνητίος ἡδὲ ποτήτος, Il. 11, 780. Od. 3, 70; ὕπνου, εὐνῆς, Il. 24, 3. Od. 23, 346; ἡβης, *to enjoy youth*, Od. 23, 212; metaph. γόου, *to sate oneself with lamentation*, Il. 23, 10; and often. 2) Generally, *to rejoice oneself*, *to delight oneself*; with dat. of the thing, φόρμυγι, with the harp, 9, 186; αὐδῇ, δαυτί, etc. b) With partecp. 4, 10. Od. 1, 369; and often. c) With the adjunct: θυμῷ, φρεσίν, Il. 19, 313. Od. 8, 368; also with accus. θυμὸν, φρένα, ἦτορ, κῆρ, *to rejoice one's heart*, Il. 1, 474. 9, 705. Od. 1, 310. λέκτρονδε τραπέσιον εὐνηθέντε, Od. 8, 292, constr. εὐνηθέντε λέκτρονδε; τραπέσιον is not derived from τρέπω, but from τέρπω, cf. Butt.-, Gr. Gram. § 114, under τέρπω, Note.

τερπωλή, poet. for τέρψις, *satisfaction, delight, merriment*, Od. 18, 37.†

τερσαίνω (τέρσομαι), aor. 1 ἐτέρσηνα, Ep. τέρσ., trans. *to dry, to dry up, to wipe off*, αἶμα, 16, 529.†

τερσήμεναι, see τέρσομαι.

τέρσομαι, Ep. aor. 2 ἐτέρσην; from this, infin. τερσῆναι and τερσήμεναι, 16, 519. Od. 6, 98; *to dry, to become or to be dry*, ἔλκος ἐτερσετο, Il. 11, 267; ἡελίῳ, Od. 7, 124; with gen. ὅσσε δακρυόφιν τέρσοντο, the eyes were dried from tears, Od. 5, 152.

τερψίμβροτος, on (βροτός), *man-rejoicing or cheering*, epith. of Helios, *Od. 12, 269. 274. h. Ap. 411.

τεσσαράβοιος, on (βοῦς), *worth four oxen or cattle*, Il. 23, 705.†

τεσσαράκοντα, indecl. *forty*, Il. often, and Od. 24, 341.†

τέσσαρες, οἱ, αἱ, τέσσαρα, τά, *four* (with which Hom. has also the Acol. πίστερες), 2, 618. Od. 10, 349.

τεταγών, see ΤΑΓΩ.

τεταλμαι, perf. pass. from τέλλω, see ἐπιτέλλω.

τέταμαι, see τείνω.

τετάρπετο, τεταρπόμεθα, τεταρπόμενος, see τέρπω.

τέταρτος, η, on, Ep. τέταρτος, by transposition, 21, 177 (τέσσαρες); *the fourth*. The neut. τέταρτον and τὸ τέταρτον, as adv. *for the fourth time*, 5, 438. 13, 20. Od. 21, 128.

τετάσθην, see τείνω.

τετεύξομαι, see τεύχω.

τετεύχεται, see τεύχω.

τετεύχεται, see τεύχω.

τετευχῆσθαι, infin. perf. pass. derived from τεύχεα, *to be armed, equipped*, Od. 22, 104;† see Thiersch, Gram. § 232. 146.

τετίνημαι (from the obsol. theme TIEΩ, akin to τίω), a perf. pass. with pres. signif.; from this 2 dual τετίησθον, 8,

447; partecp. τετιημένος, also partecp. perf. act. τετιηώς, *to be troubled, dejected, sad*. τετιημένος ἦτορ, troubled in heart, 8, 457. The perf. act. has the same signif. τετιηότες, 1, 13; and τετιηότι θυμῷ, 11, 555.

τετιηότες, see τετίνημαι.

τέτλαθι, τετλαῖην, τετλάμεν, τετλάμεναι, see τέλλω.

τετληώς, ότος, see τέλλω.

τετμημένος, η, on, see τέμνω.

τέτμον, ες, ε, see ΤΕΜΩ.

τετράγυος, on (γῦα), *four acres in size*, ὄρχατος, Od. 7, 113. Subst τὸ τετράγυον, a field four acres in size [Cp.], *Od. 18, 374.

τετραβέλυνμος, on, poet. (θέλυνμον), *having four layers*; σάκος [a four-fold buckler, Cp.], a shield having four coats of ox-hide, 15, 479. Od. 22, 122.

τετραῖνω (a form of τετράω), only aor. Ep. τέτρηνα, *to bore, to pierce through*, τι, 22, 396; τετέτρη, Od. 5, 247. 23, 298.

τετράκις, adv. *four times*, Od. 3, 306.†

τετράκυκλος, on (κύκλος), *having four wheels, four-wheeled, ἀπήνη, ἀμαξα*, 24, 324. Od. 9, 242; in the last passage a.

τετράορος, on (ἄρω), *drawn by four horses, harnessed four together*, ἵπποι, Od. 13, 81.

τετραπλή, adv. in a four-fold manner, *four-fold*, 1, 128.†

τετραπτο, poet. for ἐτέτραπτο, see τρέπω.

*τετράς, ἄδος, η, the number four. 2) a period of four days' time. τετράδι τῇ προτέρῃ, on the fourth day of the month, h. Merc. 19.

τέτρατος, η, on, poet. for τέταρτος, 13, 20. Od. 2, 107.

τετραφάλῃος, on (φαληρός), according to the Schol. and App = τετράφαλος, *having four knobs or bosses*. Thus Heyne and Köppen; or, *with four-fold rings or chains*; since φάλαρα are rings on the back of the helmet (κρίκοι τινες ἐν τοῖς παραγναθίσιν). These explanations are rejected by Butt.-, Lex. sub voc. φάλος, since in both passages, *5, 743. 11, 41, the poet has ἀμφίφαλος κινῆ τετραφάλῃος together. He compares φαληρός with φαληριώ and takes it as a crest, or an epith. of the crest, hence: 'having a quadruple crest.'

τετράφαλος, on (φάλος), an epith. of the helmet; the common definition is: a helmet *having four studs or bosses*; according to Butt.-, Lex. in voc. φάλος, and Köpke, Kriegsg. de Griechen, p. 94, better, a helmet *with four cones for the crest*, *12, 384. 22, 315; see φάλος.

τετραφάτω, see τρέπω.

τετραχθα, adv. poet. for τέτραχα, *four-fold*, in four parts, 3, 363. Od. 9, 71.

*τετράχυντος, on (χύντος), *containing four pots*, as wide as four pots, Batr. 238.

τέτρηνα, see τετραῖνω.

τέτρηχα, τετρίχει, see τετρίσω.

τετρίγα, τετριγώτας, see τρίς.

τέτροφα, see τρέφω.

τέττα, a friendly mode of address used by a younger person to an older, *father*, 4, 412.†

τέττιξ, ἴγος, ὁ, dat. plur. *τεττίγεσιν*, a cicada or locust (*cicada ornis*, Linn.), i. cicada plebeia, a winged insect which dwells in trees, and by a movement of the under wings against the breast, produces a clear, shrill sound, regarded by the ancients as agreeable. The poets used it as a comparison for the clearness of the human voice, 3, 151.†

τέτυγμαί, see τεύχω.

τετυκεῖν, τετυκέσθαι, τετυκοίμην, see τεύχω.

τέτυξαι, τετύχθαι, see τεύχω.

τετύχηκα, see τυγχάνω.

τεῦ, contr. from τεο, see τίς.

Τευθρανίδης, ου, ὁ, son of Teuthros = *Axylius*, 6, 13.

Τεύθρας, αντος, ὁ, 1) a Greek from Magnesia, slain by Hector, 5, 705. 2) the father of Axylius, q. v.

Τεύκρος, ὁ, son of Telamon (Τελαμώνιος) and of Hesione of Salamis, and step-brother of Ajax, the best archer in the Grecian army before Troy, 6, 31. 8, 281, seq. 13, 170. According to a later tradition, he was banished by his father, because he returned without his brother. He found a new country in the island of Cyprus, and built there the city-Salamis, Pind.

*Τευμησός, ὁ, or Τευμησός, Strab., a village in Boeotia, not far from Thebes, where Zeus concealed Europa, h. Ap. 224.

Τευταμίδης, ου, ὁ, son of Teutamias = *Leithus*, 2, 843.

*τεῦτλον, τό, Att. for σεῦτλον, a *beet* (*beetle*), Batr.

τεύχῳ, from this τετευχῆσθαι, q. v.

τεύχος, εος, τό (τεύχῳ, prop. what is made), a *tool*, an *implement*, an *instrument*; espy a) a *warlike implement*, *equipment*, *weapon*, always in plur.; also ἀρτήα and πολεμῆα τεύχεα, 6, 340. 7, 193; so also Od. 4, 784. 11, 74. 12, 13. b) *ships' furniture*, *ships' tackle*, according to Eustath., Od. 15, 218. 16, 326. 360. According to Nitzsch ad Od. 4, 784, *luggage*, or better, *equipments of arms*, and not = ὄπλα.

τεύχῳ, poet. fut. ξω, aor. ἐτεύξα, Ep. τεύξα, perf. only part. τετευχώς, intrans. Od. 12, 423;† fut. mid. τεύσομαι, aor. (ἐτεύξάμην), infin. τεύξασθαι, h. Ap. 16, 221; perf. pass. τέτυγμαί, Ep. and Ion. 3 plur. τετεύχεται, infin. τετύχθαι, pluperf. pass. ἐτετύγμην, Ep. 3 plur. ἐτετεύχато, aor. 1 pass. ἐτύχθην, fut. 3 τεύξομαι, Il. 12, 345. 358. Also the purely Ep. aor. with redupl. and a change of the aspirate: aor. act. only infin. τετυκεῖν, aor. 2 mid. τετυκοίτο, infin. τετυκέσθαι, with middle signif. (N.B. τετεύχετον ἄλγεα, 13, 346. ed. Wolf, which, according to the Schol. and the context, is 3 plur. imperf., is in form inadmissible; |

the correct reading is ἐτεύχετον. cf Butt., Gr. Gram. § 114, under τεύχω; Rost, p. 410; the old reading τετεύχετον as perf. with act. signif. according to Passow and Thiersch, § 232. 146, is likewise to be rejected. 1) to *prepare*, to *make ready*, to *make*, to *build*, prim. spoken of human labours of the hands and mind, with accus. δώματα, σκήπτρον, σάκος, εἰδωλον; again spoken of repasts: δαῖτα, δόρπον, κυκεῖν, Il. 624; ὄμβρον (of Zeus), 10, 6. Metaph. to *prepare*, to *occasion*, to *cause*, ἀλγεά τι, κῆδεα, 1, 110. Od. 1, 244; φύλοισιν, πόλεμον, Od. 24, 476; παλῶξιν, Il. 15, 70; θανάτον τι, Od. 11, 409, δόλον, Od. 8, 276; γάμον, Od. 1, 277. b) With double accus. αὐτοὺς ἄλωρα τεύχε κύνεσσιν, he made themselves (i. e. the bodies), a prey to the dogs, Il. 1, 4; hence, 2) Pass. to *be prepared*, ἐκ τινος; fut. mid. with pass. signif. 5, 653; often in the perf., pluperf., and aor. a) to *be prepared*, *made*, *formed*, with gen. of the material, χρυσίῳ, of gold, 13, 574; κασιτέροις, Od. 19, 226; in like signif. τετευχώς, Od. 12, 423; with dat. κερασσῶ, Od. 19, 563. The perf. part. pass. τετυγμένος is often used as an adj. and signifies: *well wrought*, *well made*, *beautifully wrought*; also metaph. νόος ἐν στήθεσιν τετυγμένος οὐδὲν ἀεικής, the mind in my breast is by no means perplexed or despicable, Od. 20, 366. b) Esplay in the 3 sing. perf., pluperf., aor. pass., and fut. 3, to *become*, to *arise*, to *be*, Il. 4, 84. 5, 78. 402; ολον ἐτύχθη, 2, 155. 17, 690. 18, 120. Od. 21, 303. Mid. to *prepare for oneself*, to *build for oneself*, in the imperf. δαῖτα, Od. 10, 182; fut. mid. δόρπον, Il. 19, 208; aor. 1 mid. γνόν, h. Ap. 243; and often in the aor. 2. δαῖτα, 1, 467. Od. 8, 61.

τέφρη, ἡ, Ep. and Ion. for τέφρα (θάπτω), *ashes*, with which the head and clothes were sprinkled as a token of grief, *18, 25. 23, 251.

τεχνάω, act. only infin. aor. τεχνήσαι, Od. 7, 110; mly τεχνόμααι, mid. fut. τεχνήσομαι, aor. ἐτεχνήσαμην, to *form with art*, to *make*, to *make beautifully*, with accus. Od. 5, 259. 11, 613. Metaph. to *devise cunningly*, to *prepare artfully*, τί, Il. 23, 415; generally, to *use craft*, h. Ap. 326.

τέχνη, ἡ (τεκεῖν), 1) *art*, *trade*, 3, 61. Od. 3, 438. 11, 614. 2) *dexterity in art*, Od. 6, 234; espy in a bad sense: *artifice*, *cunning*, Od. 4, 455. 529; in the plur., Od. 8, 327. h. Merc. 317.

τεχνίης, εσσα, εν, poet. (τέχνη), *artifical*, *ingenious*, *artful*, Od. 8, 297.† Adv. τεχνηέντως, *artificially*, Od. 5, 270.†

τέψ, τέων, see τίς.

τέως, Ep. and Ion. *τεῖως*, adv. 1) *until then*, as long as, in the mean time, always spoken of time, prop. answering to the relative ὥς, 20, 42. Od. 4, 91; or to ὅσα, Il. 19, 189. b) Often absol.

meanwhile, in the meantime, 24, 658. Od. 10, 348. 15, 231. 16, 139. 2) Poet. for *ἔως*, to avoid the hiatus, h. Ven. 226. Cer. 66. 138. (*τέως* is also to be read as monosyllabic, Od. 15, 231. 16, 370; but Il. 20, 42, *τέως* at the beginning of the verse is trochaic, unless *τέως* stood there, cf. Thiersch, Gram. § 168. 10. Rem.—*τέως*, only in the Od.)

τῆ, old Ep. imperat. derived from the ground theme ΤΑΩ, *take*, and always in connexion with an imperat. 14, 219. 24, 287. Od. 9, 347, except Il. 23, 618. It never takes an accus.; the only apparent exception is Od. 10, 287, but the acc. there belongs to *ἔχων*.

τῆ, adv. (prop. dat. fem. of *ὅ*), 1) *in this place, here, there*, 5, 858; and often metaph. *in this manner, thus*, Od. 8, 510. 2) Relat. Ion. and poet. for *ἧ*, *in which place, where*, Il. 12, 118. 21, 554. 3) Rarely, *thither*, 5, 752.

τῆδε, adv. = *τῆ*, cf. 58c.

τῆθος, eos, τό, an oyster, plur. *τῆθρα*, 16, 747.†

Τηθύς, ὅς, ἡ, daughter of Uranus and Gæa, wife of Oceanus, mother of the river-gods and the Oceanides (prob. from *τήθη*, grandmother), 14, 201. 302.

τηκεδών, ὄνος, ἡ (*τήκω*), the act of liquefying or dissolving, hence, *a wasting away, a consumption*, Od. 11, 201.†

τήκω, perf. 2 *τέττηκα*, with pres. signif. 1) Trans. in the act. to *melt, to dissolve*, with accus. metaph. *θυμόν*, to consume the heart (by grief), Od. 19, 264. 2) Mid. with perf. II. intrans. to *melt, to flow down, to dissolve*, spoken of snow, Od. 19, 207; generally, *to vanish, to disappear, to pine away*, from grief or desire, Od. 5, 396. 19, 204; *τέττηκα κλαίονσα*, I pine away with weeping, Il. 3, 176.

**τηλαυγής*, ἐς (*αὐγή*), *far-shining, beaming, illuminating*, h. 31, 13.

τῆλα, adv. like *τηλοῦ*, *in the distance, far, abroad*, Od. 2, 183. 2) With gen. *far from*, *φύλων*, Il. 11, 817. Od. 2, 333; also *ἀπό τινος*, Od. 3, 313; *ἐκ τινος*, Il. 2, 863.

τηλεδαπός, ἡ, ὅν (*τῆλε*), *from a distant land, foreign, strange, ξένοι*, Od. 6, 219. 19, 351. 2) *situated at a distance, νῆσοι*, Il. 21, 251. (According to the Gramm. contr. from *τῆλε* and ΔΑΠΟΣ = *δάπεδον*; according to Buttm. *τῆλε* and *ἀπό*, see *ἀλλοδαπός*.)

τηλεθάω, poet. lengthened from *θάλλω*, *θλέω*, *θαλέω*, only in the partic. pres.: *τηλεθάων*, fem. *τηλεθάωσα*, by Epic extension for *τηλεθώσα*, *τηλεθάον*, *to become verdant, to be in bloom, to flourish*, 6, 148. 17, 55. h. 6, 41; metaph. *παῖδες*, 22, 423; *χαῖτη*, blooming, i. e. abundant hair, 23, 142. (On the change of *θ* into *τ* when a syllable is inserted, see Buttm., Gr. Gram. § 18. p. 79.)

τηλεκλειτός, ὄν, poet. (*κλείω*), *far-famed*, epith. of illustrious men, 14, 321. Od. 11, 308. 19, 546.

τηλέκλητος, ὄν, poet. (*καλέω*), *far-*

called, called from a distance, epith. of allies, *5, 491. 6, 111. 11, 564. 12, 108; which Wolf has adopted for *τηλεκλειτός*; against this Buttm. contends, Lex. sub voc., because allies are often called *κλειτός*, Il. 3, 451. cf. 12, 101; and this word does not elsewhere occur. Spitzner and Bothe have therefore adopted *τηλεκλειτός*.

τηλεκλυτός, ὄν (*κλυτός*) = *τηλεκλειτός*, 19, 400. Od. 1, 30.

Τηλέμαχος, ὁ (adj. *τηλεμάχος*, fighting at a distance), son of Odysseus (Ulysses) and Penelope, Od. 1, 216; he received, according to Eustath., the name, because he was born when his father was about to depart to the siege of Troy. When he had grown up, he went to seek his father, and Athênê accompanied him under the form of Mentor, Od. 1—4. On his return, he found his father already in Ithaca, and aided him in slaying the suitors, Od. 15—24.

Τήλεμος, ὁ, son of Eurymus, a famous prophet, who communicated to Polyphémus the misfortunes that were to befall him, Od. 9, 507, seq.

τηλέπυλος, ὄν, poet. (*πύλη*), *wide-gated*, Od. 10, 82; it stands as an adj. in Wolf's ed. cf. *Δαιστρυγόνιος*.

Τηλέπυλος, ἡ, a town of the Læstrygones, as prop. name, Od. 10, 82. ed. Bothe, 23, 318; in Wolf's ed., after the ancients, *Formiæ*, now *Mola di Gaëta*, Cic. Ep. ad Att. 2, 13.

τηλεφανής, ἐς, poet. (*φαίνωμαι*), *that appears at a distance, visible at a distance*, Od. 24, 82.†

Τηλεφύλιος, ὄν, ὁ, son of Telephus = Eurypylus, Od. 11, 519. Telephus, son of Heracles and Auge; he emigrated from Arcadia to Mysia, cf. Apd. 2, 7, 4.

τηλικός, ἡ, ὄν (correlat. of *ἡλικός*), *of the size, of such an age, as old, as large*, spoken of younger and older persons, 24, 487. Od. 1, 297. h. Cer. 116.

τηλόθεν, adv. poet. (*τῆλε*), *from a distance, from afar, ἤκειν*, 5, 478. 2) *far*, 23, 359. Od. 6, 312. h. Ap. 330.

τηλόθι, adv. poet. (*τῆλε*), 1) *far, at a distance, εἶναι*, 8, 285. Od. 1, 22. 2) *far away, far hence*, Il. 1, 30. Od. 2, 365.

τηλόσς, adv. (*τηλοῦ*), *at a distance, far, far away*, *4, 455. 22, 407. h. Merc. 414.

τηλοτάτω, adv. superl. of *τηλοῦ*, *furthest, at the greatest distance*, Od. 7, 322.†

τηλοῦ, adv. far, 5, 479. 2) *far from*, with gen., Od. 13, 249, 23, 68.

τηλύγετος, ἡ, ὄν, a Hom. epith. of children according to the explanation of the old Gramm. (from *τῆλε* or *τηλοῦ* and ΓΕΝΩ, γέναι), prop. *late-born*, i. e. born in the old age of the parents, 5, 153. Od. 4, 11; hence 2) *very dear tenderly beloved*, for the most part spoken of sons, Il. 9, 143. 285. 492. Od. 16, 19. h. Cer. 164; of a daughter, Il. 3, 175; and 3) In a bad sense: *tender, weakly, puny*, because

such late-born children are commonly spoilt by tenderness (cf. 9, 143). τῆλυγος ὥς, as a nursing, 13, 470. Butt.m., Lex. sub voc., would derive it from τελευτή, so that τελευγος arose by a standard composition, and τῆλυγος, by an inversion of quantity, and translates, *born last, tenderly beloved*. Another derivation is attempted by Döderlein in Comm. de Voc., τῆλυγος; and Bothe ad Il. 3, 175, from θῆλυς (θάλλω), and γάω, so that it signifies prop. *being of a blooming age*. (The derivation of the ancients deserves the preference; espy since Apoll. Dysc. (de pron. 329) tells us that τῆλυ was a collat. form of ῥηλε.)

τῆμος, adv. of time, Ep. (= τῆμαρ), then, at that time; it refers prop. to a foregoing ῥμος, Il. 23, 228; often τῆμος ἄρα, 7, 434. Od. 4, 401; τῆμος δῆ, Od. 12, 441. 2) Absol. without protasis, h. Merc. 101. ἐς τῆμος, to that time, Od. 7, 318. cf. Butt.m., Lex.

τῆπερ or ῥῆ περ, Ep. for ἥπερ, where, 24, 603. Od. 8, 510.

Τῆρεια, ἡ, a high mountain in Mysia near Zelia, τὸ Τηρείης ὄρος, 2, 829 (according to Eustath. from τηρεῖν τὰ κύκλα).

*τηρέω, fut. ἦσω, to keep, to watch, to guard, with accus. δώματα, h. Cer. 142.

Τηγετον, τό, Ion. for Τασγετον, Taygēton, a mountain of Laconia, which terminated in the south with the promontory Tænarum, now Monte de Maina, Od. 6, 103.

τηστός, η, ον, poet. empty, vacant, unprofitable, vain, fruitless, ὀδός, *Od. 3, 316. 15, 13; ἔπος, h. Ap. 540. (Of uncertain derivation; according to some, Ion. for ταύστός = αὐστός from αὐτός.)

τίσκοιν, see τίω.

TIEΩ, obsol. theme of τετίημαι and τετιγώς, q. v.

τή, poet. strengthened for τί, why, wherefore, why then, also τίη δέ, 15, 244; τίη δῆ, 21, 436. Od. 15, 326. (τίη from τί, like ἐπειή from ἐπεῖ, cf. Butt.m., Lex. sub voc. δειλή, 9.)

τιθαμβόσσω, to build, to construct, spoken of bees, Od. 13, 106.† (Akin to τιθάς, τιθαστός.)

τιθέω, poet. form of τίθημι, of which Hom. uses only 3 sing. pres. τιθεῖ, and imperf. ἐτίθει and τίθει, see τίθημι.

τιθήμεναι and τιθέμενος, see τίθημι.

τίθημι, pres. 2 sing. Ep. τίθησθα, 3 plur. τιθεῖσι, infin. τιθέμεναι, Ep. for τιθέναι, 23, 83; imperf. only 3 plur. τίθσαν; also from the form τιθέω, 3 sing. imperf. ἐτίθει and τίθει, fut. θήσω. Ep. infin. θησέμεναι, aor. 1 ἔθηκα and θῆκα, only sing. and 3 plur. ἔθηκαν, 6, 300; aor. 2 from this, 3 plur. without augment. θέσαν, subj. θῶ, Ep. θείω, 2 and 3 sing. θείης, θείη, Od. 10, 301. 341; better θῆης, θῆη, (as in the Il. ed. Wolf, to distinguish it from the optat.), 1 plur. θέωμεν, Od. 24, 485; and θέωμεν for θῶμεν, Il. 23, 244; optat. θείην, 3 plur.

θεῖν, imperat. θέε, infin. θείναι, Ep. θέμεναι, θέμεν, mid. pres. part. Ep. τιθέμενος for τιθέμενος, fut. θέσσομαι, aor. 1 only 3 sing. ἔθηκα, 10, 31. 14, 187; aor. 2 ἔθηκην, often 3 sing. ἔθετο, optat. sing. θέιτο, imperat. θέο for θεῖ, infin. θέσθαι, part. θέμενος, η, ον, cf. Thiersch, § 224, 89. Ground signif. to place, put, or lay, any one or any thing any where; hence 1) Prop. spoken of space: to put, to place, to lay, and according to the different constructions, to put away, to lay aside, to place upon, to lay before, etc., mostly in τι ἐν τινι, like ponere in aliqua re, also with dat. without prep., Od. 13, 364; more rarely εἰς τι, ἐπὶ with dat., and gen. μερά with dat., ἀμφὶ with dat., ἀνά with dat. and accus., ὑπὸ with dat. and accus. τι ἐν πυρί, to put any thing in the fire, Il. 5, 215; τι ἐν χείρεσσιν, 10, 529; ἐς λάνακα, 24, 795. 797; κυνέην ἐπὶ κρατὶ, to put the helmet on the head, 15, 480; ἐπ' ἀπήνης, to lay any thing upon a vehicle, Od. 6, 252; τι ἀμ βωμοῖσι, Il. 8, 441; ἀνά μνρίκην, 10, 466; τι ὑπ' αἰδούσῃ, 24, 644; ὑπὸ ῥίνα, Od. 4, 445. 6) Metaph. spoken of mental states: μένος τινι ἐν θυμῷ, to put courage into one's heart, Od. 1, 321; θυμόν τινι, Il. 24, 49; νόον, βουλὴν ἐν στήθεσσιν, 13, 732. 17, 470; ἔπος τινι ἐν φρεσὶ, to put a word into any one's mind, i. e. to give to consider, Od. 11, 146; τέλος μύθου, Il. 16, 83. Esplly a) to place, to put up, spoken of prizes: ἀεθλα, 23, 263; δέπας, 23, 656. 750. Od. 11, 546. b) to establish, to appoint, to order, τέματα, Il. 23, 333; τιμὴν τινι, 24, 57; hence spoken of the gods: to allot, to ordain, Od. 8, 465. c) to put up, to arrange, ἀγάλματα, Od. 12, 347. cf. Il. 6, 92. 2) to present any thing, to place before, and generally, like ποιεῖν, to make any thing, to prepare, to produce; primar. spoken of an artisan, 18, 541. 550. 561; metaph. ἀλγέα τινι, 10, occasion woes to any one, 1, 2; φῶς ἐτάροισιν, to afford light or safety to the companions, 6, 6; ἔργα, to occasion works (troubles), μετ' ἀμφοτέρωσιν, 3, 321; σκέδασι, to cause a dispersion, Od. 1, 116. 3) to make, i. e. to bring into any state, with double accus. with subst. τιθ. τινα ἱέπειαν, to make any one priestess, Il. 6, 300; again, τινα ἀλοχον, 19, 298. Od. 13, 163; adj. τινα πηρόν, to make any one blind, Il. 2, 599. cf. 5, 122. 9, 483; and often. Mid. like the act. only with reference to the subject, to put, place, lay, for oneself, e. g. κολεῶ ἄορ, to put the sword in the sheath, Od. 10, 333; ἀμφὶ ὤμοισιν ἔντρα, to put arms upon the shoulders, Il. 10, 34. 149; ξίφος, Od. 8, 416; metaph. τι ἐν φρεσὶ, to put any thing in one's heart, or to consider it by oneself, Od. 4, 729; κότον τινι, to cherish anger against any one, Il. 8, 449; αἰδῶ ἐν στήθεσσι, 13, 122. 2) to make, prepare, cause, for oneself, δαῖτα, 7. 475. εἰ τιθεσθαι ἀσπίδα, to prepare well one's

shield, 2, 382; οἰκία, δῶμα, to build a house, 2, 750. Od. 15, 241; μάχην, to begin the battle, Il. 24, 402. cf. 17, 158. 3) to make, with double accus. θυμὸν ἄγριον, to make one's spirit fierce, 9, 629; τινὰ θέσθαι γυναικα, Od. 21, 72.

*τιθνέομαι, depon. mid. (τιθήνη) (rarely act.), to wait upon, to nurse, to bring up, prop. spoken of the nurse, παῖδα, h. Cer. 142.

τιθήνη, ἡ (τιθή), a nurse, a female attendant, 6, 384. Διωνύσοιο τιθήναι, the nurses of Dionysus. are the Hyades, nymphs of Nysa, who brought him up, cf. Apd. 3, 4. 4.

τίθησθα, Dor. and Ep. for τίθης, see τίθημι.

Τιδῶνός, ὁ, son of Laomedon, 20, 337; whom Eos (Aurora) bore away on account of his beauty, and took as a husband, see Ἥως. He received, at the desire of the goddess, immortality, but not immortal youth, h. Ven. 219-239.

τίκτω, fut. τέξω, mly τέφομαι, Ep. also τεκοῦμαι, from this τεκείσθαι, h. Ven. 207; aor. 2 ἔτεκον, Ep. τέκον, infin. τεκεῖν, Ep. τεκέειν, Ep. ἐτεκόμην and τεκόμην, to bring into the world, to bear, prop. spoken of the mother, with accus. παῖδα, νιόν, mly τινί, 6, 22; also ὑπό τινι, 2, 714. 728. b) to beget, to generate, spoken of the father; often in the aor. mid. 5, 154 546; but not solely, cf. 2, 742. 22, 48; of both parents, 22, 234. Od. 4, 64. c) Spoken of beasts and birds: to produce young, to hatch, Il. 16, 150. 2, 313.

τίλλω, 1) to pluck, to pick, to pull, to tear out, with accus. κόμην, the hair, 22, 406. cf. v. 78. Batr. 70; πέλειαν, Od. 15, 527. Mid. to pluck out, with reference to the subject, χαίτην, Od. 10, 567 (as a mark of grief); hence, τίλλεσθαι τινα, to bewail any one (by plucking out the hair), Il. 24, 711.

*τιμᾶχος, on, poet. (ἔχω), having honour, honoured, h. Cer. 258.

τιμᾶω (τιμή), fut. τιμήσω, aor. ἐτίμησα, fut. mid. τιμήσομαι, with pass. signif. h. Ap. 485; aor. 1 mid. ἐτίμησάμην, 22, 235; perf. pass. τετίμημαι, to value. 1) Spoken of persons: to honour, to esteem, to venerate, to hold in honour, τινά; also τινά δωτήνῃσι, to honour any one with presents, 9, 155; hence pass. τετιμῆσθαι σκήπτρῳ, 9, 38; ἔδρη, κρέασιν, 12, 310; once with gen. τετιμῆσθαι τιμῆς. to be esteemed worthy of honour, 23, 649. cf. Kühner, § 469. c. 2) Of things: to value, to esteem, αἰδῆν, h. 24, 6. Mid = act. with reference to the subject, τινά, 22, 235; πέρι κήρι, Od. 19, 280. 20, 129.

τιμή, ἡ (τίω), value, hence 1) estimation, honour, esteem, esp. a place of honour, office, the dignity of gods and of kings, Od. 5, 335; βασιλείης, Il. 6, 193; also alone, the royal dignity, dominion, 2, 197. Od. 1, 117. 2) the valuation of a thing, esp. a determination of value as a recompense for any thing plundered;

hence requital, punishment, compensation, restitution, satisfaction. ἀρνεοῦσθαι τινι τιμήν, to seek requital or procure satisfaction for any one, Il. 1, 159. 5, 552. ἀποτίνειν, τίνειν τιμήν τινι, 3, 286. 288. 459; ἄγειν, Od. 22, 57.

τιμήεις, ἑσσα, εν (τιμή), contr. τιμῆς, accus. τιμήντα, 9, 605. 18, 475. Comp. τιμῆστέρος, Od. 1, 398. Superl. τιμῆστατος, Od. 4, 614. 1) Spoken of persons: valued, honoured, esteemed, Il. 9, 605. Od. 13, 129. 2) Spoken of things: valuable, precious, costly, Od. 1, 312. Il. 18, 475. The posit. with contr. τιμῆς for τιμήεις (as Wolf has substituted for the gen. τιμῆς), 9, 601; and accus. τιμήντα, Cf. Butt. Gr. Gram. § 41. 9. 15.

τιμήντα, τιμῆς, see τιμήεις. τίμιος, η, on, valued, honoured, spoken of persons, Od. 10, 38.† h. Ap. 483. 2) Of things, h. Ven. 143.

τινάσσω, aor. 1 ἐτίναξα, aor. mid. ἐτιναζάμην. aor. pass. ἐτινάχθην, to shake, to move, to brandish, δοῦρα, ἔγχος, hence also ἀσπεροπήν, αἰγίδα, 13, 243. 17, 595; τινά, to shake any one in order to arrest his attention, 3, 385; θρόνον, to overturn the seat, Od. 22, 88; spoken of the wind: to blow, Od. 5, 368. Pass. to be shaken, Il. 15, 609. Od. 6, 43. cf. ἐκτινάσσω. Mid. τιναζάσθην περὰ, they shook their wings, or struck with their wings, 2, 151.

τίτυμαι, poet. form of τίνομαι, mid. to cause to atone; to punish, τινά, 3, 279. 19, 260. Od. 13, 214; τί, Od. 24, 326. (τίτυμαι is preferred by Butt., Gr. Gram. II. § 112. Rem. 19.)

τίνω (τίω), fut. τίσω, aor. ἐτίσω, infin. τίσαι, fut. mid. τίσομαι, aor. 1 ἐτίσαμεν (without perf.), 1) to atone, to pay, to discharge. τιμήν τινι, to pay a compensation (make satisfaction or amends) to any one, as a punishment, 3, 289; θωήν, Od. 2, 193. b) to expiate, to atone for, with accus. of the thing for which one makes expiation, δάκρυα, Il. 1, 42; ὕβριν, φόνον, Od. 24, 352. Il. 21, 134; more rarely with accus. of the pers. τίσεις γνωτόν, thou shalt make atonement for the brother, 17, 34; with dat. κράατι, Od. 22, 218. 2) Generally, to pay, to discharge, with accus. ζωῆγρια, Il. 18, 407; εὐαγγέλιον, to reward the tidings, Od. 12, 382. Mid. 1) to cause to atone, to cause to pay to oneself, Od. 13, 15; hence 2) Mly to punish, to chastise, to revenge, a) With accus. of the person who is made to make atonement, Il. 2, 743. 3, 28. Od. 3, 197. b) With accus. of the deed which is avenged: φόνον τινός, Il. 15, 116; βίην, λῶσιν. Od. 23, 31. Il. 9, 218. c) Mly accus. of the pers. and gen. of the thing: τινά κακότητος, to punish any one for wickedness, 3, 366; ὑπερβασίης, Od. 3, 206; absol. Od. 3, 266. d) Rarely with two accus. ἐτίσατο ἄριστον Ἀνκῆς Νηλεΐδα, he caused Neleus to expiate the impious deed, Od. 15 236. (τ is long in the Ep. writers.)

τίπτε, Ep. syncop. for *τίποτε*, before an aspirate *τίφθ'*, 4, 243; *what then? why then?* 1, 202. Od. 1, 225.

Τίρυνς, θός, ἡ, *Tiryntha*, a town in Argolis, fortified by the Cyclopes with great walls (*τειχόεσσα*), the residence of Perseus, 2, 559.

τίς, τί, an indefin. pron. (enclit.) Ep. and Ion. declen. gen. *τέο*, τεῦ, 2, 388. Od. 8, 348; dat. *τέω*, τῷ, accus. *τινά*, τί, dual *τινέ*, plur. nom. *τινές*, accus. *τινάς*. 1) Any one, *a certain one, some one*; with subst. it is translated by *a, an, τις ποταμός, τις νῆσος*, neut. *τί, any thing, something. εἰ τις*, if any one, *εἰ τι*, if any thing; mly with special emphasis: *who but, what but*. 2) An indefinite single person from a large number: *many a one* (*aliquis*), Il. 6, 459. 479. Od. 2, 324; also collectively: *each one, every one*, for *πᾶς*; *εὐ μέν τις δόρυ θηγάσθω*, Il. 2, 382. 16, 209. 17, 254. Od. 1, 302. So also sometimes *τί* after a negation, h. Merc. 143. 3) In connexion with adj. and pron. it gives prominence to the notion, which according to the connexion may consist in strengthening or weakening, *somewhat, tolerably, very, ῥακοτός τις*, 3, 220; *τις θαρσαλέος*, Od. 17, 449. cf. Od. 18, 382; 20, 140. The neut. *τί* stands as an adv. in connexion with adverbs, in the signif. *somewhat, a little, in some degree*, in a certain respect, Il. 21, 101. 22, 382; and often with negat. 1, 115.

τίς, τί, gen. *τίσος*, interrog. pron. (always orthotone), Ep. and Ion. declen. gen. always *τέο* and τεῦ, plur. gen. *τεών*, Il. 24, 387. 1) *who? what one? τί, what? what sort of? ἐς τί*, how long? 5, 465. *τί μοι ἄριδος, καὶ ἀρωγῆς*, supply *πρᾶγμα*, what have I to do with contention and aid? 21, 360. 2) Rarely as dependent interrogative, 18, 192. Od. 15, 423. 17, 368. 3) *τί* often stands absol., *how? why? wherefore?* Il. 1, 362. Od. 1, 346; see *τίπτε* for *τί ποτε*. 4) *τί* with a particp. and a verb forms in Greek one sentence, which we may express in two, Il. 11, 313; see *πάρχω*.

τίσις, ιός, ἡ (*τίω*), *value*; hence, 1) *recompense, requital, satisfaction*, Od. 2, 76. 2) *Especially atonement, expiation, punishment, vengeance*, Il. 22, 19; *τινός*, for any thing, h. Cer. 368. *ἐκ γὰρ Ὀρέστῳ τίσις ἔσται*, 'Arpeidaō, vengeance will come from Orestes for the son of Atreus, Od. 1, 40.

τιταίνω, poet. (a form from *τείνω* with redupl.), aor. *ἐτίτῃνα*, to bend, *τόξα*, 8, 266. 1) to stretch, to draw out; hence also, to draw, *ἄρμα, ἀροτρον*, 2, 390. 13, 704. 2) to extend, to spread out, to stretch out, *χεῖρε*, 13, 354; *τάλαντα*, to hold up the balance, 8, 69; *τράπεζαν*, Od. 10, 334; generally, 3) Intrans. to stretch oneself, to hasten, to speed, Il. 23, 403; like the mid. Mid. to stretch or draw for oneself (*ἑαυτῷ*), *τόξα*, 5, 97. 11, 370. Od. 21, 259; *ἐνὶ τινα*. *δ*) to stretch oneself, to exert oneself, spoken of birds,

Od. 2, 149. *Especially spoken of horses: to exert themselves in running, to stretch to the race*, Il. 22, 23. 23, 518.

**Τιτανόκτονος*, ὁ (*κτείνω*), *Titan-slayer*, Batr. 282.

Τίτανος, ὁ, a mountain in Thessaly, named from *τίτανος* = *γῆφος*, 2, 735.

Τιταρήσιος, ὁ, a river in Thessaly, not far from Olympus, afterwards called *Eurōtas*, which flowed into the *Peneius*, 2, 751.

Τιτῆν, ἦνος, ὁ, Ep. and Ion. for *Τιτάν*, plur. οἱ *Τιτῆνες*, the Titans, son of Uranus and *Gæa* 5, 898; an earlier race of gods, to which belonged *Oceanus, Coeus, Creius, Hyperion, Iapetus, Kronus* (Saturn). In an insurrection under *Kronus* (Saturn), they hurled their father from the throne, and in company with their brother ruled heaven. But soon after *Kronus* (Saturn) hurled them to *Tartarus*; enraged at which, *Gæa* (Terra) instigated *Zeus*, the son of *Kronus* (Saturn), to rebellion, who dethroned his father, and banished him to *Tartarus*. They are first mentioned 5, 898, where they are called *Οὐρανίωτες*. The name *Τιτῆνες* stands in 14, 279. h. Ap. 33. Batr. 283. According to Hes. Th. 207, the name signifies *those striving*, from *τιταίνω*, according to Etym. Mag., as it were, οἱ *τιταίνοντες τὰς χεῖρας*, *Tendones*, Herm.

τιτρώσκω, see *τρώω*.

Τιτῆνός, ὁ, son of *Gæa* (Terra), a monstrous giant, who in *Hades*, lay extended over nine acres of land. He attempted to offer violence to *Lêto* (Latona), and was slain by her children; in *Hades*, a vulture constantly preyed upon his liver, as a punishment, Od. 7, 324. 11, 576, seq. According to Hom. he dwelt in *Eubœa*; later writers say in *Panopeus*. The latter call him the son of *Zeus* and *Elara*, Apd. 1, 8. 12.

τιτυσκομαι, Ep. (from the Ep. *τετυκέσθαι*), only in the pres. and imperf., and having a like signif. with *τεύχειν* and *τυχεῖν*. 1) With accus. to prepare, to arrange; *πῦρ*, to kindle a fire, 21, 342; spoken of horses, *ἵππους ὑπ' ὄχεσθαι*, to harness the horses in the chariot, 8, 41. 13, 23. 2) More frequently = *τυχεῖν*, to aim at, *ἄντρα*, Od. 21, 48; *especially with missiles*, absol., Il. 3, 80. Od. 21, 421. 22, 117; with a gen. of the object aimed at, Il. 11, 350. 13, 159. 498; with dat. of the weapon: *δορυ, λόισα*, 13, 159. 21, 582. *δ*) Metaph. *φρεσὶ*, to aim in mind, i. e. to have in view, to have in mind, 13, 558; spoken of ships, *ὅρμα σε τῇ πέμπτῳ τιτυσκομένοι φρεσὶ νῆες*, that the ships aiming in mind may bring thee thither (where the poet represents the ships as animated), Od. 8, 556.

τίφθ' for *τίπτε*, see *τίπτε*.

τίω, poet. imperf. iterat. *τίεσκον* and *τίεσκειτο*, fut. *τίσω*, aor. 1 *ἔτισα* and *τίσα*, perf. pass. *τετιμένος* = *τιμῶν*. 1)

to value, to esteem worth, to prize at, with accus. τρίποδα δωδεκάβοιον, to value a tripod at twelve oxen, 23, 703; cf. v. 705; τίειν τινα ἐν καρὸς αἰσῇ, 9, 378. (see κάρ.) 2) Metaph. to value, to esteem, to honour, to distinguish, τινα, often ἴσον or ἰσά τινα, 5, 467. 13, 176; ὁμῶς τινα, 5, 535; περὶ τίνος, before any one, 18, 81. Pass. to be honoured, τινί, by any one, 5, 78. 11, 58; partcp. τετιμμένος, 20, 426. Od. 13, 28. h. Ap. 479 (the signification to alone, from τίσω, ἔτισα, belongs to τίνω).

ΤΑΗΜΙ, an assumed pres. for τλῆναι.

*τλημοσύνη, ἡ (τλήμων), endurance, patience, suffering, distress, h. Ap. 191.

τλήμων, ονος, ὁ, ἡ (τλήμων), 1) suffering, enduring, patient. 2) That ventures much, venturing, adventurous, bold, as epith. of Odysseus (Ulysses), 10, 231. τλήμων θυμός, *5, 670. 21, 430; impudent, h. Merc. 296.

τλῆναι (verb defect. from the obsol. theme ΤΑΑΩ), of which there occur, aor. 2 ἔτλην, often 3 sing. Ep. τλῆ, Ep. ἔτλαν for ἔτλησαν, optat. τλαίην, imperat. τλήθι (also Ep. aor. ἐτάλασα), perf. with pres. signif. τέτληκα, ας, ε, only in the sing. imperat. τέτλαθι. άνω, optat. τετλαίην, infin. τετλάμεναι and τετλάμεν, poet. for τετλάναι, partcp. τετλήσας, ότος. 1) to bear, to endure, to suffer. absol. and with accus. ῥύγισσα, 5, 873; πολλὰ ἐκ τινος, 5, 384; τετλήσθι θυμῷ, Od. 4, 447. 11, 181; also κραδίῃ τετλήνῃα, Od. 20, 23. 2) to take upon oneself, to venture, to undertake, to be bold, to dare, with θυμῷ and infin. following, Il. 1, 228. 4, 94; τάδε μὲν καὶ τετλάμεν εισορόωντες, we must bear these things, when we see them, Od. 20, 311. There is here an infin. as an expression of necessity, and χρή is to be supplied, as in h. Cer. 148. cf. Herm. ad loc. Buttm., however, in the Schol. ad Od. prefers the old reading τετλάμεν, i.e. τετλήκαμεν. So also Voss (Bothe, Fäsi).

Τληπόλεμος, ὁ, son of Heracles and Astyochē (Astydameia, Pind.), he slew his uncle Licymnius by mistake, and fled to Rhodes; here he became king, and led the Rhodians in nine ships to Ilium, 2, 653, seq. 2) Son of Damastor, a Trojan, whom Patroclus slew, 16, 416.

τλητός, ἡ, ὅν (τλήναι), prop. suffered, endured; act. enduring, patient, steadfast, θυμός, 24, 49.†

τμάγειν, Ep. for ἐτμάγησαν, see τμήγω.

τμήγω, Ep. form of τέμνω, to cut; from this aor. 1 ἐτμήξα, aor. 2 ἐτμαγον, aor. 2 pass. ἐτμάγην, of which there occurs only, τμήξας, 11, 146; in tmesis and 3 plur. aor. pass. τμάγεν.

τμήδην, adv. (τέμνω), so as to cut; so as to make a gash, or draw blood; of a spear, ἐπῆλθε, 7, 262.†

Τμῶλος, ὁ, a mountain in Lydia, near Sardis, abounding in wine and saffron, now Bosdag, 2, 866. 20, 385.

τόθι, adv. poet. there, Od. 15, 239;† h. App. 244. cf. Herm. ad h. Ven. 258.

τοί, enclit. partic. according to Buttm. and Passow prop. an old dat. for τῷ; origin. therefore, accordingly, consequently, but even in Hom. simply, truly, certainly, indeed. It serves 1) To limit and give prominence to a thought: τοῦτο δέ τοι ἐπέονσα ἔπος, 1, 419; μήτι τοι, 23, 315. 2) Esplly it is used when what is said has a proverbial character: οὐκ ἀρετῇ κακὰ ἔργα κίχεται τοι βραδὺς ὤκυν (the slow overtakes the swift), Od. 8, 329. 2, 276. Often with other particles: δέ τοι, γάρ τοι, ἢ τοι, etc. (According to Damm, it is prop. dat. of the personal pron. (for σοί); he is followed by Nägelbach ad Il. p. 175 [and it is a probable opinion].)

τοί, 1) Dor. and Ep. for σοί, q. v. 2) for οἱ, see ὁ, ἡ, τό.

τοιγάρ, partic. (from τοί and γάρ). it stands mly at the beginning of a sentence, and signifies: therefore, then, accordingly, hence, τοιγάρ, ἐγὼν ἐπέω, 1, 76. Od. 1, 179 (τοιγάρ τοι, Il. 10, 413. Od. 1, 214, the second τοί stands for σοί.)

τοῖος, η, ον (τός), demonstr. pron. such, such like, thus constituted (italis), answers prop. to the relative οἷος; but often stands for οἷος, also ὅποιος, 20, 250. Od. 17, 421; ὅς, Il. 7, 231. 24, 153. Od. 2, 286; rarely ὅπως, Od. 16, 208; for the most part absolute, also with dat. τεύχεσι τοῖος, Il. 5, 450. 2) With infin. it signifies: to be capable, to be able. ἡμεῖς δ' οὐ νύ τι τοῖοι ἀμυνέμεν, able to ward off, Od. 2, 60. 3) With an adj. of the same gender and case, it signifies: exceedingly, entirely, perfectly, τῶμος ἐπικεύς τοῖος, prop. τοῖος οἷος ἐπικεύς, Il. 23, 246. cf. Od. 3, 321; also with μάλα, Od. 11, 135. 4) The neut. τοῖον, as adv. very, exceedingly, Il. 22, 241. θάμα τοῖον, Od. 1, 209. σιγῇ τοῖον, in perfect silence, Od. 4, 776.

τοιόσδε, ἴδε, ὄνδε = τοῖος strengthened by the enclitic δέ, it refers in the main to what follows, yet also to what precedes, 5, 372. 21, 509. Od. 1, 371; with accus. τοιόσδε δέμας καὶ ἔργα, such in form and deeds, Od. 17, 313. δ) With infin. Il. 6, 463; cf. τοῖος.

τοιούτος, αὐτή, οὗτο, Ep. and Att. in the neut. τοιούτον (τοῖος, οὗτος), Od. 7, 309. 13, 330; a strengthened τοῖος, such, so constituted, refers prop. like οὗτος to what precedes, still also to what follows, Il. 16, 847. Od. 4, 269.

τοιόδεσσι and τοῖοδεσσι, see ὅδε.

τοίχος, ὁ, a wall; esply a wall of a house, and of a court, 9, 219. 16, 212. Od. 7, 86. 2) the side of a ship, Il. 15, 382. Od. 12, 120.

τοκάς, ἄδος, ἡ (τίκτω), bearing, having borne, σὺς, Od. 14, 16.†

τοκεύς, ἑως, and ἦος, ὁ, poet. (τίκτω), one who begets or bears, in Hom. always in the plur. parents, 3, 140. h. Cer. 138; and dual, Od. 8, 312.

τόκος, ὁ (τίκτω), 1) the act of bearing, birth, 17, 5. 19, 119. h. Cer. 101. 2)

that which is born, a child, posterity, γενεή τε τόκος τε, 15, 141. Od. 15, 175. 3) Metaph. usury, interest, reward, Batr. 186. τολμάω (τόλμα), fut. τολμήσω, aor. Ep. τολμήσα, like τλήναι, 1) to take upon oneself, to venture, to undertake, to dare, to have boldness and spirit, with infin. 8, 424. Od. 9, 332; with partic. Od. 24, 162; absol. θυμός μοι ἐτόλμα, Il. 10, 232. 17, 68. 2) Rarely with accus. to undertake, πόλεμον, Od. 8, 519.

τολμήεις, εσσα, εν (τόλμα), full of spirit, bold, daring, rash, θυμός, 10, 205; steadfast, Od. 17, 284.

τολμύω (τολύπη), prop. to wind the cleaned wool into a ball, hence, metaph. to bring about any thing with pains-taking, to prepare, to finish, δόλους, to devise a stratagem, Od. 19, 137; πόλεμον, to finish the war, Il. 14, 86. 1, 235. Od. 1, 238. 4, 490; τί, Il. 24, 7.

τομή, ἡ (τέμνω), a cut, i. e. the act of cutting. 2) the part cut off, the stump of a tree, 1, 235.†

*τόμος, ὁ (τέμνω) = τομή; τόμος ἐκ πτέρνης, a slice of ham, Batr. 37.

Τομοῦραι, αἱ = αἱ μαντεῖαι, the oracle of Zeus in Dodōna; thus read some critics for θεμιστες, Od. 16, 403. cf. Strab. VII. p. 474.

τοξάζομαι, depon. mid. poet. (τόξον), pres. optat. τοξαζοίαιτο, fut. σομαι, Od. 22, 72; to shoot with the bow, absol. and τινός, at any one, *Od. 8, 218. 22, 27.

τοξεντής, ὁ (τοξέω), an archer, 23, 850.† τοξέω (τόξον) = τοξαζομαι, with gen. 23, 855.†

τόξον, τό, 1) a bow (for shooting), poet. often in the plur. τὰ τόξα, because it consisted of two parts (or according to Herm. Soph. Phil. 652: "τόξα, de arcu et sagittis et quidquid ad arcum pertinet." Am. Ed.). The bow, more rarely a weapon in battle, served for occasions of treachery and ambush. The bow of Pandarus, according to 4, 109, seq., was of horn, and consisted of two parts, each of which was 16 palms long. The two were so joined by the πῆχυς, that they received the form of a bow. Upon each of the extremities was a knob (κορώνη), to which the bow-string (νευρά) was attached. When it was to be used, it was drawn, by placing it against the earth, and drawing firmly the string (τραίνειν τόξον). In shooting, the bow was grasped by the middle (πῆχυς), the arrow laid upon the string, and this drawn to the breast to impel the arrow (τόξον ἔλκειν, ἀνέλκειν), cf. 4, 105, seq. Il. 373. 582. Od. 19, 572. 2) Poet. the act of shooting, archery, Il. 2, 718. 12, 350.

τοξοσύνη, ἡ (τόξον), the act of shooting with the bow, archery, 13, 314.†

τοξότης, ου, ὁ, Ep. τόξοτα (τόξον), an archer, 11, 385.†

τοξοφόρος, ον (φίρω), bearing a bow; archer, epith. of Artēmis, 24, 483.† of Apollo, h. Ap. 13, 126.

τοπρίν, adv. see πρίν.

τοπρόσθεν, adv. see πρόσθεν.

τορεῖν, Ep. defect. aor. 2 ἔτορον, and partic. aor. 1 τορήσας, h. Merc. 119, to pierce through, to thrust through, τί, any thing, 11, 236.†

τορνός (τόρνος), Hom. only in the mid. aor. 1 Ep. 3 plur. τορνώσαντο, subj. τορνώσεται, Ep. for τορνώσεται, Od. l. c., to make round, to round off, with accus. σῆμα, Il. 23, 255; ἔδαφος νηός, to form the bottom of a ship with its due curve, Od. 5, 249.

ΤΟΞ, ΤΗ, ΤΟ, obsol. ground form of the article.

τοσάκι, Ep. τοσσάκι, adv. so many times, as often, with reference to ὀσσάκι, 21, 268. 22, 197. Od. 11, 586.

τόσος, η, ου, also τόσος, η, ου, as great, as much, as far, as long, as strong, used of time, number, etc.; it corresponds prop. to ὅσος; very often it stands absol.; spoken of a known number or size, 4, 430; Od. 2, 28. τρίς τόσος, thrice as much, Il. 1, 213. 21, 80. 2) The neut. τόσον and τόσσον, often used as adv. so much, so very, so far, with verbs and adj. and with ὅσον correlating, 3, 12. 6, 450; more rarely with ὥς, 4, 130. 22, 424; ἄλλο τόσον, the rest entirely. τοῦ δὲ καὶ τόσον, κ.τ.λ., whose body the armour elsewhere entirely covered (according to Spitz.), 22, 322. cf. 23, 554.

τοσσόδε, τοσσῆδε, τοσσόνδε, Ep. also τοσσόσδε, τοσσῆδε, τοσσόνδε, = τόσος, strengthened by the enclitic δέ, with a correlating ὅσος, 14, 94; and connected with τοῖσδε, 2, 120. τοσσόνδε, and τοσσόνδε, as an adv. 22, 41. Od. 21, 255.

τοσσούτος, τοσαύτη, τοσσούτο, Ep. also τοσσούτος, τοσαύτη, τοσσούτο and τοσσούτον, Od. (τόσος and οὔτος), a strengthened τόσος, 1) so great, so much, καί σε τοσσούτον ἔδρα, I reared thee thus great, Il. 9, 485. 2) τοσσούτο or τοσσούτον, Od. 8, 203, so very, so much, Od. 21, 402; with a superl., Il. 23, 476.

τοσσάκι, Ep. for τοσάκι.

τόσσος, η, ου, Ep. for τόσος.

τοσσούτος, αὐτή, οὔτο, Ep. for τόσούτος.

τότε, adv. of time: then, at last, at that time, 1, 100. Od. 4, 182; spoken of a time sufficiently definite from what precedes, or which is known; often τότε καί, τότε γε, καὶ τότε δή, καὶ τότε ἔπειτα. 2) With an article, οἱ τότε, those at that time, or the then living, Il. 9, 559. 3) It often forms the apodosis, esp. in sentences of time, 21, 451; esp. Ep. δὴ τότε, 1, 476. Od. 9, 59; also καὶ τότε δή, Il. 8, 69; καὶ τότε ἔπειτα, 1, 478; rarely after conditional clauses, 4, 36. Od. 11, 112.

τότῃ, adv. once, sometimes, τότε μὲν—τότε δέ, now—now, Od. 24, 447, 448. It also stands alone, Il. 11, 63, ed. Spitzner (where Wolf reads τότε.)

τοτρίτον, adv. for the third time, see τρίτος.

τοῦ, gen. of ὁ, and of τίς; but τοῦ enclit. for τινός.

τούνεκα, conti. for τοῦ ἐνεκα, therefore, on that account, 1, 96. Od. 13, 194.

τούνομα, contr. for τὸ ὄνομα, c. v.

τόσσα, adv. of time, 1) so long, in the mean time, the while, prop. it answers to ὅσσα, which generally follows it, but often precedes, 4, 221. 9, 550; it also relates to ἔως. 10, 507. Od. 2, 76; ὅτε δὲ, Od. 10, 571; πρὶν, Il. 21, 100. 2) so long as, until, until the time, here also follows ὅσσα, 1, 509. h. Cer. 37. 3) Absol. meantime, in the meantime, 10, 498. 13, 83. 17, 79. Od. 3, 303. 464; and often.

τράγος, ὁ, a he-goat, Od. 9, 239.†

τράπεζα, ἡ (prop. for τετράπεζα, having four feet), a table; ξενίη, the guest-table, as a symbol of hospitality, Od. 14, 158. 17, 155. Mly each guest had his own table, Od. 15, 466. 17, 333; and espily Od. 22, 74, where the suitors use the table as shields. Still this was not always the case, since Od. 4, 54, two guests used a table, and often all the guests had but one table, see Il. 9, 216. 11, 628. Od. 1, 138; see Nitzsch ad Od. 1, 109.

τραπεῦσις, ἦος, ὁ (τράπεζα), at the table, belonging to the table, only as adj. κύνας τραπεύσας, table or house-hogs, 23, 173. Od. 17, 309; and πυλαυροί, Il. 22, 69.

τραπέομεν, Ep. for ταρπόμεν, see τέρπω.

τραπέω, Ep. to tread grapes, Od. 7, 125.†

τράφμεν, see τρέφω.

τράφεν, see τρέφω.

τραφερός, ἡ, ὄν (τρέφω) congealed, solid, compact, firm; hence ἡ τραφερή, the solid land, the continent, ἐπὶ τραφερήν τε καὶ ὑγρὴν, 14, 308. Od. 20, 9. h. Cer. 43.

*τράχηλος, ὁ, the neck, Batr. 82.

τρεῖς, οἱ, αἱ, τρία, τὰ, three, 9, 144. οἱ τρεῖς, Od. 14, 26. On the number three, see τρίς.

τρέμω (τρέω), only pres. and imperf. to tremble, to shake, to quake, 13, 19; spoken of a robe, 21, 507. 2) Espily for fear, 10, 390. Od. 11, 527. (Another form is τρομέω.)

τρέπω, fut. τρέψω, aor. 1 ἐτρέψα, Ep. τρέψα, aor. 2 ἐτραπον, sometimes intrans. 16, 657. Mid. aor. 1 ἐτρέψαμην, h. Cer. 203. Od. 1, 422. 18, 305; very often aor. 2 ἐτραπόμην, Ep. τραπόμην, perf. pass. τέτραμμαι, espily τετραμμένος, imperat. τετράψθω, Il. 12, 273; pluperf. 3 sing. τέτραπτο, and 3 plur. τετράραθ', Ep. for τετράφατο, aor. 1 pass. ἐτρέφθην, Ep. 14, 7, mly ἐτράφθην, from which τραφῆναι, Od. 15, 80 (τραπέομεν, Od. 8, 292, belongs to τέρπω). 1) Act. to turn, to direct, to guide, to govern, with accus. according to the relation indicated by the connected adv. and prepos. a) to turn away, to direct, to a place, ἐς τι, Il. 13, 7; πρὸς τι, 5, 605; παρὰ τι, 21, 603; ἀνά τι, 19, 212; ἐπὶ

τινι, 13, 542; ἐπὶ τι, 13, 4; τέτραπτο πρὸς ἰθὺ οἱ, he was turned directly towards him, 14, 403; τινὰ εἰς εὐνὴν, to bring any one to bed, Od. 4, 294; μῆλα πρὸς ὄρος, to drive the sheep to the mountain, Od. 9, 315; θυμὸν κατὰ πληθύν, to turn one's mind to, Il. 5, 676; ἵππους φύγαδε, the horses to flight, 8, 157. 257; and without ἵππους, 16, 657; spoken of battle: to turn to flight, to repulse, τινὰ, 15, 261. b) to turn around. to turn about, πάλιν τρ. ἵππους, to turn back the horses, 8, 437; πάλιν ὄσσε. 13, 3. c) to turn from, to avert, to repel ἀπὸ τινος, 16, 645. 22, 16. d) Metaph. to turn, to change, φρένας τινός, 6, 61. 2) Intrans. to turn oneself, like the mid. aor. 2 act., φύγαδε, 16, 657. II) Mid. and Pass. 1) to turn oneself, to betake oneself, to apply oneself, ἐπὶ ἔργα, 3, 432; εἰς ὀρχοστύν, Od. 1, 422; aor. 1 mid. absol. αἰχμὴ ἐτράπετο, the point bent. Il. 11, 237. Espily a) like versari, to have intercourse, to travel, τραφῆναι ἀν' Ἑλλάδα, Od. 15, 80. b) πάλιν τραπέσθαι τινός, to turn from any one, 18, 138; ἕκας τινος, Od. 17, 73. c) Metaph. to change, to turn, τρέπεται χρῶς, his colour changes (spoken of one in fear), Il. 13, 279. 17, 733. Od. 21, 412; τράπεται νόος, φρήν, the mind changes, Il. 17, 546. 10, 45; ἤδη μοι κραδίη τέτραπτο νέεσθαι, alr. ady was my heart disposed to return, Od. 4, 260 (poet. from τροπᾶω).

τρέφω, fut. θρέψω, h. Ven. aor. 1 ἐθρέψα, Ep. θρέψα, aor. 2 ἐτραφον (trans. in 23, 90, where now stands ἐτρεφε, see at the end); perf. τέτροφα. intrans. aor. 1 mid. ἐθρεψάμην, only optat. θρέψαιω, aor. 2 pass. ἐτράφην, 3 plur. τράφεν for ἐτράφησαν. 1) Act. 1) to make compact or thick, to cause to congregate or curdle, with accus. γάλα, Od. 9, 246. 2) Mly to feed, to nourish, to rear, to bring up, to nurse, spoken of children, τινὰ, Il. 1, 414. 2, 548; τινὰ πημά τινι, to rear any one as a pest, 6, 282; of beasts: ἵππους, κύνας, to keep horses, dogs, 2, 766. 22, 69; of plants: to raise, 11, 741. b) Metaph. ὕλη τρέφει ἄγρια, the forest nourishes wild beasts, 5, 52; to cause to grow, ὕεσσιν ἀλοῦφην, Od. 13, 410; χαίτην, Il. 23, 142. II) Mid. 1) Trans. to rear for oneself, τινὰ, Od. 19, 368.† 2) Intrans. mid. with perf. 2 and aor. pass. 1) to congeal, to attach itself firmly, χροὶ τέτροφεν ἄλμη, Od. 23, 237. 2) to be nourished, to grow, to grow up, Il. 1, 251. 4, 723. The forms ἐτραφέτην ὑπὸ μητρὶ, 5, 555: τραφόμεν for τραφέειν, 7, 199. 18, 436. Od. 3, 28; ἐτραφ' for ἐτραφε, Il. 21, 279, are explained as forms of the aor. 2 act. with intrans. signif., cf. Buttin., Ausf. Gram. under τρέφω. Kühner, § 244. Thiersch, on the contrary, § 215. 45, supposes an Ep. shortening for ἐτραφήτην, τραφήναι, etc., accented ἐτράφ' with Herodian, as aor. 2 pass.

τρέχω, aor. 1 ἐθρεξα, only Ep. iterat.

from *θρέασκον*, 18, 599. 602; aor. 2 *ἔδραμον*, to run, to haste, to hasten, *πόδισσι*, 18, 599; metaph. spoken of inanimate things, of an auger, Od. 9, 386.

τρέω, 3 sing. *τρέι*, aor. 1 *ἔτρεσα*, Ep. *τρέσσα*, to tremble, to quake; in Hom. according to Aristarch. always: to fly from fear, 5, 256 11, 546. Od. 6, 138: ὑπὸ τεῖχος, to fly under the wall, Il. 22, 143 (the signif. to quake, prob. 17, 332. 21, 288). 2) Trans. to fear, to tremble at. τί, 11, 554. 17, 663. N.B. *φωνή τρεῖ*, the voice trembles, Herm. conject. h. Ven. 238, for *ῥέει*.

τρήρων, *ωνος*, ὁ, ἡ (*τρέω*), trembling, timorous, fearful, epith. of doves, 5, 778. 22, 140 Od. 12, 63.

τρητός, ἡ, ὁν, verb. adj. from *τιτράω*, pierced, perforated, *λίθος*, Od. 13, 77; often *τρητὰ λέγεα*, spoken of royal beds, prob. *beautifully perforated*, of perforated work, Il. 3, 448. Od. 1, 440. Others think they were so called because they were thus pierced to admit girths or cords, Od. 23, 198.

Τρηχίς, ἵνος, ἡ, Ep. and Ion. for *Τραχίς*, an old town in Thessaly on the Mælic gulf, so called from the mountainous region in its vicinity; after its destruction, it was rebuilt at a distance of six stadia, and called Ἡράκλεια, 2, 682.

Τρηχός, ὁ, an Ætolian, slain by Hector, 5, 706.

τρηχός, εἰα, ὅ, Ion. for *τραχύς*, rough, uneven, rugged, steep, stony, *λίθος*, 5, 308; ἀκρή, Od. 5, 425; also epith. of towns and islands, Il. 2, 717. Od. 9, 27.

(*τρήχω*), an erroneously assumed pres. for the Hom. perf. *τέτρηχα*, see *ταράσσω*.

τρίαινα, ἡ (*τρεῖς*), a trident, the comm. weapon of Poseidōn, 12, 27. Od. 4, 506.

**τρίβος*, ὁ (*τρίβω*), prop. rubbing, exercise, practice, expertness, h. Merc. 447.

τρίβω, infin. pres. Ep. *τριβέμεναι*, aor. 1 *ἔτριψα*, infin. *τρίψαι*. 1) Prop. to rub; hence spoken of grain: to thresh, κρή, 23, 496 (which was done by oxen); *μοχλὸν ἐν ὀφθαλμῷ*, to turn the stake in the eye, Od. 9, 333. 2) Metaph. to exhaust, to enfeeble, *τρίβεσθαι κακοῖσι*, to exhaust oneself by sufferings, Il. 23, 735.

τρίγληνος, ὄν (*γλήνη*), having three eyes, ἄματα *τρίγληνα*, either with three eyes or openings, or having three stars [*'triple-gemmed,' Cp.*], 14, 183. Od. 18, 298.

τριγλώχιν, ἵνος, ὁ, ἡ. poet. (*γλωχίν*), three-pointed, triple-barbed, epith. of an arrow, 5, 393. 11, 507.

τριετής, ἐς (ἔτος), of three years, three years old, only adv. *τρίετες* (with retracted accent), three years long, *Od. 2, 106. 13, 377.

τρίζω, perf. *τέτρίξα*, with pres. signif., partic. Ep. *τετριγώτας* for *τετριγόντας*, a word formed to imitate the sound, to twitter, to chirp, spoken of young birds, 2, 314; to squeak, to gibber, to utter a sharp sound, spoken of bats and of the noise of departing souls, Od. 24, 5 9. Il.

23, 101 [cf. Shakspeare. 'the ghosts,—Did squeak and gibber in the Roman streets' *Am. Ed.*]; to crack, to creak [Cp.], spoken of the backs of wrestlers, Il. 23, 714.

τριήκοντα, indecl. Ep. and Ion. for *τριάκ.*, thirty, *2, 516. 680. 733.

τρηκόσσιοι, αἱ, α, Ep. and Ion. for *τριάκ.*, three hundred, 11, 697. Od. 13, 390. *Τρίκη*, ἡ, prose *Τρίκκη*, Strab., a town in Thessaly on the Peneius, with a temple of Asklepīos (Æsculapius), the residence of the Asclepiades, 2, 729. 4, 202.

τρίλιστος, ὄν, poet. for *τρίλιστος* (λίεσμαι), thrice prayed for, i. e. often or earnestly supplicated, νύξ, 8, 488.† cf. *τρίς*.

**Τριόπης*, ὄν, ὁ, Ion. for *Τριόπας* (triple-eyed, from ὤψ), father of Phorbas, h. Ap. 211.

**τριπέτληος*, ὄν (*πέτληος*), triple-leaved, h. Merc.

τρίπλαξ, ακος, ὁ, ἡ (*πλέκω*), threefold, triple, ἀντυξ, 18, 480.†

τριπλή, adv. (*τρίπλοος*), threefold, 1, 128.†

τρίπολος, ὄν, poet. (*πολέω*), thrice turned around or ploughed, νεός, 18, 542. Od. 5, 127.

τρίπους, ὄν, ὁ, poet. for *τρίπους*, 22, 164.†

τρίπους, οδος, ὁ, ἡ, prop. adj. three-footed, mly ὁ *τρίπους*, a tripod: α) a three-footed kettle for boiling, 18, 344. 346. Od. 8, 434; hence ἐμπυρβήτης, Il. 23, 702. β) Or, a beautifully wrought three-footed stand for kettles, dishes, basins, ἀμπρος, 9, 122. 264. They are often mentioned as prizes and presents, 8, 290. 9, 122. 11, 700. Od. 13, 13.

**Τριπτόλεμος*, ὁ, the rural deity dwelling upon the thrice-ploughed land (*τριπόλῳ*), according to Hom. h. Cer. 153. a prince of the Eleusinians; according to the fable of the Athenians, son of Celeus and Metaneira, to whom Demeter presented a chariot yoked to a dragon, to travel through the earth and teach agriculture to mankind.

τρίπτυχος, ὄν (*πτύσσω*), triple, three-fold; *τρυφάλεια*, a helmet which is formed of three plates laid one upon another, 11, 353.†

τρίς, adv. (*τρεῖς*), thrice, often, *τρίς τόσσον*, τόσσα, 1, 213. 5, 136. The number three appears even in Hom. to have been a sacred number, and generally to indicate that which occurs several times, 5, 436. 6, 455. 22, 165; see Spitzner ad 11. 16. 702.

τρισκαῖδεκα, indecl. poet. for *τριάκαδεκα*, thirte-n, 5, 387. Od. 24, 340.

τρισκαδέκατος, ἡ, ὄν, the thirteenth, 10, 495; τῇ *τρισκαδέκατῃ*, sc. *ἡμέρῃ*, Od. 19, 202.

**τρισκοπάνιστος*, ὄν (*κοπανίζω*), thrice-pounded. *τρ. ἄρτος*, bread made of very fine flour, Batr. 35.

τρίσμακαρ, αρος, ὁ, ἡ, thrice-bless-d. i. e. happy in the highest degree, Od. 6.

154. τρισμάκαρες καὶ τετράκις, *Od. 5, 306.

*τρισσός, ἡ, ὅν (τρίς), *three-fold, three and three*, h. Ven. 7.

τριστοιχί, adv. (στοίχος), *in three rows [in triple order, Cp.]*, 10, 473.† ed. Wolf; otherwise τριστοιχεί.

τρίστοιχος, ὁν (στοίχος), *in three rows, divided into three parts*, Od. 12, 91.†

τρισχίλιοι, αἱ, α (χίλιοι), *three thousand*, 20, 221.†

τρίτατος, ἡ, ὄν, poet. lengthened for τρίτος, *the third*, 1, 252. Od. 4, 97; and often.

Τρίτογένεια, ἡ (γένος), *the Triton-born*, epith. of Athēnē, prob. named from Triton, a stream at Alalcomenæ, in Boeotia, where was the most ancient seat of her worship, 4, 515. 8, 39. Paus. 9, 33. According to the old Gramm. it means *head-born*, from τριτώ, in Cretan = κεφαλή; but the fable that Athēnē was born from the head of Zeus is first found h. 28, 4. A later fable derives the name from the lake Triōtnis in Lybia, where she was said to have been born, Ap. 1, 3. 6.

*Τρίτογενής, ἑός, ἡ, a rare form of Τρίτογένεια, h. 28, 4.

τρίτος, ἡ, ὄν (τρεῖς), *the third*. τοῖσι ἐπὶ τρίτος ἦλθε, Od. 20, 185. Neut. τὸ τρίτον, or, with Wolf, τερτίον, *thirdly, for the third time*, 3, 225.

τρίχα, adv. (τρίς), *three-fold, in three parts*, Od. 8, 506. διὰ τρίχα κοσμηθέντες, i. e. διακοσμ. τρ., Il. 2, 655; with gen. τρίχα νυκτὸς ἔην, it was in the third part or watch of the night, Od. 12, 312. 14, 483.

τριχάκις (ἀ, ἰ), οἱ Δωριεῖς, Od. 19, 177;† according to Eustath. *the triply-divided (ἀίσω)*, because they dwelt in Eubœa, in the Peloponnesus, and in Crete, or named from the triple race of the Dorians, the Hylleis, Dymanes, and Pamphyli, hence V., of treble race. According to others (Damm), *with triple-waving crest*, like κορυθαίξ; or from θρίξ, *with waving hair*, cf. Strab. X. p. 476.

τρίχες, αἱ, nom. plur. from θρίξ.

τριχθα, poet. for τρίχα, *three-fold*, 2, 668. 15, 189. Od. 9, 71.

Τροίην, ἡνός, ἡ, *Troæne*, a town in Argolis, not far from the coast on the Saronic gulf, with a port, Pogon, 2, 561.

Τροίηνος, ὄν, son of Ceas, father of Euphēmus, 2, 847.

Τροίη, ἡ. Ep. and Ion. for Τροία, *Troja*, 1) the Trojan country in Asia Minor, with its capital, Ilium, extending along the coast from the river Ἄσπευς to Cæcus, or, according to Strabo, from the promontory of Lectum to the Hellespont. Often in Hom. 2, 162; in prose mly Τρώας. 2) the chief town in Troja, otherwise Ilium, 1, 129. 2, 141. Od. 1, 2; from this Τροίηθεν and Τροίηθε, adv. from Troj, Od. 3, 257 (ἀπὸ Τροίηθε μολόντα, Il. 24, 492, is rejected by Spitzner in his Programm. de adverb. quæ in θεν de-

sinunt. usu Homericō, p. 6, who prefers the old reading, Τροίηθεν ἰόντα). Τροίηθε, adv. to Troj, 22, 116. Od. 3, 268.

τρώμω, a form of τρέμω, only pres. and imperf. mid. 3 plur. optat. τρωμοίεσθω for τρωμέοντο. 1) to tremble, to quake. τρωμέει πᾶν γῆνα, 10, 95. τρωμένονσι φρένα, they tremble in heart, 15, 627. 2) With accus. to tremble at, to fear, any one, 17, 203. Od. 18, 79. Mid = τρωμέω. τρωμένοντο οἱ φρένες, Il. 14, 10; θυμῷ, 10, 492; with accus. θάνατον, Od. 16, 446.

τρώμος, ὁ (τρέμω), *the act of trembling, quaking*, 3, 34. 8, 452. Od. 18, 88; hence anxiety, terror, Il. 6, 137; and often.

*τρόπαιον, τό (τροπή), a trophy, Batr. 159.

τροπέω, poet. form of τρέπω; ὄρεα, to turn the chariot round, 28, 224.†

τροπή, ἡ, *the act of turning, return* τροπαὶ ἡλίου, the turning of the sun, the solstice, Od. 15, 404.† The passage Νῆσός τις Συρίη—Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἡλίου, is variously explained; Voss: beyond Ortygia, where is the solstitial point. According to most ancient critics, cf. Strabo X. p. 487, and Eustath. ad loc., by Syria is to be understood Syros, one of the Cyclades, and by Ortygia the island of Delos. The τροπαὶ ἡλίου Eustath. explains as a poetical description of the west, and compares with it Od. 11, 18. Also, according to Voss and Nitzsch ad Od. 1, 22, it is the quarter of the heaven where the sun declines to his setting. With him agrees G. F. Grotefend in Geogr. Ephem. B. 48. St. 3. p. 281. "Ortygia or Delos is the centre of the earth's surface in Homer, over which the sun reaches the highest point of its path. A line from north to south divides the earth into two parts." Others consider the words as meaning the real solstice, rejecting the above explanation because Syros is not west, but rather east from Delos. This Eustath. intimates, in saying that the solstitial point had been pointed out in a cave in this island; or it was referred to the gnomon of Pherecydes, cf. Diog. Laert. Pherecyd. According to Otrfr. Müller, cf. Orchomenos, p. 326, the words are the addition of a rhapsodist, and obviously refer to the gnomon of Pherecydes of Syros. Voss, Alte Weltkunde, p. 294, understands by Ortygia, the small island of Ortygia lying off Syracuse; and here also, he thinks, is Syria to be sought, see Συρία.

τρόπισ, ἰός, ἡ (τρέπω), *the keel of a ship, a ship's bottom*; it was made small, in order easily to cut the waves; from it arose the two sides of the vessel, *Od. 7, 252. 19, 278.

τροπός, ὁ (τρέπω), a leathern thong with which the oar was made fast, and in which it turned, Od. 4, 782. 8, 53.

τρόφης, τρώφει, gen. ἰός, Ep. short form = τροφός. τρώφει κύμα, a huge, mighty wave, 11, 307.†

τροφόμεis, εσσα, εν, poet. (τρέφω), well-nourished; hence thick, strong, huge, κούματα, huge billows 15, 621. Od. 3, 290. Aristarch reads τροφόμεis, incorrectly.

τροφός, ὁ and ἡ (τρέφω), one who nourishes, one who brings up; only as fem. a nurse, a female attendant, *Od. 2, 361. 4, 742.

*Τροφώνιος, ὁ, son of Er-inus, a king of Orchomenos, brother of Agamêdes, h. Ap. 296.

τροχός, ὁ (τρέχω), any thing which runs, mly any thing circular, hence 1) the wheel of a chariot, 6, 42. cf. ἄρμα. 2) a potter's wheel. 18, 600. 3) a round mass of wax, tallow, Od. 12, 173. 21, 178.

τρυνάω (τρύγη), 3 plur. pres. τρυνώσιν, Ep. for τρυνώσι, to gather the fruits of the trees and the field, to reap, to gather, Od. 7, 124; to strip off fruits, ἀλάνην, 11, 18, 556.

*τρύγη, ἡ, autumnal fruits, whether of field or tree, espily wine. 2) the autumnal harvest, h. Ap. 55.

*τρυνηφόρος, ον (φέρω), bearing wine, h. Ap. 529.

τρυνώω, see τρυνάω.

τρυζώ, a word formed to imitate the sound, to coo, to utter a murmuring sound, espily spoken of the turtle dove; of men: to mutter, to murmur from displeasure; τινί, to complain of any thing to any one, 9, 311.†

τρυπάνον, τό (τρυνάω), an augur, a carpenter's tool, Od. 9, 385.†

τρυπάω (τρύπη), pres. optat. 3 sing. τρυπῶ, to bore, to pierce, δόρυ, Od. 9, 384.†

τροφάλεια, ἡ, poet. a helmet, 3, 372. Od. 18, 378. According to the common explanation, for τριφάλεια, a helmet with three cones; according to Wolf and Buttm., Lex. in voc. φάλος, it was the current name of a helmet, and prob. derived from τρύω, to pierce, because the cone or knob was perforated for the reception of the crest, in distinction from καταίρυξ, Heyne ad Il. 3, 372.

*τρυφερός, ἡ, ὄν (τρυφή), soft, delicate, tender, Batr. 66.

τρυφός, εος, τό (θρύπτω), that, which is broken off, a piece, a fragment, Od. 4, 508.†

τρύχω, poet. = τείρω, fut. τρύξω, to wear away, to consume, to destroy, οἶκον, the property, Od. 1, 248. 16, 125; metaph. to drain, to vex, to torment, to distress. πτωχὸν οὐκ ἂν τις καλέοι, τρύχοντά ἐ αὐτόν, no one would call to him (invite) a beggar, to torment himself, Od. 17, 387. Pass. Od. 1, 288. τρύχεσθαι λιμῶ, *Od. 10, 177.

Τρωαί, αἱ, only plur. the Trojan women, 3, 384. 411, see Τρώες.

Τρώας, ἄδος, ἡ, a pecul. fem. to Τρώος, Trojan, ἡ τροφός, h. Ven. 114; espily with and without γυνή, a Trojan woman, always in the plur. 6, 442.

*τρώγλη, ἡ (τρώγω), a hole, a cave, Batr. 52. 113.

*Τρωγλοδύτης, ου, ὁ, that lives in holes, the name of a mouse, Batr. 206.

*τρωγλοδύς (δύω), to creep into a hole or cave, to dwell in a hole, only partec., Batr. 35.

τρώγω, to gnaw, to crop, to chew, to nibble, spoken of mules, ἀγρωστίν, Od. 6, 60;† of mice, Batr. 34.

Τρωιάς, ἄδος, ἡ, poet. pecul. fem. of Τρώϊος, Trojan, Ἀλῆς, Od. 13, 263; mly in the plur. with γυναῖκες, 11, 9, 139. 16, 831. Subst. the Trojan women, 18, 122.

Τρωϊκός, ἡ, ὄν, Trojan; τὸ Τρωϊκὸν πεδῖον, 10, 11. 23, 464. the Trojan plain, between the rivers Scamander and Simois, the scene of the Trojan war; also Τρώων πεδῖον, 11, 836. 15, 789; for the most part called simply πεδῖον. This plain extended from the camp of the Greeks to the city of Ilium, and was broken by both these rivers and by several hills. In proceeding directly from the camp to the city, it was necessary to cross a ford of the Scamander. The following points in it are mentioned by Hom.: 1) The sacred oak of Zeus, at the Scæan gate, see φηγός. 2) The fig-hill, see Ἐρινέος. 3) The watchstand, not far from the fig-hill, see σκοπιή. 4) The sepulchral mound of Batieia, see Βατῖεα. 5) The mound of Ilius, see Ἴλος. 6) The sepulchral mound of Æsyêtes, from which the Grecian camp could be seen, 2, 793. 7) The height of the plain, near the Helieapont, see θρωσμός. 8) The entrenchment of Heracles (τεῖχος), in the neighbourhood of the sea, constructed by Athênê and the Trojans for the protection of Heracles, 20, 145, seq. 9) The Hill of Beauty, see Καλλικολώνη, cf. Spohn de agro Trojan. p. 17, seq.

Τρωῖλος, ὁ, son of Priam and Hecuba, 24, 257.

Τρώϊος, ἐη, ἰων, Ep. and Ion. for Τρώος, Trojan. 1) belonging to Tros. Τρώϊοι ἱπποῖ, 5, 222. 23, 378. 2) peculiar to the nation, δούρατα, Τρώϊα, 14, 262.

τρώκτης, ου, ὁ (τρώγω), a gnawer, a glutton; as epith. of Phœnician merchants: a cheat, a knave, a sharper *Od. 14, 289. 15, 406.

*Τρωξάρης, ου, ὁ (ἄρτος), bread-eater, name of a mouse, Batr. 20.

Τρώος, ἡ, ὄν, Trojan. 1) belonging to Tros, ἱπποῖ, 23, 291. 2) belonging to the nation, Τρωαὶ ἱπποῖ, 16, 893. Τρ. κύνες, 17, 255. 273; but Τρωαί, αἱ, subst., Trojan women, without iota subscript, q. v.

τρωπάω, poet. form of τρέπω, Ep. iterat. imperf. τρωπάσκειτο, 11, 568; to turn, to change, to utter, φωνήν. Od. 19, 151. Mid. to turn oneself; πάλιν τρωπάσθαι, to turn back, to go back, 11, 16, 95; πρὸς πόλιν, Od. 24, 536; φέβοιτο, to betake oneself to flight, 11, 15, 666.

Τρώς, Τρώος, ὁ 1) son of Erichthonius

and Astyōchē, grandson of Dardanus, husband of Callirhoē, who bore him Ilius, Assaracus, and Ganymēdes. The part of Phrygia in which he reigned received from him the name of Troja, 20, 230, seq. 2) son of Alastor, 20, 462. 3) Plur. of Τρώες, gen. Τρώων (on the irregular accent, see Buttm. § 43. note 4. Rost, § 37. B. 1. Kühner, § 264), the Trojans, the inhabitants of the kingdom of Troy, of whom the Dardanians were a more ancient stock. They were prob. a Pelasgian race; of their emigration to Crete Hom. knows nothing, 1, 152. cf. Hdt. 7, 122.

τρῶς, ἡ, ὅν (τρώ), wounded, vulnerabile, 21, 568.†

τρωχάω, Ep. form of τρέχω, to run, 22, 163. Od. 6, 318.

τρώω, poet. only in the pres. (theme of τρώσκειν), aor. 1 ἔτρωσα, fut. τρώσομαι, aor. pass. ἔτρώσθην, Batr. 193, to wound, esp. to injure, to harm, ἀλλήλους, Od. 16, 293; ἱππους, Il. 23, 841; ὅθι τρώσσεσθαι (sc. ἱππεῖς) δῖω, where, I think, they will be wounded, 12, 66; metaph. to infuriate, to stupefy, οἶνός σε τρώει, Od. 21, 293.

τυγχάνω, imperf. Od. 14, 231.† fut. τυξέσμαι, aor. 2 ἐτύχον, Ep. τύχον, subj. 1 sing. τύχωμι, also Ep. aor. ἐτύχησα, perf. τετύχηκα, only intrans. 1) Trans. with gen. to hit, to hit a mark. a) Prim. with missiles, τινός, Il. 16, 609, 23, 857; with accus. only in connexion with βάλλειν, οὐτάν. νόσσειν. ὃν ῥα—ὕπὸ στέροιο τυχήσας—βεβλήκει, 4, 106. cf. 5, 582. 12, 394. 13, 371; absol. 5, 287, 7, 243; and with prepos.: κατὰ ὤμον, 5, 98. 579. 12, 189. b) Generally, to hit, to attain, to find, to meet with, to reach, τινός, Od. 14, 334. 19, 291; absol. Od. 21, 13. c) Spoken of things: τύχε ἀμάθου βαθείης, he struck in the deep sand, Il. 5, 587; πομπῆς, Od. 6, 290; φιλότητος, Od. 15, 158. d) Absol. ὅς κε τύχη, whoever happened, Il. 8, 430; to attain an end, to be fortunate, 23, 466. 2) Intrans. to chance, to happen, to come to pass, 11, 116. πρὶν πεδίοιο διαπρύσιον τετυχηκώς, extending entirely through the plain, 17, 748. Od. 10, 88. b) Spoken of things: to fall to one's lot, to happen to, τινί, Il. 11, 684. Od. 14, 231. c) to be casual, with partic. τύχονεν ἐρχομένη νηὺς, a ship chanced to be going, Od. 14, 334. 19, 291.

Τυδαΐδης, ου, ὁ, son of Tydeus = Diomedes, 14, 380.

Τυδεύς, Ep. ἥος and ἑός, ὁ, son of king Ceneus, of Calydon, in Aetolia, father of Diomedes. Because he slew his uncle Alcathous, he fled to Argos to Adrastus, who received him kindly and gave him his daughter Deiphyle as a wife. He marched with Polyneices to Thebes, and was slain there by Menelippus, 2, 406; esp. 4, 372, seq. 5, 801, seq.

τυκτός, ἡ, ὅν, verb. adj. from τεύχω, prop. prepared, made. Αἰγὴς, τυκτὸν

κακόν, an evil which men prepare for themselves, in opposition to a natural evil; an unnatural, a great evil [according to Köppen, formed of sheer evil], 5, 831. τ. κρήνη, an artificial fountain, Od. 17, 206. 2) = εὐτυκτός, artificially wrought, well-wrought; Il. 12, 105; δάπεδον, Od. 4, 627. 17, 169.

ΤΥΚΩ, obsol. theme of τεύχω.

τύμβος, ὁ (τύφω), prop. a place where a corpse is burned, only a sepulchral mound, a hill of earth, which was heaped up above the ashes, 7, 336. 435. Od. 4, 584.

τυμβοχοή, ἡ (χέω), the act of heaping up a mound, sepulture, interment, 21, 323.† οὐδέ τί μιν χρέω ἔσται τυμβοχοῆς, ed. Wolf, with Crates. Aristarch., whom Eustath., and, among the moderns, Heyne, follow, reads τυμβοχοῆς, shortened for τυμβοχοῆσαι; the latter, according to Buttm., Gr. Gram. § 305. A. 5, incorrect; cf. Thiersch, Gr. § 164. 2. A. 1.

Τυνδάρεος, ὁ, Att. Τυνδάρεως, Tyndareus, son of Cebalus and the nymph Batia; he was expelled from Sparta by his brothers, fled to Thestius to Aetolia, who gave him his daughter Leda as a wife. He was subsequently restored to Sparta by Heracles. His wife bore him Klytemnestra (Clytemnestra), Helen, Kastor (Castor), and Polydeukēs (Pollux), Od. 11, 298.

*Τυνδαρίδης, ου, ὁ, son of Tyndareus, esp. in the plur. οἱ Τυνδαρίδαι, the Tyndaridae = Kastor (Castor) and Polydeukēs (Pollux), h. 16, 2. 32, 2.

τύνη, Ep. and Ion. for σύ [5, 485].

*τύπανον, τό (τύπτω), a stroke, a thrust, a cut, in the plur. 5, 886.†

τύπτω, aor. 1 ἐτύπηα, poet. τύπα, perf. pass. partic. τετυμένος, aor. 2 pass. ἐτύπην, to strike. 1) Prop. with a staff, τινά, 11, 561; spoken esp. of weapons used in close conflict (opposed to βάλλειν, 11, 191. 13, 288. 15, 195); to cut, to hit, to thrust, to wound, τινά φαογάνω, ἄορι, δοῦρι, ξίφει, 4, 531. 13, 288. 782; with double accus. τινά λαμόν, 13, 542; metaph. τὸν ἄχος κατὰ φρένα τύψε, pain smote him in the soul, 19, 125. 2) Improp. or poet. ἄλα ἐπερμούς, to strike the sea with the oars, Od. 9, 104; χθόνα μετώπω, Od. 22, 86; ἵχνια πόδεσσι ['to press his footsteps, ere the dust filled them again, Cp.], 11, 23, 764; spoken of Zephyr, βαθείη λαίλαπι τύπτων, sc. νέφει, smiting them with the full tempest, 11, 306. Pass. to be struck, ἐγγεῖσιν. 13, 782; but also with accus. ἔλκεα ὄσσε ἐτύπη, 24, 421; cf. Rost, Gr. § 112. 6. Kühner, § 558.

*τύπανος, ὁ, prop. lord, commander, mly sovereign, prim. spoken of Arēs, with dat. ἀντιβίοισι, h. 7, 5.

*Τύρογλύφος, ὁ (γλύφω), cheese excavator, the name of a mouse, Batr. 137. τύρός, ἡ, cheese; αἰγῆτος, goats milk cheese, 11, 639. Od. 4, 88.

from under, with gen. βωμοῦ, forth from under the altar, 2, 310. 2) With accus. spoken of the fish; φρίχ' (i. e. φρίκα) ὑπαίξει, ed. Wolf, will rush up to the agitated wave ['rippled surface,' Cp.], (to devour the fat of Lycaon), 21, 126; cf. φρίξ. Heyne and Bothe: ὑπαλύξει φρίκ', he will escape from the rippling flood (viz. into the deep), when he has satiated himself, cf. Bothe. This explanation is contrary to the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by ὑπαίξει, but not by ὑπαλύξει, cf. Spitz. ad loc.

ὑπακούω (ἀκούω), aor. Ep. ὑπάκουσα, infin. ὑπακοῦσαι, to hear to, 8, 4; in tmesis. 2) to give ear to, or to answer, *Od. 4, 283. 10, 83.

ὑπαλευόμαι, depon. mid. poet. (ἀλευώ), aor. partep. ὑπαλευόμενος, to avoid, to escape, with accus. θάνατον, Od. 15, 275.†

ὑπάλυξις, ιος, ἡ (ὑπαλύσκειν), the act of avoiding, escaping, fleeing, 22, 270. Od. 23, 287.

ὑπαλύσκω (ἀλύσκω), fut. λύξω, Batr. 97; aor. Ep. ὑπάλυξα for ὑπῆλξ, partep. ὑπαλύξας, to avoid, to escape, to fly, with accus. τέλος θανάτοιο, Κῆρας, 11, 451. Od. 4, 512; ἀέλλας, Od. 19, 189; χρεῖος, to escape a debt, i. e. not to pay, Od. 8, 355.

ὑπαντιάω (ἀντιάω), aor. 1 partep. ὑπαντιάσας, to come against or meet unexpectedly, absol. 16, 17.†

ὑπαρ, τό, only nom. accus., a real appearance in a state of wakefulness, οὐκ ὄναρ, ἀλλ' ὑπαρ, not a dream, but a reality [no fleeting dream, but a truth, Cp.], *Od. 19, 547. 20, 90.

ὑπάρχω (ἄρχω), aor. subj. ὑπάρξῃ, to begin, to do first, Od. 24, 286.†

ὑπασπίδιος, ον (ἀσπίς), under the shield, covered by the shield, from this neut. plur. ὑπασπίδια as adv., with προποδίζειν and προβιβάν, *13, 158. 807. 16, 609.

ὑπάτος, η, ον (from ὑπερ for ὑπέρατος), the highest, most exalted, supreme, often epith. of Zeus, 5, 756; and Od. ἐν πυρῇ ὑπάτῃ, upon the highest part of the funeral pile, 11, 23, 165. 24, 787.

ὑπάσσι, see ὑπεμμι.

ὑπέδδισαν, see ὑποδιδω.

ὑπέδεκτο, see ὑποδέ. αι.

ὑπεθερμάνθη, see ὑπ. θερμαίνω.

ὑπέκω, Ep. also ὑποέκω (εἰκω), fut. ὑποείξω, aor. ὑπόειξα, fut. mid. ὑπέξομαι and ὑποείξομαι, 23, 602. 1) to yield, to retire from, τινί ἔδρης, to retire from a seat for any one, Od. 16, 42; with gen. alone, νεῶν, to go away from the ships, 11, 16, 305. 2) With accus. χεῖράς τινος, to escape a man's hands, 15, 227. 2) Metaph. to yield, to submit to, to comply with, to obey, τινί, 15, 211. 23, 602. Od. 12, 117; τινί τε, to yield to any one in any respect, 11, 1, 294. 4, 62. (The fut. mid. is, in use, equivalent to the fut. act.)

ὑπεμμι (εἰμι), pres. 3 plur. Ion. ὑπάσσι, to be under, μελάθρῳ, to be under a roof, 9, 204; πολλῇσι (ἵπποις), under many were colts, 11, 681; in tmesis, Od. 1, 131.

ὑπεῖρ, poet. for ὑπέρ.

ὑπερέχω, poet. for ὑπερέχω.

ὑπερόχος, ον, poet. for ὑπέροχος.

Ἵπεροχίδης, ον, δ, son of Hyperöchus = Itymoneus, 11, 673.

Ἵπερόχος, δ, poet. for Ἵπέροχος, a Trojan, slain by Odysseus (Ulysses), 11, 335.

Ἵπείρων, ονος, δ, a Trojan, slain by Diomedes, 5, 144.

ὑπέκ, before a vowel ὑπέξ (ὑπό, ἐκ), in the 11. ed. Wolf ὑπ' ἐκ. 1) Prepos. with gen. from under, out from under, forth from beneath, 5, 854. 13, 89. 15, 628; see τυτθόν. 2) Adv. Od. 3, 175.

ὑπεκπροβέω, poet. (θέω), only pres. to run forth from beneath, 21, 604. Od. 8, 125. 2) With accus. to run before, to outstrip, 11, 9, 506.

ὑπεκπρολύω, Hom. (λύω), aor. 1 ὑπεκπροέλυσα, to loose from under, ἡμιόνους ἀπήνης, to unharness the asses from the carriage, Od. 6, 88.†

ὑπεκπρορέω (ρέω), to flow out from under, Od. 6, 88.†

ὑπεκπροφεύγω (φεύγω), aor. 2 ὑπεκπροφύγοιμι, and partep. ὑπεκπροφυγών, to escape from under, to escape secretly, absol. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδιν, Od. 12, 113.

ὑπεκσαώω, Ep. (σαώω), aor. 1 ὑπεξεσάωσα, to save or deliver from unperceived, τινά, 23, 292.†

ὑπεκφέρω (φέρω), imperf. poet. ὑπέκφερον, aor. ὑπήνεκα, 8, 883. 1) to bear away from under or secretly, τινά πολέμοιο, to withdraw any one from the war, 5, 318. 377. 885; generally, to bear away, spoken of horses, Od. 3, 496. 2) to convey any thing away, σάκος, 11, 8, 268.

ὑπεκφεύγω (φεύγω), aor. 2 ὑπεξέφυγον, and Ep. ὑπέκφυγον, infin. poet. ὑπεκφυγέειν, to flee secretly from, generally, to escape, to flee, 8, 243. 20, 191; with accus. Κῆρα, ὄλεθρον, ῥέεθρα, 5, 22. 6, 57. 16, 687. Od. 9, 286 (in Od. 3, 175, ὑπέκ is adv.)

ὑπεμνήμυκε, see ὑπημύω.

ὑπένερθε and ὑπένερθεν, adv. (ἐνερθε), 1) beneath, below, 13, 30; espy in the under world, 3, 278. Od. 10, 353. 2) With gen. under, ποδῶν ὑπένερθε, 11, 2, 150; ὑπέν. Χίου, Od. 3, 172.

ὑπέξ, see ὑπέκ.

ὑπεξάγω (ἄγω), only aor. optat. ὑπεξάγοι, to lead out under or secretly, espy out of danger, τινά οἰκαδε, Od. 18, 147.†

ὑπεξαλέομαι (ἀλέομαι), only aor. infin. ὑπεξαλέασθαι, to escape secretly, to avoid, with accus. χεῖρας, 15, 180.†

ὑπεξανιδύω (δύω), aor. 2 ὑπεξανιδύς, intrans. to emerge from beneath, or unobserved, with gen. ἁλός, from the sea, 13, 352.†

ὑπέρ, Ep. also ὑπερ (the latter when the last syllable must be long before a vowel, ὑπερ ἄλλα, 1) Prepos. with gen. and dat., ground signifi. *over* (super). A) With gen. 1) Of place: a) in indicating motion over a place or object, *away, over, above*, ὑπὲρ τοίχων καταβῆναι, 15, 382; cf. 20, 279; ὑπὲρ οὐδοῦ βῆναι, Od. 17, 575. b) In indicating continuance over a place: *above, upon, on the upper side*, ὑποῦ ὑπὲρ γαίης ἔχειν, to hold high above the earth, Il. 13, 200; ὑπὲρ μαζοῖο, 4, 528. Od. 1, 137; hence also: ὑπὲρ κεφαλῆς στήναι τι, to stand above any one's head, i. e. to stand behind the head, Il. 2, 20. Od. 4, 803. β) *over, beyond*, ὑπὲρ τάφρον, Il. 18, 228. 23, 73. Od. 13, 257. 2) In causative relations, almost always like περί: a) in assigning the cause, as if still local: *for, for any one's good*; in expressions of protection and defence, *τείχος τεχίσσασθαι νεών ὑπὲρ*, for the ships, Il. 7, 449; *ρέξειν τι ὑπὲρ Δαναῶν*, 1, 444. b) With verbs of praying, *by any one, for one's sake*, *λίσσεσθαι ὑπὲρ τοκέων*, ὑπὲρ ψυχῆς καὶ γούνων σὼν, 15, 660. 665. 22, 338. Od. 15, 261. c) Generally, in indicating a reference of any kind: *of, about*, ὑπὲρ σθένος αἰσχε' ἀκούω, Il. 6, 521. B) With accus. 1) Spoken of place, in indicating motion over an object: *away, with the notion of accomplishment, away over, over*; ὑπὲρ ὄμων, 5, 16; ὑπερ ἄλλα, 22, 227. Od. 3, 73. b) Spoken of measure: *beyond, against*, only metaph. ὑπὲρ αἰσάν, against propriety, Il. 3, 59; ὑπὲρ μοῖραν, against fate, 20, 336; ὑπὲρ θεόν, 17, 327. II) In composition, it expresses the signifi. of the prepos. and also the notion of excess, of exaggeration.

ὑπεράης, ἐς, poet. (ἀήμε), *blowing from above, ἀέλλα*, 11, 297.†

ὑπεράλλομαι, depon. mid. (ἄλλομαι), partep. Ep. sync. aor. ὑπεράλτο, partep. ὑπεράλμενος, *to leap over, αὐλῆς*, 5, 138. 2) *to leap over, with accus. στίχας*, to leap over the ranks, *20, 327.

ὑπερβαίνω (βαίνω), aor. 2 ὑπερέβην, 3 sing. Ep. for ὑπέρβην, 3 plur. Ep. ὑπέρβασαν, Ep. for ὑπέρβησαν, 3 sing. sub-junct. ὑπερβῆν, Ep. for ὑπέρβην, 1) *to stride over, to mount over, to go over, with accus. τεῖχος*, 12, 468; οὐδόν, Od. 8, 80. 16, 41. h. Merc. 20. 2) Metaph. *to overstep, a sol. to transgress, to commit a fault*, Il. 9, 501.

ὑπερβάλλω. Ep. also ὑπερβ. (βάλλω), aor. 2 ὑπερέβαλον, 23, 637, and ὑπέρβαλον, without augm. 1) *to cast over, with accus. σήματα πάντων*, to cast beyond all the marks, 23, 843; spoken of the stone of Sisyphus: *ἄκρον ὑπερβάλλειν*, to cast it upon the summit, Od. 11, 597; rarely with gen. *τόσσον παντὸς ἀγώνος ὑπέρβαλε*, he cast (the ball) so far beyond the whole circle, Il. 23, 847. 2) *to cast beyond any one, τινὰ δουρί*, i. e. to excel any one in casting the spear, 23, 637.

ὑπερβασάν, see ὑπερβαίνω.

ὑπερβασία, ἡ (ὑπερβαίνω), prop. *overstepping*, always metaph. *transgression, wickedness, impiety, insolence*, 3, 102. Od. 3, 206; plur., Il. 23, 589; and often.

ὑπερβῆν, see ὑπερβαίνω.

ὑπέρβιος, ον (βία), *haughty, mly in a bad sense, insolent, violent, overbearing, θυμός*, 18, 262; ὕβρις, Od. 1, 368. Nent. ὑπέρβιον, as adv. *haughtily, overbearingly*, Il. 17, 19.

*Υπερβόρειοι, οἱ, pros. 'Υπερβόρειοι, the Hyperboreans, a fabulous people said to dwell beyond the north wind, and whose country was conceived of as a paradise, h. 6, 26. Pindar, Pyth. 10, 49, places it upon the Ister; Hdt. 4, 13, beyond Scythia.

ὑπερβής, ἐς, gen. ἐός (δέος), ὑπερδέα, Ep. for ὑπερδέα, see Thiersch, Gram. § 293; *raised above fear, incapable of fear, δῆμος*, 17, 330.† Thus Eustath. (ἀπτόητος); and Voss. [Cp. *disdaining fear*]. Still other Gramm., as Apoll., derive it from δέω, and explain it, *far less* (ὑπερδέοντα).

'Υπέρεια, ἡ, 1) a fountain in the town of Phæria in Thessaly, 2, 734. 6, 451. 2) the ancient abode of the Phææces, before they emigrated to Scheria, Od. 6, 4. According to this passage, it is in the vicinity of the Cyclopes; hence the ancient critics, for the most part, take it to be a town of Sicily, and particularly for the later Camarina.

ὑπερείπω (ὑπό, ἐρείπω), aor. 2 ὑπήριπον, prop. *to demolish by mining*; only in the aor. 2, *to undermine, to overthrow*, 23, 691.†

ὑπερέπτω (ὑπό, ἐρέπτω), imperf. ὑπέρεπτε without augm., *to eat away beneath*, then generally, *to take away from beneath*, spoken of a river: *κονίην ποδοῦν*, to wash away the sand beneath the feet, 21, 271.†

ὑπερέσχεθον, see ὑπερέχω.

ὑπερέχω, poet. ὑπερέχω, always imperf. 2, 426 (ἔχω), aor. 2 ὑπερέσχον, poet. lengthened ὑπερέσχεθον, 11, 735. 1) Trans. *to hold above*: *τί τινας*, any thing above another, *σπλάγχχνα*, 'Ἡφαιστοῖο, 2, 426; espily for protection, *χεῖρα* or *χείρας τι*, to hold the hand over any man, to shelter him, 4, 249. 5, 433. Od. 14, 184; and instead of dat. with gen. Il. 9, 420. 687. 2) Intrans. *to project, to be prominent*, with gen. 3, 210. b) *to rise above*, spoken of the sun, γαίης, 11, 735; of a star, Od. 13, 93.

ὑπέρη, ἡ, a sail-yard rope, in the plur. the ropes fastened to both ends of the yard and to the mast, which served to turn the sail, Od. 5, 260.†

ὑπερηγορέω (ὑπερήνωρ), only partep. pres. *to have a haughty spirit, to be insolent*, in a bad sense, 4, 173. 13, 258; espily in the Od. spoken of the suitors, and also strengthened by *κακῶς* ['the proud, injurious suitors,' Cp.], Od. 2, 266. 4, 766.

*Τυροφάγος, ὁ (φαγεῖν); *cheese eater*, the name of a mouse, *Batr.* 226.

*Τυρσηνός, ὁ, Ion. for Τυρρήνιος, a *Tyr-rhenian*, an inhabitant of the country *Tyrrenia (Etruria)*, in Ita'y, *h.* 6, 8

Τυρώ, οὗς, ἡ, daughter of Salmōneus and Alcīdice, wife of Cretheus. She loved the river-god Enipeus; Poseidōn appeared to her in the form of the river-god, and she bore to him Pelias and Neleus, *Od.* 2, 120. 11, 235, seq.

τυτθός, ὄν (later also of three endings), *small, young*, spoken of human beings. 6, 222 τυτθός ἰούσα, 22, 480. The neut. sing. τυτθόν as adv. *little, a little*, espily spoken of space, τυτθὸν ὀπίσω, 5, 443; ἀποπρὸ νεῶν, 7, 334; τυτθὸν ὑπ' ἐκ θανάτοιο φέρονται, they sail a little removed from death, i. e. scarcely, 15, 628; in other connexions, τυτθὸν ἐπὶ ζῶειν, to live a little longer, 19, 335; φθέγγεσθαι, to speak low, 24, 170. The neut. plur. only τυτθὰ διατμήξαι or κείσσει, to cut small, to split small, *Od.* 12, 174 388.

Τυφῶν, ονος, ὁ, poet. pecul. Ep. for Τυφῶν, see Τυφῶεις.

τυφλός, ἡ, ὄν, *blind*, 6, 139.† *h.* Ap. 172.

Τυφῶεύς, έός, ὁ, Ep. contr. Τυφῶς, in *Hom.* gen. Τυφῶέος, dat. Τυφῶεί, 2, 782, 783; also Τυφῶων, only in the accus. Τυφῶωνα, *h.* Ap. 306. 352; in prose Τυφῶν, ὦνος, prop. *that smokes*, from τυφῶ, the symbol of volcanoes and storms. According to 2, 780, a giant who lay in the land of the Arimi in Cilicia, under the earth. In *Hes. Th.* 820, seq. he is described as a monster having a hundred dragon heads vomiting flames, whom Gæa (Terra) bore to Tartarus and sent against Zeus when he hurled the Titans into Tartarus. After a long contest, Zeus dashed him down to Tartarus. A later fable calls Cilicia his birth-place; after he was conquered by Zeus in a battle here, he fled into Sicily, where that deity hurled Ætna upon him, *Pind.* *Pyth.* 1, 32; cf. Ἄρμα.

ΤΥΧΕΩ, an assumed theme to some tenses of τυγχάνω.

*τύχη, ἡ, *fate, chance, destiny*, e-ply good fortune, first found *h.* 10, 5

*Τύχη, ἡ, daughter of Oceanus, *h.* *Cer.* 420

Τύχιος, ὁ (the maker, from τεύχω). a famous artist of Hylæ in Bœotia, 7, 220 τῷ, prop. dat. sing. from τό, often used absol. 1) *in this way*, frequently in the apodosis, *then*; 2, 373 4, 290 *Od.* 1, 239. 3, 258. cf. *Nitzsch* ad loc. 2) *therefore*, 11 2, 250. *Od.* 2, 254. 7, 25.

τύς, adv. poet. = ὥς, οὕτως, *thus*, 2, 330. 3, 415. 14, 48. *Od.* 18. 271 19, 234. According to Apollon. de Adverb. p. 582. 17, τύς is correct only when it correlates to ὥς, as in *Il.* 3, 415. In other places he read θ' ὥς, and so reads *Spitzner* after good MSS., *Il.* 2, 330. 14, 48.

Υ.

Υ, the twentieth letter of the Greek alphabet, and the sign of the twentieth book.

*Υάδες, ὠν, αἱ, the *Hyades*, according to the Schol. from ὕω, the raining ones, *Pluviae*, or from their similarity to the letter Υ, a constellation, consisting of four stars of the third and some of the fourth magnitude, in the head of Taurus, the rising of which brought rain, 18, 486. The name has also been derived from ὕς, *Sucula*, the constellation being conceived of as a herd of wild boars, cf. *Gell.* XIII. 9; and *Nitzsch* ad *Od.* 5, 272.

ὕακινθος, ἡ, ὄν (ὕακινθος), of the colour of hyacinth, *hyacinthine*, ἄνθος, *Od.* 6, 231. 23, 158; see ὕακινθος.

ὕακινθος, ὁ (in *Hom.* in gender not indicated), the hyacinth, prob. the blue sword-lily (*iris germanica*, *Linn.*), or the larkspur (*delphinium ajacis*, *Linn.*), 14, 348.† *h.* *Cer.* 7, 426. *h.* 17, 25. Theocritus X. 28, calls it ulack; hence the poet compares to it the dark hair of Odysseus (Ulysses), *Od.* 6, 231. cf. *Voss.* ad *Virg.* *Ecl.* 3, 106. The flower had nothing in common with our hyacinth.

*Υάπολις, ιος, ἡ, a town in Phocis on the Cephissus, between Opus and Orchomenus. Its name is compounded of Υάντων πόλις, having been built by the Hyantes, the original inhabitants of Bœotia, who were driven by Cadmus to Phocis, 2, 521.

ὕββάλλειν, Ep. for ὑποβάλλειν.

ὕβρις (ὕβρις), only partecp., pres. to be insolent or arrogant (in word or deed); spoken espily of men, to satisfy one's unbridled desires, to be wicked, to behave in a contemptuous, insolent, or violent manner, *Od.* 1, 227. 3, 207. 17, 588. 2) Trans. τινά, to do one wrong, to abuse any one, to insult him, 11, 11, 695. *Od.* 20, 170.

ὕβρις, ιος, ἡ (akin to ὑπέρ), arrogance, insolence, wickedness, any violence arising from the consciousness of power or from the preponderance of sensual desires, *Od.* 14, 282; spoken espily of the suitors, *Od.* 1, 368. 4, 321; with βίη, *Od.* 15, 329 17, 565. 2) wickedness towards others, violence, abuse, 11, 3, 203. 214.

ὕβριστής, οὗ, ὁ (ὕβρις), an arrogant person, an insolent, wicked, or violent man, ἀνὴρ, 13, 633. In opposition to δίκαιος, φιλόφρων, *Od.* 6, 120. 9, 175. *h.* Ap. 279.

ὕγις, ές, gen. έός, healthy, sound, vigorous, well, metaph. μῦθος, a healthful word (an useful, salutary thought), 8, 524.†

ὕγρῳ, ἡ, see ὑγρός.

ὕγρος, ἡ, ὄν (ὕω), 1) wet, moist, fluid, ὕγρα κέλευθα, the watery paths, poet. for

the sea, Od. 3, 71; hence subst. ἡ ὕγρη, *the waters*, poet. for the sea, Il. 10, 27; connected with *τραπεζή*, 14, 308. Od. 20, 98; *ἀνεμοὶ ὕγρην ἀέντες*, moist-blowing winds, Od. 5, 478. 2) Metaph. *languishing*, πόθος, h. 18, 33.

ὑδατοτρεφής, ἐς, gen. ἐός (τρέπω), *water-nourished* [Cp.], *loving the water*, epith. of the poplar [*alder*], Od. 17, 208.†

Ἰδη, ἡ, a town on the Tmōlus in Lydia, according to the Schol. the later *Sardis*, 20, 285.

ὑδραίνω (ὑδωρ), only aor. 1 mid. partcp. ὑδρηνάμενος, *to water*, mid. *to wash oneself*, *to bathe oneself*, *Od. 4, 750. 759. 17, 48. 58.

ὑδρεύω (ὑδωρ), only pres. and imperf. *to dip or fetch water*, Od. 10, 105. Mid. *to dip or fetch water for oneself*, *Od. 7, 131. 17, 206.

ὑδρηλός, ἡ, ὄν (ὑδωρ), *watery, moist*, wet, Od. 9, 133.† h. Ap. 41.

*Ἰδρομέδουσα, ἡ (μέδουσα), *the water-quen*, name of a frog, Batr. 19.

ὑδρος, ὁ (ὑδωρ), *the water-snake*, 2, 723.† Batr. 81.

*Ἰδρόχαρις, ὁ (χαίρω), *a friend of the water, Water-joy*, a frog's name, Batr. 224.

ὑδωρ, ὑδατος, τό (ὑω), *water*; originally prob. rain-water, as 16, 385; plur. ὑδάτα, *waters*, only once, Od. 13, 109; proverb ὑδωρ καὶ γαῖαν γενέσθαι, see γαῖα. (v prop. short, but also long in the arsis, cf. Herm. ad h. Cer. 382.)

ὑετός, ὁ (ὑ, ὕω), *rain, a shower*, 12, 133.† vla. *νιάσι*, see νίος.

*ἸΕΥΞ, a form of νίος, obsol. in the nom. from which oblique cases are formed.

νίος, ὁ (from this form there occur in Hom. besides the nom. sing., the gen. and accus. sing., and the gen. and dat. plur. The accus. plur. νιούς, as a *varia lectio*, 5, 159). Besides this, the Ep. language declined the obl. cases after two themes: *ἸΥΞ and *ἸΕΥΞ, gen. νίος and νιός, dat. νί and νιέ, acc. νί and νιέ, accus. vla and νιέ, 13, 350; nom. pl.: νίες, νιείς, and νιέες, in the dat. plur. only νιάσι, 5, 463. Od. 3, 387; a son, often νίος Ἀχαιῶν = Ἀχαιοί: once νίος Δαπιδάων = Δαπιδάι, Il. 12, 128. (The diphthong νι is sometimes used as short, 6, 130. 17, 575), see Thiersch, Gram., § 185. 25. Butt., § 58. p. 101.

νιώνός, ὁ (νίος), *a child's child, a grandson*, 2, 666. Od. 24, 515.

ὑλαγμός, ὁ (ὑλακτέω), *the act of barking, a howl*, 21, 575.†

Ἰλακίδης, ου, ὁ, son of Hylacus, whom Odysseus (Ulysses) pretends to be, Od. 14, 204.

ὑλακώμενος, ου (ῦ), poet. *always or frequently barking; barking, howling*, κύνας, *Od. 14, 29. 16. 4. On the doubtful derivation of the termination *μενος*, see under ἑγχέσιμος.

ὑλακτέω, poet. ὑλάω (ῦ), *to bark*, spoken of dogs, 18, 586; metaph. of wraih of heart, κραδίη οἱ ἐνδον ὑλάκει

[‘so growled Ulysses’ heart,’ Cp.], Od. 20, 13, 16.

ὑλάω and ὑλάομαι, depon. mid. poet. form of ὑλακτέω, *to bark*, act. Od. 16, 9. Mid. Od. 16, 162. 2) Trans. *to bark at*, τινά, *Od. 16, 5. 20, 15.

ῦλη, ἡ (ῦ), 1) *a forest, a wood*, 5, 52. Od. 5, 63. 2) *felled wood, building timber, fire-wood*, Il. 23, 50. 111 Od. 9, 234. 3) *the ballast of a ship*, prob. properly wood, brush-wood, then rubbish, Od. 5, 257.

Ἰλη, ἡ, pros. αἰ Ἰλαι, a little town in Boeotia on the lake Copais, in the time of Strabo destroyed, 2, 500. 5, 708. 7, 221. (ῖ is short in 5, 708. 7, 221; hence some critics would write *Ἰδη.)

ὑλήεις, εσσα, εν (ῦ ῦλη), *woody, abounding in wood, well-wooded*, χάρος, 10, 362; νήσος, Od. 10, 308. h. 13, 5; as adj of two endings, Od. 1, 246.

Ἰλλος, ὁ, a river in Ionia, which rises in Lydia, and flows into the Hermus, 20, 392.

ὑλοτόμος, ου (ῦ, τέμνω), *wood-felling, wood-cutting*, πέλεκυς, 23, 114; spoken of men, *23, 123.

ὑμεῖς (ῦ), plur. of the personal pron. of the second person. Of the common form Hom. uses only, in addition, the dat. ὑμῖν. Nom. Aol. and Ep. ὑμέες, gen. Ion. ὑμέων, Ep. ὑμέων, dat. Aol. and Ep. ὑμμι(ν) and ὑμμι, 10, 551; accus. Ion. ὑμέας, Aol. and Ep. ὑμμε. (The gen. ὑμέων, and accus ὑμέας, are often dissyllabic); you, your, with a collective sing. Od. 12, 81, 82; cf. Thiersch, § 204. 9. Rost, Dial. 44. Kühner, § 301.

ὑμέναιος, ὁ (ὑμνος), *a bridal song, the hymeneal song*, which the companions of the bride sung in conducting the bride to the house of the bridegroom, 18, 493.† ὑμέτερος, ἡ, ου (ῦ, ὑμεῖς), *your*, ὑμέτερόνδε, *to your house*, Ep. 23, 86.

ὑμμε, ὑμέες, ὑμμι, see ὑμεῖς.

*ὑμνέω (ὑμνος), *to celebrate, to praise*, *to extol*, with accus. h. Ap. 19, 190. h. 8. 1.

ῦμνος, ὁ, 1) *a song, a melody*, ῦμνος ἀοιδῆς = οἶμος ἀοιδῆς, the melody of the song, Od. 8, 429.† 2) *a song, a hymn*, h. Ap. 161. 8, 19.

ῦμός, ἡ, ὄν (ῦ), Dor and Ep. for ὑμέτερος, *your*, 5, 489. Od. 1, 375.

ὑπάγω (ἄγω), only imperf. 1) *to lead under*, ἵππους ζυγόν, *to put the horses under the yoke* [to lead them to the yoke, Cp.], 16, 148. 23, 291; ἡμιόνοιν, *to harness*, Od. 6, 73. 2) *to lead away from under*, *to convey away*, τινά ἐκ βελών, 11, 163.

ὑπαῖδω, Ep. for ὑπάδω, *to sing in addition*, in tmesis, 18, 570; see αἰδω.

ὑπαί, Ep. for ὑπό.

*ὑπαιδεύομαι, see ὑποδιδω.

ὑπαῖθι, adv. (ὑπό), 1) *away from under, sideways*, 15, 520. 21, 271. 2) As prep. with gen. *along by, sideways from* any one, 18, 421.

ὑπαῖτσω, poet. (αἰτσω), fut. ὑπαίτσω, partcp. aor. ὑπαίψας, *to leap or to rush*

from under, with gen. βωμοῦ, forth from under the altar, 2, 310. 2) With accus. spoken of the fish, φρίχ' (i. e. φρίκα) ὑπαίξει, ed. Wolf, will rush up to the agitated wave ['rippled surface,' Cp.], (to devour the fat of Lycaon), 21, 126; cf. φρίξ. Heyne and Bothe: ὑπαλύξει φρίκ', he will escape from the rippling flood (viz. into the deep), when he has satiated himself, cf. Bothe. This explanation is contrary to the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by ὑπαίξει, but not by ὑπαλύξει, cf. Spitz. ad loc.

ὑπακούω (ἀκούω), aor. Ep. ὑπάκουσα, infin. ὑπακούσαι, to hear to, 8, 4; in tmesis. 2) to give ear to, or to answer, *Od. 4, 283. 10, 83.

ὑπαλεύομαι, depon. mid. poet. (ἀλεύω), aor. partcp. ὑπαλενόμενος, to avoid, to escape, with accus. θάνατον, Od. 15, 275.†

ὑπάλυξις, ιος, ἡ (ὑπαλύσσω), the act of avoiding, escaping, fleeing, 22, 270. Od. 23, 287.

ὑπαλύσσω (ἀλύσσω), fut. λύσω, Batr. 97; aor. Ep. ὑπάλυξα for ὑπάλη, partcp. ὑπαλύξας, to avoid, to escape, to fly, with accus. τέλος θανάτου, Κῆρας, 11, 451. Od. 4, 512; ἀέλλας, Od. 19, 189; χρεῖος, to escape a debt, i. e. not to pay, Od. 8, 355.

ὑπαντιάω (ἀντιάω), aor. 1 partcp. ὑπαντιάσας, to come against or meet unexpectedly, absol. 16, 17.†

ὑπαρ, τό, only nom. accus., a real appearance in a state of wakefulness, οὐκ ὕπαρ, ἀλλ' ὑπαρ, not a dream, but a reality [no fleeting dream, but a truth, Cp.], *Od. 19, 547. 20, 90.

ὑπάρχω (ἄρχω), aor. subj. ὑπάρξῃ, to begin, to do first, Od. 24, 286.†

ὑπασπίδιος, ον (ἀσπίς), under the shield, covered by the shield, from this neut. plur. ὑπασπίδια as adv., with προποδίζειν and προβιβάν, *13, 158. 807. 16, 609.

ὑπατος, η, ον (from ὑπερ for ὑπέρτατος), the highest, most exalted, supreme, often epith. of Zeus, 5, 756; and Od. ἐν πυρῇ ὑπάτῃ, upon the highest part of the funeral pile, Il. 23, 165. 24, 787.

ὑπέασι, see ὑπεμνι.

ὑπέδδισαν, see ὑποδαΐδω.

ὑπέδκτο, see ὑποδέξαι.

ὑπεθερμάνθη, see ὑπεθερμαίνω.

ὑπείκω, Ep. also ὑποείκω (εἴκω), fut. ὑποείξω, aor. ὑποείξα, fut. mid. ὑπείξομαι and ὑποείξομαι, 23, 602. 1) to yield, to retire from, τινὶ ἄρῃς, to retire from a seat for any one, Od. 16, 42; with gen. alone, νεῶν, to go away from the ships, Il. 16, 305. 6) With accus. χειρὰς τινος, to escape a man's hands, 15, 227. 2) Metaph. to yield, to submit to, to comply with, to obey, τινί, 15, 211. 23, 602. Od. 12, 117; τινί τι, to yield to any one in any respect, 11, 1, 294. 4, 62. (The fut. mid. is, in use, equivalent to the fut. act.)

ὑπεμνι (εἰμν), pres. 3 plur. Ion. ὑπέασι, to be under, μελάθρῳ, to be under a roof, 9, 204; πολλῇσι (ἵπποις), under many were colts, 11, 681; in tmesis, Od. 1, 131.

ὑπεῖρ, poet. for ὑπέρ.

ὑπερέχω, poet. for ὑπερέχω.

ὑπερόχος, ον, poet. for ὑπέροχος.

*ὑπεροχίδης, ον, ὁ, son of Hyperöchus = Itymoneus, 11, 673.

*ὑπερόχος, ὁ, poet. for Ὑπέροχος, a Trojan, slain by Odysseus (Ulysses), 11, 335.

*ὑπείρων, ονος, ὁ, a Trojan, slain by Diomedes, 5, 144.

ὑπέκ, before a vowel ὑπέξ (ὑπό, ἐκ), in the 11. ed. Wolf ὑπ' ἐκ. 1) Prepos. with gen. from under, out from under, forth from beneath, 5, 854. 13, 89. 15, 628; see τυτθόν. 2) Adv. Od. 3, 175.

ὑπεκπροθέω, poet. (θέω), only pres. to run forth from beneath, 21, 604. Od. 8, 125. 6) With accus. to run before, to outstrip, Il. 9, 506.

ὑπεκπρολύω, Hom. (λύω), aor. 1 ὑπεκπρολύσα, to loose from under, ἡμιόνους ἀπῆνης, to unharness the asses from the carriage, Od. 6, 88.†

ὑπεκπρορέω (ρέω), to flow out from under, Od. 6, 88.†

ὑπεκπροφύγω (φεύγω), aor. 2 ὑπεκπροφύγοιμι, and partcp. ὑπεκπροφύγων, to escape from under, to escape secretly, absol. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδι, Od. 12, 113.

ὑπεκσαώω, Ep. (σαώω), aor. 1 ὑπέξεσάωσα, to save or deliver from unperceived, τινά, 23, 292.†

ὑπεκφέρω (φέρω), imperf. poet. ὑπέκφερον, aor. ὑπήνεκα, 8, 883. 1) to bear away from under or secretly, τινά πολέμοιο, to withdraw any one from the war, 5, 318. 377. 885; generally, to bear away, spoken of horses, Od. 3, 496. 2) to convey any thing away, σάκος, Il. 8, 268.

ὑπεκφεύγω (φεύγω), aor. 2 ὑπέξέφυγον, and Ep. ὑπέκφυγον, infin. poet. ὑπεκφυγέειν, to flee secretly from, generally, to escape, to flee, 8, 243. 20, 191; with accus. Κῆρα, δλεθρον, ρέεθρα, 5, 22. 6, 57. 16, 687. Od. 9, 286 (in Od. 3, 175, ὑπέκ is adv.)

ὑπεμνήμυκε, see ὑπμήμυκε.

ὑπένεθε and ὑπένεθεν, adv. (ἐνερθε), 1) beneath, below, 13, 30; espy in the under world, 3, 278. Od. 10, 353. 2) With gen. under, ποδῶν ὑπένεθε, Il. 2, 150; ὑπέν. Χίω, Od. 3, 172.

ὑπέξ, see ὑπέκ.

ὑπεξάγω (άγω), only aor. optat. ὑπεξάγοι, to lead out under or secretly, espy out of danger, τινά οἴκαδε, Od. 18, 147.†

ὑπεξαλείομαι (ἀλείομαι), only aor. infin. ὑπεξαλείσθαι, to escape secretly, to avoid, with accus. χείρας, 15, 180.†

ὑπεξαναδύω (δύω), aor. 2 ὑπεξαναδύς, intrans. to emerge from beneath, or unobserved, with gen. ἁλός, from the sea, 13, 352.†

Ἰπέρ, Ep. also Ἰπείρ (the latter when the last syllable must be long before a vowel, Ἰπείρ ἄλα), 1) Prepos. with gen. and dat., ground signif. *over* (super). 2) With gen. 1) Of place: a) in indicating motion over a place or object, *away, over, above*, Ἰπέρ τοίχων καταβήναι, 15, 382; cf. 20, 279; Ἰπέρ οὐδοῦ βήναι, Od. 17, 575. b) In indicating continuance over a place: *above, upon, on the upper side*, Ἰπέρ γαίης ἔχειν, to hold high above the earth, Il. 13, 200; Ἰπέρ μαζοῖο, 4, 528. Od. 1, 137; hence also: Ἰπέρ κεφαλῆς στήναι τι, to stand above any one's head, i. e. to stand behind the head, Il. 2, 20. Od. 4, 803. β) *over, beyond*, Ἰπέρ τάφρον, Il. 18, 228. 23, 73. Od. 13, 257. 2) In causative relations, almost always like περί: a) in assigning the cause, as if still local: *for, for any one's good*; in expressions of protection and defence, *τείχος τευχίσσασθαι νῶν Ἰπέρ*, for the ships, Il. 7, 449; *ρέζειν τι Ἰπέρ Δαναῶν*, 1, 444. b) With verbs of praying, *by any one, for one's sake*, *λέσσεσθαι Ἰπέρ τοκέων*, Ἰπέρ ψυχῆς καὶ γούνων ὧν, 15, 660. 665. 22, 338. Od. 15, 261. c) Generally, in indicating a reference of any kind: *of, about*, Ἰπέρ σθένος αἰσχε' ἀκούω, Il. 6, 521. B) With accus. 1) Spoken of place, in indicating motion over an object: *away, with the notion of accomplishment, away over, over*; Ἰπέρ ὤμων, 5, 16; Ἰπείρ ἄλα, 22, 227. Od. 3, 73. b) Spoken of measure: *beyond, against*, only metaph. Ἰπέρ αἵσαν, against propriety, Il. 3, 59; Ἰπέρ μοῖραν, against fate, 20, 336; Ἰπέρ θεῶν, 17, 327. II) In composition, it expresses the signif. of the prepos. and also the notion of excess, of exaggeration. Ἰπέραῖς, ἔς, poet. (ἀημι), *blowing from above*, ἄελλα, 11, 297.†

Ἰπεράλλομαι, depon. mid. (ἄλλομαι), partep. Ep. sync. aor. Ἰπεράλτο, partep. Ἰπεράλμενος, *to leap over, αὐλῆς*, 5, 138. 2) *to leap over, with accus. στίχας*, to leap over the ranks, *20, 327. Ἰπερβαίνω (βαίνω), aor. 2 Ἰπερέβην, 3 sing. Ep. Ἰπέρβη, 3 plur. Ep. Ἰπέρβασαν, Ep. for Ἰπέρβησαν, 3 sing. subjunct. Ἰπέρβῃ, Ep. for Ἰπέρβῃ, 1) *to stride over, to mount over, to go over*, with accus. *τείχος*, 12, 468; *οὐδόν*, Od. 8, 80, 16, 41. h. Merc. 20. 2) Metaph. *to overstep*, a sol. *to transgress, to commit a fault*, 11, 9, 501.

Ἰπερβάλλω. Ep. also Ἰπείρεβ. (βάλλω), aor. 2 Ἰπερέβαλον, 23, 637, and Ἰπέρβαλον, without augm. 1) *to cast over*, with accus. *σήματα πάντων*, to cast beyond all the marks, 23, 843; spoken of the stone of Sisypheus: *ἄκρον Ἰπερβάλλειν*, to cast it upon the summit, Od. 11, 597; rarely with gen. *τόσσον παντός ἀγώνος Ἰπέρβαλε*, he cast (the ball) so far beyond the whole circle, Il. 23, 847. 2) *to cast beyond any one, τινά δουρί*, i. e. to excel any one in casting the spear, 23, 637.

Ἰπέρβασαν, see Ἰπερβαίνω.

Ἰπέρβασίη, ἡ (Ἰπερβαίνω), prop. *overstepping*, always metaph. *transgression, wickedness, impiety, insolence*, 3, 102. Od. 3, 206; plur., Il. 23, 589; and often.

Ἰπέρβῃ, see Ἰπερβαίνω.

Ἰπέρβιος, ον (βία), *haughty, mly in a bad sense, insolent, violent, overbearing, θυμός*, 18, 262; ὕβρις, Od. 1, 368. Neut. Ἰπέρβιον, as adv. *haughtily, overbearingly*, Il. 17, 19.

*Ἰπέρβόρειοι, οἱ, pros. Ἰπέρβόρειοι, the Hyperboreans, a fabulous people said to dwell beyond the north wind, and whose country was conceived of as a paradise, h. 6, 26. Pindar, Pyth. 10, 49, places it upon the Ister; Hdt. 4, 13, beyond Scythia.

Ἰπέρδεσις, ἔς, gen. ἔος (δέος), Ἰπέρδεα, Ep. for Ἰπέρδεα, see Thiersch, Gram. § 293; *raised above fear, incapable of fear, δῆμος*, 17, 330.† Thus Eustath. (ἀπτόητος); and Voss. [Cp. *disdaining fear*]. Still other Gramm., as Apoll., derive it from δέω, and explain it, *far less* (Ἰπέρδεοντα).

Ἰπέρεια, ἡ, 1) a fountain in the town of Phæra in Thessaly, 2, 734. 6, 451. 2) the ancient abode of the Phææces, before they emigrated to Scheria, Od. 6, 4. According to this passage, it is in the vicinity of the Cyclopes; hence the ancient critics, for the most part, take it to be a town of Sicily, and particularly for the later Camarina.

Ἰπερείπω (ὑπό, ἐρείπω), aor. 2 ὑπήριπον, prop. *to demolish by mining*; only in the aor. 2, *to undermine, to overthrow*, 23, 691.†

Ἰπερέπτω (ὑπό, ἐρέπτω), imperf. ὑπ-έρεπτε without augm., *to eat away beneath*, then generally, *to take away from beneath*, spoken of a river: *κονίην ποδοῦν*, to wash away the sand beneath the feet, 21, 271.†

Ἰπερέσχεθον, see Ἰπερέχω.

Ἰπερέχω, poet. ὑπείρεχω, always imperf. 2, 426 (ἔχω), aor. 2 ὑπείρεσχον, poet. lengthened ὑπέρεσχεθον, 11, 735. 1) Trans. *to hold above; τί τινας*, any thing above another, *σπλάγχνα*, Ἡφαίστου, 2, 426; *esp. for protection, χεῖρα or χεῖράς τι*, to hold the hand over any man, to shelter him, 4, 249. 5, 433. Od. 14, 184; and instead of dat. with gen. Il. 9, 420. 687. 2) Intrans. *to project, to be prominent*, with gen. 3, 210. b) *to rise above*, spoken of the sun, γαίης, 11, 735; of a star, Od. 13, 93.

Ἰπέρη, ἡ, a sail yard rope, in the plur. the ropes fastened to both ends of the yard and to the mast, which served to turn the sail, Od. 5, 260.†

Ἰπέρηρονέω (ὑπέρηρον), only partep. pres. *to have a haughty spirit, to be insolent*, in a bad sense, 4, 173. 13, 258; *esp. in the Od. spoken of the suitors, and also strengthened by κακῶς* ['the proud, injurious suitors,' Cp.], Od. 2, 266. 4, 766.

Ἵπερήνωρ, opos, ὁ (exceedingly manly), son of Panthōus, slain by Menelaus, 14, 616. 17, 24.

Ἵπερησίη, ἡ, a town in Achaia, according to Paus. the later *Ægeira*, 2, 573. Od. 15, 254.

ὑπερψάνειν (φαίνω), only partcp. to exalt oneself above others, to be insolent, to be proud, 11, 694.†

ὑπερθε, before a vowel ὑπερθεν, 1) Adv. (ὑπέρ), from above, espily from heaven, 7, 101. Od. 24, 344. h. Cer. 101; generally, above, in the upper part, Il. 2, 218. 5, 122. Od. 16, 47.

ὑπερθροεῖν, see ὑπερθρώσκω.

ὑπερθρώσκω (θρώσκω), only fut. ὑπερ-
θορόεμαι, Ep. and Ion. for ὑπερθοροῦ-
μαι, and aor. 2 Ep. ὑπέρθορον, infin. Ep.
ὑπερθορεῖν, to leap over, to spring over,
with accus. τάφρον, 8, 179; ἐρκίον, *9,
475; absol. 12, 53.

ὑπερθῦμος, ov (θυμός), exceedingly spi-
rited, noble-hearted, magnanimous, epith.
of heroes and of an entire people, always
in a good sense, 2, 746. Od. 16, 326.
Voss takes it often in a bad sense, and
translates haughty, proud, 4, 365. 5, 881;
insolent, Od. 11, 269.

ὑπερθύριον, τό (θύρα), the lintel of a
door-frame, opposed to οὐδός, Od. 7,
90.†

ὑπερίημι (ἱημι), fut. ὑπερήσω, to cast
beyond, to excel, viz. δίσκον, Od. 8, 198.†

ὑπερικταίνομαι, to move oneself quickly,
from which πόδες ὑπερικταίνοντο, Od. 23,
3 † ['with nimbleness of youth she stepp'd',
Cp.]. According to Aristarch. in Apoll.
ἀγαν πάλλοντο from ὑπό and ἐρικταίνοντο,
or, according to Eustath., also = ὑπερεξε-
ταίνοντο, i. e. ἀγαν ἱκνούντο from ἱκταρ.
The readings ὑποακταίνοντο and ὑπερακ-
ταίνοντο are to be rejected.

Ἵπεριονίδης, ov, ὁ, son of Hyperion =
Helios, Od. 12, 176.

Ἵπερίων, ἴονος, ὁ, 1) son of Uranus
and Gæa, one of the Titans, who from
Thea begat Helios, Selene, and Aurora,
Hes. Theog. 371 h. Cer. 26. cf. h. 31,
3. 2) It stands as a patronymic epith. 8,
480. Od. 1, 8. Ἵπερίων Ἡέλιος (like
Ζεὺς Κρονίων), son of Hyperion, accord-
ing to Eustath. for euphony's sake short-
ened from Ἵπεριονίων, cf. Μολίων. This
explanation is confirmed by Od. 12, 133.
176. Others would explain it according
to the derivation from ὑπέρ ἰων, that goes
over us, cf. Nitzsch ad Od. 1, 8.

ὑπερκαταβαίνω (βαίνω), aor. 2 ὑπερκα-
τέην, to descend over, to go over; with
accus. τείχος, over the wall, *13, 50. 87.

ὑπερκύδαντας, poet. defect. accus. plur.
from a nomin. ὑπερκύδας, αντος, ὁ, ex-
ceedingly famed, very glorious, *4, 66.
71. (According to Schol. a partcp. aor.
1 from an old word κύδω, κυδαίνω,
whence κύδας, like γήμας; some take it
as an adj. ὑπερκυδᾶς, Dor. for ὑπερκυδῆς,
contr. from ὑπερκυδᾶεις, hence prop. to
be accented ὑπερκυδάντας, cf. Spitzner
ad loc.)

*ὑπερκύπτω (κύπτω), fut. ψω, to bend
oneself over, Ep. 14, 22.

*ὑπερμενέτης, ὁ, poet. for ὑπερμανής,
h. 7, 1; in the accus. ὑπερμενέτα.

ὑπερμενέω, poet. to be superior in vigour
or strength, only pres. partcp. ὑπερμενέ-
οντες, Od. 19, 62; † from

ὑπερμενής, ἐς, gen. ἐός (μάνος), superior
in strength, powerful, almighty, epith. of
Zeus and of kings, 2, 116. 8, 236. Od.
13, 205.

ὑπέρμορον, poet. adv. (μόρος), beyond
fate, contrary to fate, i. e. more than fate
allots or from the beginning appoints to
man, 20, 30. 21, 517. Od. 1, 34; once
ὑπέρμορα, as if formed from an adj.
ὑπέρμορος, Il. 2, 155. cf. Μοῖρα. (Prob.
ὑπέρ μορον should be written separately,
as ὑπέρ μοῖραν, αἶσαν, but they were
joined for euphony, see Nitzsch ad Od.
1, 34.)

ὑπεροπλή, ἡ, poet. (ὑπέροπλος), only
in the plur. arrogance, espily in reference
to prowess in arms, generally, pride,
haughtiness, 1, 205 † (i. long.)

ὑπεροπλίζομαι, poet. depon. mid. (ὑπέρ-
οπλος), to behave oneself haughtily, to act
insolently, hence with accus. to disdain,
to despise, οὐκ ἂν τις μιν ἀνὴρ ὑπερ-
οπλίσσαιο, no man could despise it (the
dwelling), Od. 17, 263.† (Schol. Vulg.
and Eustath. ὑπερψανήσειεν.) This ex-
planation Buttin., in Lexil., [and Fäsi]
approves. According to Aristarch. on
the contrary (cf. Apoll.), = νικήσειεν, to
subdue or take by force of arms [No man
should e'er achieve by force his entrance
here, Cp.].

ὑπέροπλος, ov, poet. (ἔπλον), haughty,
insolent, only neut. sing. as adv. ὑπέρ-
οπλον εἰπεῖν, *15, 185. 17, 170.

ὑπέροχος, ov (ἔχω), Ep. ὑπέροχος, pro-
jecting, prominent, distinguished, with
gen. ἄλλων, above others, *6, 208. 11,
784; absol. h. 11, 2.

ὑπερέτομαι, depon. mid. (πέτομαι),
aor. 2 Ep. 3 sing. ὑπερόπτατο, to fly over,
to fly beyond, 13, 408. 22, 275; with
accus. σήματα, to fly beyond the marks,
Od. 8, 192.

ὑπερράγη, see ὑπορρήγνυμι.

ὑπερσχεθεῖν, a lengthened aor. of ὑπερ-
έχω, q. v.

ὑπέρτατος, η, ov, poet. (prop. sup+rl.
of ὑπέρ), uppermost, highest. κεῖτο ὑπέρ-
τατος, it (the stone) lay uppermost, *12,
381; ἦστο — ὑπέρτατος ἐν περὶωπῇ, 23,
457.

ὑπερτερή, ἡ (ὑπέρτερος), the highest
part (body or frame-work) of a carriage,
on which the load was carried, Od. 6, 70.†

ὑπέρτερος, η, ov (prop. compar. from
ὑπέρ), upper, that is above. κρεῖ ὑπέρ-
τερα, the upper flesh, in opposition to
σπλάγχνα, Od. 3, 65. 470. 2) higher,
superior, more excellent, more exalted,
εὖχος, Il. 11, 290. 12, 437; γενεῇ, in race,
11, 786.

ὑπερφίalos, η, ov, only in a metaph.
signif. haughty, proud, insolent, often an

epith. of the suitors, Od. 1, 134. 2, 310; of the Cyclopes, Od. 9, 10; of the Trojans, Il. 3, 106. 13, 621; θυμός, a haughty spirit, 15, 94. 23, 611; ἔπος, Od. 4, 503. Antinous uses it, Od. 21, 289, of himself and the suitors, to the supposed beggar, where it signifies *proud, high-spirited* [in a good sense]. [Art thou not contented to partake of the feast unmolested with us high-souled (nobles)?] Adv. *ὑπερφιάλως, haughtily, insolently*, Od. 1, 227. 4, 663; generally, *excessively, exceedingly*, Il. 13, 293. Od. 17, 481. (The deriv. is doubtful: the ancients [Schol. Vulg. ad Od. 1, 134, Etym. Mag.], derived it from φιάλη, a dish, hence that which runs over the brim of the dish, *excessive*; Buttman, Lexil. (in voc.), derives it with Damm from φνῆ, hence prop. *ὑπερφύαλος, supernatural*, setting oneself above all others; Nitzsch ad Od. 4, 663, prop. = *ὑπερφυῖς, overgrown*, that overgrows oneself and others; according to Passow, poet. for *ὑπερβίαλος* = *ὑπέρβιος*.)

ὑπερφιάλως, adv. see *ὑπερφιάλος*.

ὑπερχομαι, depon. mid. (ὑπό, ἔρχομαι), aor. 2 *ὑπῆλθον*, 1) to go under, to go into, to enter (*aubire*), with accus. θάμνους, δῶμα, Od. 5, 476. 12, 21. 2) Metaph. of mental states, to enter unobserved, to steal upon. Τρώας τρώμος *ὑπῆλθε* γαῖα, trembling seized the Trojans in their limbs (trembling seized upon the limbs of the Trojans), 7, 215. 20, 44. h. 28, 3.

ὑπερώω (ἐρώω), aor. Ep. *ὑπερώησα*, to go back, to retire, *8, 122. 15, 452.

ὑπερώη, ἡ (prop. fem. from *ὑπερώος*), the palate elsewhere οὐρανίος, 22, 495. † *ὑπερώϊθεν*, adv. (*ὑπερώϊον*), from the upper story, from an upper apartment, Od. 1, 328. †

ὑπερώϊον, τό, or *ὑπερώϊον* (ὑπέρ), the upper part of the house, the upper story, an apartment in the upper story, an upper chamber, the apartment of the women, sing. 2, 514. Od. 6, 362; plur. in both forms, 16, 184. Od. 16, 449; because the apartments of the women were in the upper story, hence often, *εἰς ὑπερώϊον ἀναβαίνειν*, Od. 2, 358. 4, 751. (Prop. neut. of the adj. *ὑπερώϊος*, subaud. οἰκημα.)

ὑπέστην, see *ὑφίστημι*.

ὑπέσχεθον, see *ὑπέχω*.

ὑπέχω (ἔχω), aor. *ὑπέσχον*, poet. *ὑπέσχεθον*, 7, 188; part. *ὑποσχών*, to hold under, to hold before, χείρα, 7, 188; θήλας ἵππους, to cause the mares to couple, 5, 269.

ὑπημύω (ἡμύω), perf. *ὑπεμνήμυκε*, to incline, to bow, to make the head sink. πάντα δ' *ὑπεμνήμυκε* (ever casts down his eyes; dooms him to sad look), 22, 491. † Thiersch, Gram. § 232. 94 (as intrans.); is entirely bowed down, i. e. hangs down his head. [Dōd. (denying that ὑπό = 'down') explains it: *must knock under to every body* (lit. *downs the head under*), = *παντὶ ὑποχείρ ἐστί, or*

πάντα (*quemlibet*) *ὑπέρχεται ἐμνημυκός*.] This perf. arose thus: ἡμυκε, redupl. ἐμνήμυκε, then strengthened *metri gr*, ἐμνήμυκε, cf. *νώνυμος*. (Bothe has adopted *ὑπεμνήμυκε*, after Toup.)

ὑπήνεια, see *ὑποφέρω*.

ὑπηγίτης, ου, δ (*ὑπῆγη*), *that gets a beard*. *πρῶτον ὑπηγίτης* (whose beard is just beginning to grow), 24, 348. Od. 10, 279. *ὑπηγίος*, η, ου (ἥος), *towards the morning, early*, Il. 8, 530. Od. 4, 656. *στιβη ὑπ*, morning frost, Od. 17, 25.

ὑπισχνόμαι, depon. mid. Ion. *ὑπίσχομαι*, Od. 2, 91. h. Merc. 275; aor. 2 *ὑπεσχόμην*, imperat. *ὑπόσχο*, infin. *ὑποσχεσθαι* prop. a strengthened form of *ὑπέχομαι*, to hold oneself under, i. e. to undertake, hence to promise, to engage, *τί τι*, Il. 9, 263. 12, 236; esp. *θυγάτῆρα*, to betroth a daughter to a man, 13, 376. a) to vow any thing to the gods, *ἱερά, ἐκατόμβας*, 6, 93. 115. 23, 209. b) With infin. fut. 6, 93. 13, 366. 368. Od. 4, 6; and with accus. and infin. Od. 8, 347. Instead of the fut. of the infin. the pres. *ἀπονέεσθαι* occurs, Il. 2, 112. 19, 19, with signif. of the fut.

ὑπίσχομαι, Ion. and Ep. = *ὑπισχνόμαι*. *ὑπνος*, ὁ, sleep, very often (γλυκύς, ἡδύς, λυσικαλὴς, νήδυμος, πανδαμάτωρ). *χάλκεος ὕπνος*, poet. for the sleep of death [*ferreus somnus*, Virg.], 11, 241.

**Ὑπνος*, ὁ, the god of sleep, twin brother of death, 14, 231. 24, 5; ruler both of gods and men (14, 233). According to Hes. Th. 758, he has his dwelling in the under world; in Hom. Hērē seeks him in Lemnos, 14, 233.

ὑπνώ, contr. *ὑπνῶ*, hence expanded *ὑπνώω*, only part. *ὑπνῶντες*, intrans. to sleep, to slumber, 24, 344. Od. 5, 48. 24, 4.

ὑπό, also Ep. *ὑπᾶί*. 1) Prepos. with gen., dat., and accus.; ground signif. *under*. A) with gen. 1) Spoken of place: a) In indicating motion forth from under an object, *under, from under, from beneath*, only poet. (elsewhere *ὑπὲκ*), *ἀνίστασθαι ὑπὸ ζόφῳ*, to come forth from the darkness, 21, 56. *ἐρνεῖν νεκρὸν ὑπ' Αἰαντος*, away from (under) Ajax, 17, 235. cf. 9, 248. 13, 198. *ἀγειν ἀνδροκρατίας ὑπο*, to lead away from (the consequences of— or, after) my killing a man, 23, 86. *λύειν ἵππους ὑπὸ ζυγού*, 8, 543. Od. 4, 39. b) In indicating continuance under an object, Il. 1, 501. 2, 268. 8, 14. 2) In causative relations: a) In assigning the author, with passive and intransitive verbs: *under*, more frequently, *by, through, before*, *δαμῆναι ὑπό τιος*, to be vanquished by any one, 3, 436. 4, 479. cf. 6, 134. 16, 434. *θνήσκειν ὑπό τιος*, to perish by any one, 1, 242. *φεύγειν ὑπό τιος*, to flee before any one [i. e. under the influence of terror inspired by him], 18, 149. *φοβεῖσθαι ὑπό τιος*, 16, 303. b) In assigning the efficient cause: *ὑπ' ἀνάγκης*, by force, Od. 2, 110. 19, 156. c) Often in assigning operating or accompanying circumstances: *under, by, εἰςάγων ὑπ' Ἀχαιῶν*,

under the shout of the Greeks, II. 2, 334. *δητῶν ὑπο θυμοραϊστών*, 16, 591. 18, 492. Od. 19, 48. 23, 290. d) In indicating subordination, Od. 19, 114. B) With dat. almost like the gen. 1) Spoken of place, very often: *under*, esp. in defining localities, *ὑπὸ Τρώεσσι*, II. 2, 866. cf. 22, 479. 2) In causative relations, a) Spoken of the author, as with gen., rather poet., *under, by, δαμῆναι ὑπὸ τι*, 5, 646. Od. 4, 790. *ὑπὸ χειρὶ τινος*, II. 2, 860. b) Spoken of intermediate causes: *ὑπὸ πομπῇ*, under the conduct, 6, 171. *φάβεσθαι ὑπὸ τι*, 11, 121. cf. II. 5, 699. c) Of subordination, *under, by*, Od. 3, 304: also *ὑπνω ὑπο, somno obsecutus*, II. 24, 636. Od. 4, 295. C) With accus. 1) Spoken of place, a) In indicating motion to a lower place, *ἵεναι ὑπὸ γαίαν*, under the earth, II. 18, 333; also spoken of motion to elevated places (*sub*), *to, towards, ἐρχεσθαι ὑπὸ Ἴλιον*, 2, 216. *ὑπὸ τεῖχος*, 4, 407. b) Of a quiet continuance, *εἶναι ὑπ' ἡώ τ' ἡελίον τε*, 5, 267. cf. Od. 11, 498. 619. 2) Spoken of time: *against, about (sub), νύχθ' ὑπο*, II. 22, 102; *during*, 16, 202. II) As adv. *amongst, under*, often *ὑπὸ δέ*, Od. 4, 636. 21, 23. 2) *secretly, unobserved*, II. 23, 153. 24, 507. We may often also suppose a tmesis, 17, 349. 18, 347. III) In composition it has the signif. of the adv. sometimes it means also *somewhat, a little*.

ὑποβάλλω (βάλλω), infin. Ep. *ὑββάλλειν* for *ὑποβάλλειν*, 19, 80. 1) *to cast under, to lay under*, with accus., *λίτα*, Od. 10, 353. 2) Metaph. to interpose a word, *to fall into the discourse, to interrupt*, 19, 80 [cf. Herm., Opusc. V. 302, seq. VII. 66, seq. esp. 72].

ὑποβλήθην, adv. (*ὑποβάλλω*), prop. to cast between, hence, *interposing, interrupting* in the discourse [Herm. says, *admonendo occurrens*: see *ὑποβάλλω*]. *ἀμείβεσθαι*, 1, 292.† 2) *with sidelong glances [limis oculis]*, *ἐσκέφατο*, h. Merc. 415. [So in 1, 292, according to Döb.]

ὑπόβρυχα, adv. *under water*, *τὸν ὑπόβ. ἔθηκε*, it held him, Odysseus (Ulysses), long submerged (according to Voss, the subject is: the raft, *σχεδίη*; according to Nitzsch, the surge itself), Od. 5, 319.† Mly it is taken as an adv. According to Butt., in Lexil., a metaplast. accus. sing. of the adj. *ὑπόβρυχος*, or later *ὑποβρύχιος*.

**ὑποβρύχιος*, *ον* (*βρύχιος*), *under water, in the depth*, of three endings, h. 33, 12.

**ὑπογνάμπω* (*γνάπτω*), *to bend under, to bend around; to repel, to withstand, ὀρμήν*, h. 7, 13.

**ὑποδαίω*, only in tmesis, see *δαίω*.

**ὑποδαμάω* (*δαμάω*), *to subdue, to subject*, only pass. *λάβρη ὑποδμηθεῖσα Κρονίωνι*, secretly forced by Zeus, h. 6, 4.

**ὑποδάμναμαι*, mid. from the form *ὑποδάμνημι* = *ὑποδημνάω*, only pres. 2 sing. *ὑποδάμνησαι*, *to subject oneself, to humble oneself*. *Od. 3, 214. 16, 95.

**ὑποδέγμενος*, see *ὑποδέχομαι*.

ὑποδρόμε, see *ὑποτρέχω*.

ὑποδεῖω (*δεῖω*), aor. 1 Ep. *ὑπέδδισαν*, *ὑποδδίσας*, but imper. *ὑποδεῖσθε*, Ep. perf. 2 *ὑποδεῖδια*, 3 plur. pluperf. *ὑπέδδισαν*, Ep. perf. 1 *ὑπαυδεῖδονκα*, h. Merc. 165; *to be a little afraid of, to fear any one or any thing, τινά or τί*, 1, 406. 5, 521. 12, 413. Od. 2, 66.

ὑποδεξίη, ἡ (*ὑποδέχομαι*), *reception, esp. hospitable reception, hospitable entertainment*, 9, 73.† (= long.)

ὑποδέχομαι, depon. mid. (*δέχομαι*), fut. *ὑποδέξομαι*, aor. 1 *ὑπέδεξάμην*, and Ep. aor. sync. 2 sing. *ὑπέδεξο*, 3 sing. *ὑπέδεκτο*, partic. *ὑποδέγμενος*, infin. *ὑποδέχθαι*, 7, 93. 1) *to receive, to take*. a) Esp. a guest, 9, 480. Od. 14, 52; metaph. spoken of misfortune, and of a place of repose, Od. 14, 275. 22, 470. 2) *to take upon oneself*, i. e. *to bear, to endure, to suffer*, *βίαις ἀνδρῶν*, Od. 13, 310, 16, 189. b) Metaph. *to promise*, *τί*, II. 7, 93. Od. 2, 387.

ὑποδέω, only in tmesis, see *δεω*.

ὑπόδημα, aor. τό (*δέω*), prop. that is bound beneath: *a sole, a sandal*, *Od. 15, 369. 18, 361.

ὑποδμηθεῖσα, see *ὑποδαμάω*.

ὑποδμῶς, ὅσος, ὁ (*δμῶς*), subjected, hence, *a slave, a servant, τινός*, Od. 4, 386.†

ὑπόδρα, adv. poet. looking up from beneath, i. e. *darkly, fiercely, angrily*, always, *ὑπόδρα ἰδών*, 2, 245. Od. 8, 165 (without doubt from *ὑπέδρακον*, cf. Thiersch, § 192. 2).

ὑποδράω (*δράω*) Ep. *ὑποδρώσιν*, 3 plur. pres. for *ὑποδρώστω*, *to serve, to wait upon, τινί*, Od. 15, 333.†

ὑποδρηστήρ, ἦρος, ὁ, Ep. (*ὑποδράω*), *a servant, a waiter, an attendant*, Od. 15, 330.† *ὑποδύω* (*δύω*), aor. 2 *ὑπέδυν*, fut. mid. *ὑποδύσσομαι*, Ep. aor. 2 *ὑπέδδστρο*; only intrans. mid. together with aor. 2 act. 1) *to go under, to go into, to sink into*, with accus. *θαλάσσης κόλπον*, Od. 4, 435; absolute: *to step under, to stoop*, in order to take any one upon the shoulders, II. 8, 332. 13, 421; metaph. with dat. *πᾶσιν ἱμερόεις ὑπέδυν γῆος*, a joyful sorrowing came over them all ['tears followed, but of joy,' Cp.], Od. 10, 398. 2) *to emerge amongst, to come forth*, with gen. *θάμνων*, Od. 6, 127. *κακῶν ὑποδύσεαι*, thou wilt escape from evils, Od. 20, 53.

ὑποείω, poet. for *ὑπείω*.

ὑποζεύγνυμι (*ζεύγνυμι*), fut. *ὑποζεύξω*, *to yoke, to bring under the yoke, to harness*, ἵππους, Od. 15, 81.† cf. Od. 6, 73.

ὑποθερμαίνω (*θερμαίνω*), aor. pass. 3 sing. *ὑπεθερμάνθη*, *to warm*, pass. *to become warm*, *αἵματι*, with blood, 20, 746.†

**Ὑποθῆβαι*, αἱ, a place in Boeotia, 5, 505. In regard to this place, even the ancients were at variance. According to Strab. IX. p. 412. some understood by it the later *Πορναί*, others, with greater probability, the lower town of Thebes; and they would consequently

read ὑπὸ Θήβας: for Cadmēa, the citadel, and the upper town of Thebes were destroyed by the Epigōni, and at that time not yet rebuilt, cf. Mannert VIII. p. 226.

ὑποθημοσύνη, ἡ (ὑποτίθημι), *instruction, counsel, exhortation*, only plur. 15, 412. 16, 233.

ὑποθωρήσω (θωρήσω), *to arm privately*, only mid. *to arm oneself privately*, λόγῳ, for ambush, 18, 513.†

ὑποκάμπω, *to bend under or about*, 24, 274.† See κάμπω.

ὑπόκειμαι, only in tmesis, 21, 364. See κείμαι.

ὑποκινέω (κινέω), aor. 1 ὑποκινήσας, *to move beneath, to move gently*, spoken of Zephyr, 4, 423.†

ὑποκλίνω (κλίνω), aor. pass. ὑπεκκλίνθην, *to bend*. Pass. with dat. σχολῶν, *to lay oneself among the rushes*, Od. 5, 463.†

ὑποκλονέω, poet. (κλονέω), only mid. ὑποκλονείσθαι τι, *to fly in confusion* ['in tumultuous flight,' Cp.] before any one, 21, 556.†

ὑποκλοπέω = ὑποκλέπτω, *to conceal under*. Mid. *to conceal or hide oneself under*, Od. 22, 382.†

ὑποκρίνομαι, depon. mid. (κρίνω), aor. 1 ὑπεκρίναμην, prop. *to give a decision to a question, espily spoken of a prophet: to give a decision, to reply, to return answer*, 12, 228; generally, τι, *to answer any one*, 7, 407. Od. 2, 111. 15, 170. 2) *to explain, to interpret*, ὄνειρον, Od. 19, 535. 555. cf. Il. 5, 150.

ὑποκρύπτω (κρύπτω), aor. pass. ὑπεκρύφθην, *to conceal or hide under*. Pass. ἡ νηὶς ἄχρη ὑπεκρύφθη, *was entirely concealed in the foam*, 15, 626.†

ὑπόκυκλος, ον (κύκλος), *round beneath, rounded below* (Eustath. κυκλοτερής); τάλαρος, Od. 4, 131.† 2) Others explain it, without probability, *furnished with small wheels*, Apoll. and Schol. Vulg.

ὑποκύωμαι, Ep. mid. (κύω), only aor. 1 partcp. ὑποκυσαμένη, *to become pregnant*, 6, 26. Od. 11, 254; spoken of beasts: *to be big with young*, Il. 20, 225 (still ὑποκυσαμένη is more correct., and it is adopted by Spitzner; cf. Butt., Gr. under κύω).

ὑπολαμβάνω, only in aor. 2 by tmesis, 3, 34. Od. 18, 88; see λαμβάνω.

ὑπολάμπω, 18, 492. Od. 19, 48, now written separately; see λάμπω.

ὑπολείπω (λείπω), fut. mid. ὑπολείψομαι, Od. 17, 276; *to leave behind*, τί, Od. 16, 50. Mid. *to remain behind, to be left*, Il. 23, 615. Od. 7, 230. 17, 282.

ὑπολευκαίνω (λευκαίνω), *to make white beneath, only pass. to grow white beneath*, ὑπολευκαίνονται ἄχρυσαι, 5, 502.†

ὑπολίζω, ον, gen. ονος, poet. (όλίζω), *somewhat smaller or less*, λαοί, 18, 519.†

ὑπολύω (λύω), aor. 1 ὑπέλυσα, aor. 1 mid. ὑπέλυσάμην. Ep. aor. 2 mid. 3 plur. ὑπέλυντο, 16, 341: *to loose beneath, to release*, metaph. γυῖα τινοσ, *to loose one's limbs beneath him*, i. e. to

deprive the limbs of their power, to render the feet lame or tottering; often spoken of the severely wounded, 15, 581; of the slain, 11, 579. 13, 412. Pass. 16, 341; and by tmesis, 15, 581; spoken of a wrestler who falls, 23, 726 (cf. λύω), μένος καὶ γυῖα τινοσ, 6, 27. Mid. *to loose from under, to deliver*, τινα δεσμών, *to set free any one secretly from his bonds*, 1, 401.

ὑπομένω (μένω), aor. ὑπέμεινα. 1) Intrans. *to remain behind* (to remain in one's place), Od. 10, 232. 258; espily spoken of a warrior, who makes opposition to the enemy, *to maintain one's post, to wait, to hold out*, Il. 5, 498; with infin. οὐδ' ὑπέμεινεν γινώμεναι, *he waited not till he was known* [lit. for us to know him], Od. 1, 410. 2) Trans. *to await, to abide, to sustain*, τινα, Il. 16, 814. 17, 25; or ἐρωήν τινοσ, 14, 489.

ὑπομνήσκω (μνήσκω), fut. ὑπομνήσω, aor. ὑπέμνησα, *to remind, τινα τινοσ, any one of any thing*, *Od. 1, 321. 15, 3.

ὑπομνάομαι (μνάομαι), 2 plur. ἰμφοι. ὑπεμνάσθε, Ep. for ὑπεμνάσθε, *to woo a woman illicitly*, γυναῖκα, Od. 22, 38.†

(ὑπομνήμω), see ὑπμνήω.

Ἵπονηός, ον, lying at the foot of Mount Neion, epith. of Ithaca, Od. 3, 81; see Ἰθάκη.

ὑποπεπτηῶτες, see ὑποπτήσσω.

ὑποπερκάζω (περκάζω), *to become gradually of a dark colour* ['to gather fast their blackness,' Cp.]; of ripening grapes, Od. 7, 126.†

Ἵποπλάκιος, η, ον, Hypoplacian, lying at the foot of Mount Pliacus, epith. of Thebes in Troas, 6, 397; see Πλάκος.

[According to others from πλάξ, situated in a low plain.]

ὑποπράννυμι, only by tmesis, 1, 130; see πετάννυμι.

ὑποπτήσσω (πτήσσω), only partcp. perf. plur. ὑποπεπτηῶτες, Ep. for ὑποπεπτηκότες, *to crouch from fear, to cower*, spoken of birds: πετάλοι, *to cower timidly under the leaves*, 2, 312.†

ὑπόρνημι (ὀρνυμι), only aor. 2 ὑπόρπον, *to excite beneath or near, to awaken*, τοῖον ὑπόρπον Μούσα, *thus moved the muse*, Od. 24, 62.† Od. 4, 113; see ὀρνυμι.

ὑπορρήγνυμι (ρήγνυμι), aor. 2 pass. ὑπερράγη, *to tear in pieces beneath*. Pass. οὐρανόνθεν ὑπερράγη, *in heaven the æther divided or opened itself beneath* [cf. αἰθήρ], *8, 558. 16, 300.

ὑπόρρητος, ον, poet. (ρήν, ἄρήν), *having a lamb under it; (each) with its lamb*, 10, 216.†

ὑποσειώ, Ep. ὑποσσειώ (σειώ), *to shake beneath, or gently, to turn beneath*, τρύπανον, Od. 9, 385.†

ὑποσταίην, see ὑφίστημι.

ὑποσταχίζω (στάχης), *to grow gradually*, prop. spoken of ears of corn, metaph. of herds, *to increase*, Od. 20, 212.*

ὑποστεναχίζω (στεναχίζω), *to groan beneath*, spoken of the earth, γαῖα δ' ὑποστεναχίζει, 2, 781.†

ὑποστορέννυμι (στορέννυμι), aor. infin. ὑποστορέσαι, to spread beneath, to lay under, δέμνιδι τινι, Od. 20, 139.

ὑποστρέφω (στρέφω), fut. ὑποστρέψω, aor. 1 ὑπέστρεψα, fut. mid. infin. ὑποστρέφασθαι, aor. pass. ὑποστρέφθην, Od. 18, 23. 1) Trans. to turn about, to turn around, to turn back, with accus. ἱππους, Il. 5, 581. 2) Intrans. to turn about, to turn back, 5, 505. 12, 71; φύγαδε, to turn oneself to flight, 11, 446. Ὀλυμπον, to return to Olympus, 3, 407. Mid. and aor. pass. to turn back, ἐς μέγαρον, Od. 18, 23. Il. 11, 567.

ὑποσχεθεῖν, a lengthened Ep. aor., see ὑπέχω.

ὑποσχεσθαι, see ὑπισχνέομαι.

ὑποσχεσθή, ἤ, Ep. = ὑπόσχεσις, a promise, 13, 369.†

ὑπόσχεσις, ιος, ἡ (ὑπισχνέομαι), a promise, 2, 286. 349. Od. 10, 483.

*ὑποταμόν, τό (τέμνω), an herb cut off, for magic purposes, h. Cer. 228.

ὑποταύω, poet. = ὑποτείνω, only by tmesis, see ταύω.

ὑποταρβέω (ταρβέω), to be somewhat afraid of; τινά, only partec. aor. ὑποταρβήσαντες, 17, 533.†

ὑποταρτάριος, ον (Τάρταρος), dwelling beneath in Tartarus, Τιτήνες, 14, 279.†

ὑποτιθῆμι (τίθημι), only mid. fut. ὑποθήσομαι, aor. 2 ὑπέθεμην, imperf. ὑπόθευ, infin. ὑποθέσθαι, to put under, to lay under, act. only in tmesis, 18, 375. Mid. to put any thing under any one, always metaph. to give any thing to any one, to grant, to counsel (with reference to the subject), βουλὴν τινι, to give counsel to any one, 8, 36; ἔπος ἡ ἐργον τινί, to suggest a word to any one, Od. 4, 163. b) Without accus. τινί, to advise any one, to remind, to exhort, Od. 2, 194. Il. 21, 293.

ὑποτρέμω, only in tmesis, 10, 390; see τρέμω.

ὑποτρέχω (τρέχω), aor. ὑπέδραμον, perf. 2 ὑποδέδραμα, 1) to run under, metaph. ὑποδέδραμε βήσση, a valley extended beneath, h. Ap. 284. 2) to run to under, ὃ δ' ὑπέδραμε καὶ λάβε γούνων κόφας, he ran up to him beneath his arm and spear, and clasped his knees, 21, 68. Od. 10, 323. (Others explain, to run to.)

ὑποτρέω (τρέω), aor. 1 ὑπέτρεσα, to retire trembling, to retreat, to fly, 7, 217. 15, 636. 2) Trans. with accus. to flee trembling from, to run away from, *17, 587.

ὑποτρομέω (τρομέω), Ep. iterat. imperf. ὑποτρομέεσκον, to tremble thereupon, to quake, 22, 241. 2) Trans. with accus. to flee from any one, *22, 241.

ὑπότροπος, ον (ὑποτρέπω), turning back, returning home, always adverbial, with ἰκεῖσθαι, 6, 867. 501. Od. 21, 211; and εἶναι, h. Ap. 476.

ὑπουράνιος, ον (οὐρανός), under the heaven, πετηνὰ, 17, 675; metaph. extending to heaven, i. e. very great, κλέος, 10, 212. Od. 9, 284.

ὑποφαίνω (φαίνω), aor. ὑπέφηνα, to make visible or to show any thing under, τί, θρήνυν τραπέζης, to show the footstool under the table, Od. 17, 409.†

ὑποφέρω (φέρω), aor. 1 ὑπήνεικα, Ion. to bear away from under, easily to deliver from danger, τινά, 5, 885.†

ὑποφύγω (φύγω), to flee from under, to flee from, to escape, τινά, 22, 200.†

ὑποφήτης, αο, ὁ (ὑπόφημι), prop. that speaks under any one, or as the servant of any one; hence, a diviner, an interpreter of the divine will, epith. of the Selli, 16, 235.†

ὑποφθάνω (φθάνω), only in the partec. aor. 2 ὑποφθάς, and partec. aor. mid. ὑποφθάμενος, to be beforehand, to do before, to anticipate, ὑποφθάς περόνησεν, 7, 144. Od. 4, 547; and with accus., to anticipate one, Od. 15, 171 (in the aor. ἀ).

ὑποχάζομαι, always in tmesis, see χάζομαι.

ὑποχείριος, ον (χείρ), under the hand, in the hand, χυρσός, Od. 15, 448.†

ὑποχέω (χέω), aor. 1 Ep. ὑπέχενα, to pour under, to strew under, spoken of dry things, ῥώπας, Od. 14, 49; to spread out, βοείας, Il. 11, 843.

ὑποχωρέω (χωρέω), imperf. and aor. ὑπεχώρησα, to retire, to retreat, to go back, *6, 107. 13, 476; also in tmesis, 4, 505.

ὑπόψιος, ον, Ep. ὑποπτος, looked upon from beneath, i. e. with angry, contemptuous look; hence, despised, odious, ὑπόψιος ἄλλων, 3, 42;† ed. Wolf. (Others read ἐπόψιος, V. 'a spectacle to all.' This word which elsewhere occurs in a good sense, is opposed to the context.) ὑπτιος, ἡ, ον (ὑπό), bent backwards, supine, backwards, opposed to πρηνής, 11, 179; often with πέσε, 15, 434. Od. 9, 371; ἐρείσθη, Il. 12, 192.

ὑπόπιον, τό (ὤψ), the part of the face below the eyes; generally, countenance, aspect (since anger and displeasure are expressed in the region of the eyes), 12, 463.†

ὑπώρεια, ἡ (ὄρος), the region at the foot of a mountain, the foot or declivity of a mountain, 20, 218† (prop. fem. from adj. ὑπώρειος).

ὑπώρορε, see ὑπόρρυμι.

ὑπωρόφιος, ον (ὀροφή), under the roof, in the house, ὑπωρόφιοι δέ τοι εἰμεν, we are under the roof with thee, i. e. table-friends, 9, 640.†

Ἐρεῖη, ἡ, a little town in Boeotia on the Euripus, in the time of Strabo destroyed, 2, 837.

Ἐρμύνη, ἡ, a town in Elis, prob. near the cape Hyrmina or Hormina, 2, 616.

Ἐρτακίδης, ον, ὁ, son of Hyrtacus = Asius, 2, 837.

Ἐρτακος, ὁ, a Trojan, husband of Arisbe, Apd. 3, 12, 5.

Ἐρτιος, ὁ, son of Gyrtius, a Mysian, 14, 511.

ὤς, ὤς, ὁ and ἡ (ὤ in the obliq. cases), accus. ὤν, dat. plur. Ep. only ὤσσοι for

ἔσσι, a swine, a hog, both the boar and the sow; mly the tame hog. Hom. uses ἔς and ὅς according to the necessity of the metre, 10, 264. 23, 32. Od. 15, 556; see Thiersch, Gram. § 158. 12; and 197. 59.

Ἰγμῖνη, ἡ, Ep. also metaplast. dat. Ἰγμῖνι, a contest, a fight, a battle, Ἰγμῖνῃδε ἰάναι, to go into the battle, 2, 477; the Ep. dat. Ἰγμῖνι μάχεσθαι, 2, 863. 8, 56.

Ἰγμῖνι, see Ἰγμῖνη.

Ἰστατός, ἡ, ον, poet. = Ἰστατος, 15, 634; the neut. as adv. Ἰστατίον, at last, 8, 353. Od. 9, 14.

Ἰστατος, ἡ, ον, superl. of Ἰσπερος (ὑπό), the last, the extreme, spoken of space, Ἰστατος ὁμίλου, 13, 459; of time, 5, 703. 11, 299; connected with πύματος, 22, 203; neut. sing. as adv. at last; also πύματος καὶ Ἰστατον, Od. 20, 116; Ἰστατα καὶ πύματα, at the very last, Od. 4, 685.

Ἰσπερος, ἡ, ον, compar. (prob. from ὑπό), that follows, next behind, 5, 17; mly spoken of time: later, next, posterior, with gen. σὺ Ἰσπερος, 18, 333; γένει Ἰσπερος, 3, 215. The neut. sing. as adv. Ἰσπερον, afterwards, in future, also plur. Ἰσπερα, Od. 16, 319.

Ἰφαῖνω, aor. Ἰφῆνα, iterat. imperf. Ἰφαίνεσκεν, and also from an Ep. from Ἰφάω, the 3 plur. pres. Ἰφώσωιν, Od. 7, 105; to weave, with accus. Ἰστόν, Il. 3, 125; and often φάρα, Od. 13, 108. 2) Metaph. spoken of crafty plots or discourse: to weave, to plot, to devise, to plan, μῆτιν, Il. 7, 324. Od. 4, 678; δόλου, Il. 6, 187; often with ἐν φρεσί: δόλους καὶ μῆτιν, Od. 9, 422; μύθους καὶ μῆδεα πᾶσιν, to present words and counsels before all, Il. 3, 212.

Ἰφαίρω, to take away from under, only in tmesis, 2, 154; see αἰρώ.

Ἰφαντός, ἡ, ὄν, verb adj. (from Ἰφαίνω), woven, ἐσθής, εἶμα, *Od. 13, 136. 218. 16, 231.

Ἰφασμα, ατος, τό (Ἰφαίνω), a web, that which is woven, Od. 3, 247.†

Ἰφάω, poet. shortened for Ἰφαίνω, from which Ἰφώσωι, Ep. expanded for Ἰφώστ, Od. 7, 105.†

Ἰφέλω (ἐλκω), to draw from under, τινά ποδοῦν, to drag away any one by the feet, 14, 477.†

Ἰφνίοχος, ὁ (ἡνίοχος), prop. the servant of the warrior in the chariot, generally, a charioteer, 6, 19; cf. θεράπων.† Ἰφῆμι (ἱημι), aor. 2 part. Ἰφέντες, 1, 434; elsewhere in tmesis. 1) to take down, to let down, Ἰστόν, 1, 434. h. Ap. 504. 2) to bring or lay under, τί τινα, in tmesis, 14, 140. Od. 9, 309.

Ἰφικάνω, only in tmesis, 11, 117;† see ἰκάνω.

Ἰφίστημι (ἱσστημι), aor. 2 Ἰπέστην, 3 plur. Ep. Ἰπέσταν, part. Ἰποστάς, only in the aor. 2 in intrans. signif. 1) to place oneself under, to take upon oneself, to undertake, to attempt (Schol. τλῆναι), with infin. σωῶσαι, 21, 273; hence: 2)

to promise, to covenant, to vow, with accus. 9, 519; τινί τι, 5, 715. 13, 375; with κατανεύσαι, 4, 267; with infin. fut. 9, 445. 19, 195; ὑπόσχεσθαι, to make a promise, 2, 286. Od. 10, 483. 3) to put oneself under one, to yield to one, τινί, Il. 9, 160.

Ἰφορβός, ὁ (ἔς, φέρβω), according to the necessity of the metre, for σύφορβος, a swineherd, esp. διος Ἰφορβός, Od. 14, 3; often ἀνέρες Ἰφορβοί, *Od. 14, 410.

Ἰφώσωι, see Ἰφάω.

Ἰψαγόρης, ον, ὁ (ἀγορεύω), voc. speaking loftily, speaking proudly, boasting, *Od. 1, 385. 2, 85. 303.

Ἰψηρεφής, ἔς (ἐρέφω), Ep. also Ἰψηρεφής, ἔς, from which only gen. Ἰψηρεφός, 9, 582. h. Merc. 23; having a high roof, Ἰψηρεφές δῶμα, 5, 213. Od. 4, 15; δώματα Ἰψηρεφά, Od. 4, 757; and often (ea with synizesis).

Ἰψηλός, ἡ, ὄν (ὑψος), high, lofty, spoken of trees, mountains, buildings, etc., 3, 384. 5, 560. 12, 282. Od. 1, 426.

Ἰψήνωρ, ορος, ὁ (from ἀνὴρ, courageous), 1) son of Dolopion, a Trojan, 5, 76. 2) son of Hippasus, a Greek slain by Deirphobus, 13, 411.

Ἰψηρεφής, ἔς, see Ἰψηρεφής.

Ἰψηχής, ἔς (ἥχος), gen. ἔος, high or loud sounding, epith. of horses, loud neighing, or loud stamping, *5, 772. 23, 27.

Ἰψη, adv. high, on high, ἡμενος, 20, 155. Od. 16, 264. 2) high, up, on high, ἀναθρόσκει, Il. 13, 140; βιβάς, high striding, i. e. with great steps, 13, 371. h. Ap. 202.

*Ἰγμῖβας, ον, ὁ, poet. (βοῶν), high or loud crier, name of a frog, Bair. 205.

Ἰψιβρεμέτης, ον, ὁ, poet. (βρέμω), high roaring, high or loud-thundering, epith. of Zeus, 5, 54. 12, 68. Od. 5, 4.

Ἰψίζυγος, ον, poet. (ζυγόν), prop. that sits high upon the rower's seat or at the helm; metaph. high-sitting, high-ruling, epith. of Zeus, *4, 166. 7, 69. = Ἰψιμέδων.

Ἰψικάρηνος, ον, poet. (κάρηνον), having a lofty head or summit, having a lofty top, δρύες, tall oaks, 12, 132.† h. Ven. 265.

Ἰψικέρως, ον, poet. (κέρας), high-horned, with lofty antlers, ελαφος, Od. 10, 158.†

Ἰψικόμος, ον (κόμη), prop. high-haired, high-leaved, leafy, δρύς, 14, 398. Od. 12, 357.

*Ἰψικρηνος, ον, poet. (κρηνός), with high precipices, high-projecting, Ep. 6, 5. *Ἰψιμέδων, οντος, ὁ (μέδω), high-ruling, Ep. 7, 3.

*Ἰψιμέλαθρος, ον, poet. (μέλαθρον), high-buill, αὔλιον, h. Merc. 103. 134.

Ἰψιπέτης, ἐσσα, εν, poet. = Ἰψιπέτης, αἰετός, 22, 308. Od. 24, 538.

Ἰψιπέτης, ον, Ep. for Ἰψιπέταλος (πέταλον), high-leaved, δένδρεον, 13, 437. Od. 4, 458.

Ἰψιπέτης, ον, ὁ, poet. (πέτομαι) high-flying, high-soaring, αἰετός, 12, 201. 209. Od. 20, 243.

Υψιπύλη, ἡ, Ep. Ὑψιπύλεια, daughter of Thoas, king of Lemnos, wife of Jason, see Ἰήσων, 7, 469.

ὑψίπυλος, ον, poet. (πύλη) *having high gates, high-gated*, ὀρήβη, 6, 416. Τροίη, *16, 698.

ὑψόθεν, adv. (ὑψος), *from on high, from above*, 11, 53. 12, 383. Od. 2, 147.

ὑψότι, adv. poet. (ὑψος) *high, on high*, εἶναι, *10, 16. ὑψόθ' ὄρεσφι, 19, 376.

ὑψόροφος, ον, poet. (ὄροφή) = ὑψερεφής, *having a lofty roof, high-roofed*, θάλαμος, 3, 423. Od. 2, 337.

ὑψόσε, adv. poet. (ὑψος), *on high, up, upward*, 10, 461. Od. 8, 375, and often.

ὑποῦ, adv. poet. (ὑψος), *high, above, up, on high*, 1, 486. 6, 509. Od. 4, 785.

*ὑψώω (ὑψος), partep. aor. ὑψώσας, *to elevate, to lift up*, δέμας, Batr. 80.

ὑω (ὑ), only imperf. and partep. pres. pass., prop. *to make wet, espy to cause to rain*, Ζεὺς δέ, Zeus sends rain, 12, 25. Od. 14, 457. Hence pass. λέων ὑόμενος καὶ ἀήμενος, a lion that goes through rain and wind [lit. *rained and blown upon*], Od. 6, 131.

Φ.

Φ, the twenty-first letter of the Greek alphabet; hence the sign of the twenty-first rhapsody.

φάανθεν, see φαίνω.

φάαντατος, η, ον, Ep. irreg. superl. from φαεινός, or from φαεννός, *the brightest*, ἀστήρ, Od. 13, 93.†

φαγεῖν, Ep. φαγέμεν, infin. of the defect. aor. ἔφαγον, poet. φάγον, subj. Ep. 3 sing. φάγησι, for φάγη; *to eat, to consume*; belonging to ἐσθίω or ἔδω, with accus. 24, 411. Od. 9, 94; with gen. Od. 9, 102.

φάε, 3 sing. imperf., see φάω.

Φαέθουσα, ἡ (the shining), the daughter of Hēlios and Neaira, Od. 12, 132.

φάεθων, οντος, ὁ (poet. lengthened from φάων), *luminous, shining, beaming, bright*, epith. of Helios, 11, 735. Od. 11, 16.

Φαέθων, οντος, ὁ, proper name, a horse of Eōs (Aurora), Od. 23, 246.

φαεινός, ἡ, ὄν, Ep. comp. φαεινότερος, 18, 610. h. Ven. 86; superl. φάαντατος, Ep. resolved from the contr. φαεννότατος, *luminous, shining, beaming, gleaming*, often spoken of metal; again, of fire, 5, 215; of the moon, 8, 554; of the eyes, 13, 3; of Eōs (Aurora), Od. 4, 188; φοῖνικι, with purple, 11, 6, 219; of splendid clothes, 5, 315.

φαείνω, poet. = φαίνω, only pres.; prop. trans., *to make light, to feed the light*, Od. 13, 243. Mly intrans. signif. *to shine, to beam, to gleam*, spoken of Hēlios, Od. 12, 383, 385; of fire vessels, *Od. 13, 308.

φαεσίμβροτος, ον, poet. (φάω, βροτός), *enlightening or bringing light to mortals*, epith. of Eōs (Aurora), 24, 785; of Hēlios, Od. 10, 138, 191.

Φαίαις, ακος, ὁ, see Φαίηκες.

φαιδιμόεις, ὁ, poet., a rare form of φαίδιμος, ον (φαίνω), prop. *shining, beaming*, still never spoken of the external brightness of arms, but always metaph. *noble, glorious, beautiful*; spoken of the limbs of the body, γυῖα, ἄμος, 6, 27. Od. 11, 128. δ) *glorious, illustrious, famous*, spoken of heroes, 11, 4, 505. Od. 2, 386, and often.

Φαίδιμος, ὁ, a king of the Sidonians, who hospitably entertained Menelaüs, Od. 4, 617. 15, 117.

Φαίδρη, ἡ, Ep. for Φαίδρα, daughter of king Minos in Crete, wife of Theseus. She loved her step-son, Hippolytus, and being slighted by him, was the cause of his death, Od. 11, 321. Apd. 3, 1. 4.

φαινέσκειτο, see φαίνω.

φαινολής, ἡ (φαίνω), *light-bringing*, epith. of Eōs (Aurora), h. Ap. 51.

Φαίηκες, οἱ, the Phaeacians, the fabulous blessed inhabitants of Scheria; see Σχερίη. At an earlier period they dwelt in Hyperia, near the Cyclopes, and emigrated under Nausithoüs to Scheria, Od. 6, 7, 8. Twelve princes ruled over them, whose chief was Alcinoüs, Od. 8, 390, seq. They were occupied with navigation, and engaged also in piracy, although not otherwise warlike, Od. 7, 20. Their fleet vessels are described by Hom., Od. 7, 34, seq. He further describes them as a people at peace, fortunate, industrious, and happy: they love the pleasures of the table, the song, and the dance, Od. 8, 244, seq. cf. Nitzsch ad Od. 6, 3, 8, 248. Voss, Mythol. Briefe III. p. 173. Uekert, and Mannert, believe that they originated in an obscure rumour in regard to the Tyrrhenians. Welcker in the Abhandlg. im Rhein. Mus., die Homerischen Phäaken, etc. II. 1833, p. 1, regards them as the ferrymen of death, borrowed from a foreign religion. The name he derives from φαῖος, dusky, dark: *the dark men*.

φαινομένηφι (ν), Ep. for φαινομένη.

Φαίνοψ, οπος, ὁ, son of Asius, from Abýdus, father of Xanthus and Thoon, 5, 152. 17, 312. 583.

φαίνω (for φάω), Ep. infin. φαινέμεν, aor. ἔφηναι, infin. φῆναι, fut. mid. φανούμαι, infin. Od. 12, 230; aor. 2 pass. ἔφηνην, poet. φάνην, 3 plur. φάνην for ἔφάνησαν, subj. 3 sing. Ep. φανήη for φανῆ, infin. Ep. φανήμεναι Ep. aor. 1 ἔφαάνθην expanded from φάνθην, 3 plur. φάανθεν for ἔφαάνθησαν, 11, 1, 200; perf. pass. πέφασμαι, 3 sing. πέφανται, 2, 122; fut. 3 πεφήσομαι, 17, 155 (not to be confounded with the similar form from ΦΕΝΩ); φάνεσκεν, 11, 64, is according to Buttm. Gr. p. 306, and Thiersch, Gr. § 210. c. more prob. to be derived from ἐφάνην. Prim. signif. 1) Transit. *to*

bring to light, to cause to appear, to make visible, to show, with accus. ἐπιγουνίδα, μῆρους, Od. 18, 67. 74; αὐτὸν Ἀρην, Batr. 265; ὁδὸν τινι Od. 12, 334; spoken of the gods, τέρας τινί, to cause a sign to appear, Il. 2, 324. Od. 3, 173; σήματα, Il. 2, 353; γόνον τινί, to give offspring to any one, Od. 4, 12. δ) Generally, *to show, to disclose, to express*, νοήματα, Il. 18, 295; ἀοιδίην, to begin a song, Od. 8, 499; ἀεικείας, Od. 20, 309. 2) Intrans. *to shine, to be clear*, τινί, Od. 7, 102. 19, 28. Mid. with aor. pass. 1) *to come to the light, to appear, to shine, to become visible, to show oneself*, τινί, Il. 1, 198. 7, 7. Od. 7, 201; also τί, where: φαίνετο (sc. Ἐκτωρ or ὁ χρώς), he was visible at the neck; i. e. his neck was unshielded, Il. 22, 325; hence partic. φαίνόμενοι, those present, 10, 236, and often; where also belongs the Ep. aor. ἐφάνεσκε, 11, 64. Od. 11, 587. 12, 241, 242. With infin. Od. 11, 336. 14, 355; and with partic. Il. 5, 867. 2) Esplly spoken of the appearance of the heavenly bodies, 1, 477. 8, 556; often, ἅμα ἡοῖ φαεινόμενῃφι, as soon as Eōs (Aurora) appeared, 9, 618. Od. 4, 407. δ) *to shine, to be bright*, spoken of fire, Il. 8, 562; δεινὸς οἱ ὄσσε φαάνθεν, terribly beamed his eyes [her eyes, Felton and Heyne], 1, 200. [According to Ameis, φαίνεσθαι never means *to shine*, but always *to appear*; hence οἱ is referred to Achilles, and ὄσσε to Athēnē, 'terrible to him appeared her eyes.' Am. Ed.]

*Φαῖνώ, οὗς, ἡ, a nymph, a playmate of Persephōnē, h. Cer. 418.

Φαῖνώψ, οπος, ὁ = Φαῖνώψ.

Φαῖστος, ὁ (adj. φαίστος, clear), son of Borus of Tarne in Mæonia, an ally of the Trojans, slain by Idomeneus, 5, 43.

Φαιστός, ἡ, a town in the island of Crete, near Gortyna, founded by Minos, 2, 648. Od. 3, 296.

φалаγγιδόν, adv. (φάλαγξ), *by troops, in squadrons*, 15, 360.†

φάλαγξ, αγνος, ὁ, a line of battle, a troop, a phalanx, a band, 6, 6, elsewhere in the plur. φάλαγγες Τρώων, 3, 77; ἀνδρῶν, 19, 158; φάλαγγες ἐλπομένοι, construct κατὰ σύνεσιν, 16, 281; cf. Kühner, § 365. a. *II.

φάλαρα, τά, 16, 106.† βάλλετο (πῆληξ) δ' αἰεὶ κατ' φάλαρα εὐπορήθ' — ed. Wolf; on the other hand, Spitzner after Aristarch., καὶ φάλαρα εὐν., which must be connected with δεινὴν—καταχρῆν ἔχε, v. 104; φάλαρα, Ep. shortened for φάληρά; according to the comm. explanation = φάλοι, *shining studs or plates* in front of the helmet as an ornament (Schol. A. τὰ κατὰ τὸ μέσος τῆς περικεφαλαίας μικρὰ ἀσπίδισκία). More probably they were, according to Butt., in Lex., with a Schol. ad Il. 5, 743 (οἱ ἐν ταῖς παραγαθίσι κρίκοι, annuli s. fribulae), to be distinguished from φάλοι, and considered as the *squamous*, or metal-covered bands of the helmet, which held it fast.

φάληριᾶν (φάληρος), only partic. φαληριῶν, Ep. for φάληριων, prop. *to be white*, spoken of waves, *to foam*, 13, 799.†

Φάλης, ου, ὁ (the plank of a vessel), a Trojan, slain by Antilochus, 14, 513.

φάλος, ὁ (adj. φάλος, clear), according to the old Gramm. *metal studs or knobs on the helmet* (Schol. ἦλοι, ἀσπίδισκοι), for protection and ornament. According to Butt., in Lexil., more correctly, a *metallic ring, or conical elevation* (later κῶνος), running over the helmet from the forehead to the neck, and in which the crest was inserted. It terminated, both before and behind, in a small kind of brim. Voss translates, *the cone of the helmet*, cf. Köpke, Kriegswesen der Griechen, p. 93. Mly the helmet had one φάλος, 3, 362. 4, 459. 6, 9, etc. That the φάλος was closely connected with the crest, is shown by 10, 258, and 13, 614; cf. ἀφαλος, ἀμφίφαλος, τετράφαλος. *II.

φάν, see φημί.

φάνεν, φανέσκε, see φαίνω.

φανήη, φανήμεναι, see φαίνω.

φάος, εος, τό (φάω), and older poet. form for φῶς, Ep. φῶς, dat. sing. φάει, Od. 21, 429; accus. φάος, φῶς, φῶσδε, plur. φάεα, Od. 16, 15. 17, 39. (cf. Thiersch, § 189. 19. b.). 1) *light*, e. g. of candles, Od. 19, 24. 34. 18, 317; *light*, in distinction from ἀχλὺς, Il. 15, 669; esply *day-light, day, day-break*, 1, 605. 2, 49. 3, 485; often ὁρᾶν. or ὄψεσθαι, φάος ἡλείου for ἥην, 5, 120; and λείπειν φάος ἡλείου for θνήσκειν, 18, 11. ἰέναι φῶσδε, to send to the light, 2, 309. ἐν φάει, in the light, in the day, 17, 647. Od. 21, 429. 2) Poet. a) *the light of the eyes*, only nom. plur. φάεα, Od. 16, 15. 17, 39. b) Metaph. *light*, as the image of joy, aid, happiness, victory: *welfare, happiness, victory*, Il. 6, 6. 8, 282. 11, 797. 15, 741. 16, 39; in the address γλυκερὸν φάος (sweet life, V.), Od. 16, 23. 17, 41.

φάρετρον, ἡ (φέρω), a quiver, 1, 45. ἰοδόκος, Od. 21, 11; and often.

Φάρis, ιος, ἡ, an old town in Laconia, on the river Phellias, south of Amyclæ, 2, 582.

φάρμακον, τό (akin to φέρω, prop. a mixture), any artificial means of effecting physical changes; both in a good and a bad sense. 1) a *remedy*, both external and internal; esply *medicinal herbs* for wounds, 4, 191. 218. 5, 401. 900. 11, 515. 831. 2) *poison*, esply poisonous herbs, a *poisoned draught*, κακά, ἀνδροφόνον, θυμοφθόρον, 22, 94. Od. 1, 261. 2, 329; for poisoning arrows, Od. 1, 261. 3) a *charm, a magic drug, a magic drink*, Il. 11, 741. Od. 4, 220; and esply spoken of the charms of Kirkē (Circe), Od. 10, 236. 292. 392. 394; and of Hermēs, Od. 10, 287. 302.

φαρμάσσω (φάρμακον), to apply artificial means, spoken of working in

metals: *to harden*, πέλεκυν ἐν ὕδατι, Od. 9, 393.†

φάρος, εος, τό, generally, any large piece of cloth, *cloth, linen*, for covering any thing; espily φάρ. ταφήτιον, a shroud, Od. 2, 97. 24, 132; also φάρος alone. Il. 18, 353; *sail-cloth*, Od. 5, 258. 2) a *mantle, a cloak*, which was worn over the other clothing, Il. 2, 43. 8, 221. Od. 3, 467. It was worn also by women, Od. 5, 230. 10, 543; h. 6, 5.

Φάρος, ἡ, a little island, before the coast of Egypt, where at a later day Alexander the Great founded Alexandria. It was subsequently connected with the main land by a dike, and had a famous light-house, Od. 4, 355.

φάρυγξ, γγγος, ὁ, poet. gen. φάρυγος, the *gullet*, Od. 9, 378; hence generally, the *throat, the neck*, *Od. 19, 480.

φάσγανον, τό (σφάζω, for σφάγανον), prop. an edged tool, a *death-steel, a sword*, the weapon which the ancient Greeks always wore; it is called ἀμφηκεῖς, two-edged, perhaps rather a dagger, and probably distinguished by its shorter length from ξίφος, 10, 256. 15, 713. Od. 22, 74: Θρηάκιον, either distinguished by its size, or the present of a Thracian, Il. 23, 808.

φάσθαι, see φημί.

φάσσω (φημί), only imperf. ἐφασκον, ες, e, etc., in the signif. *to declare, to affirm, to allege*, with infin. fut. 13, 100. Od. 5, 135; and often.

φασσοφόνος, ον (πέφνον, ΦΕΝΩ), *slaying wild doves* (φάσσα), ἰρηξ ['the dove-destroyer falcon', Cp.], 15, 238† (*falco palumbarius*, Linn.).

φάτις, ιος, ἡ (φημί) = φήμη, *discourse, report, fame*, that circulates amongst the multitude, Od. 21, 323; μυ. στήρων, Od. 23, 362. 2) *rumour, report*, in a bad sense, δήμου, Il. 9, 460; in a good sense, εὐσθλή, Od. 6, 29.

φάτιν, ἡ (from πατέομαι), a *manger, a crib*, ἱππείη, Od. 10, 568. Od. 4, 535.

Φανσιάδης, ον, ὁ, son of Phausius, 11, 578.

φάω, a theme, 1) of φαίνω, of which occurs the 3 sing. imperf. with the signif. of the aor. φάε' Ἠώς, Εὐς (Aurora) appeared, Od. 14, 502.† and fut. 3 πεφήσομαι, see φαίνω, cf. Butt. m., Gr. Gram. § 114. Thiersch, § 232. 150. 2) From φημί, to say.

ΦΑΩ, theme of πεφήσομαι, πέφαται, see ΦΕΝΩ.

Φεαί, αἰ, see Φεαί.

φέβομαι, depon. poet. = φοβέομαι, only pres. and imperf. with and without augment, in Hom. to become terrified, *to flee, to retreat hastily*, opposed to διώκειν, 5, 223. Od. 22, 299; ὑπὸ τινι, before any one, Il. 11, 121. 2) Trans. with accus. τινά, to flee from any one, 5, 232. (φέβομαι, the theme of φόβος, φοβέω.)

*φέγγος, εος, τό (φάος), *light, splendour, brightness*, h. Cer. 279.

Φεαί, ἡ, 7, 135; and Φεαί, αἰ, Od. 15,

297; a town in Elis on the river Iardānus, on the borders of Elis Pisatis. According to Strab. VIII. p. 342, there was also, at a later day, a small town named Pheia on the promontory Pheia, now *Castell Tornese*. He remarks, however, VIII. p. 348, that the monument of the hero is near the town of Chaa; hence some ancient critics read Χαῖς παρ' τείχεσσι.

Φεΐδας, αὐτος, ὁ (from φείδομαι, one who spares), a leader of the Athenians, 13, 691.

Φεΐδιππος, ὁ, *Phidippus*, son of Thesalus, grandson of Heracles, a leader of the Greeks from the Sporades, 2, 678.

φείδομαι, depon. mid. aor. I Ep. φεΐσαμην; also Ep. aor. with redupl. πεφιδόμην, optat. πεφιδόμην, ἰψην, πεφιδέσθαι, and from this the Ep. fut. πεφιδήσομαι, 15, 215. 24, 158; *to spare, to save*, with gen. 5, 202. 15, 215. Od. 9, 277; δέπας, Il. 24, 236.

φειδώ, ὅς, contr. οὗς, ἡ (φείδομαι), the *act of sparing, covetousness, penuriousness, parsimony*. οὐ γὰρ τις φειδῶ νεκῶν — γίγνεται πυρὸς μελισσόμεν ὄκα, for sparing in respect to the dead does not exist, i. e. it may not be omitted to pacify them quickly by fire, 7, 409. Od. 14, 92. 16, 315.

φειδωλή, ἡ = φειδώ, δούρων, 22, 241.† Φεΐδων, υἱος, ὁ (sparing), king of the Thesprotians, Od. 14, 316. 19, 287.

Φένεος, ἡ, mly Φενεός, a town in Arcadia, upon a lake of the same name, now *Phonea*, 2, 605.

ΦΕΝΩ, obsol. theme of the Ep. syncop. aor. 2, with redupl., ἐφεφον and φέφνον, partecp. πέφνων, with the accent of the pres. 16, 827. Also from the theme ΦΑΩ, the perf. pass. πέφαται, 5, 531. Od. 22, 54; infin. πεφάσθαι, and fut. 3 πεφήσομαι, 15, 140; *to slay, to kill*, with accus., 4, 397. 6, 12. On Il. 13, 447, see εἶσσω.

Φεραί, ὧν, αἰ, dat. Φερῆς, 1) the chief town in Thessaly Pelasgiotis, the residence of Admētus, with a port, Pagasæ, 2, 713. Od. 4, 798. 2) Perhaps = Φεραί, h. Ap. 427, if the reading, as in Od. 15, 247, should not be Φεάς. (According to Eustath. ad Od. 3, 488, Φεραί is a town in Thessaly, Φηραί a town in Messenia.)

*φέρασπις, ἰδος, ὁ, ἡ (ἀσπίς), *shield-bearing*, h. 7, 2.

*φέρβω, poet. pluperf. 3 sing. ἐφεφόρει, h. Merc. 105; *to pasture, to feed, to nourish*, with accus. h. 30, 2; τινός, with any thing, h. Merc. 105. Pass. τάδε φέρβεται ἐκ σέθεν ὄλβου, that derive happiness from thee, h. 30, 4.

*φερέσβιος, ον (βίος), *bringing life, giving nourishment*, γαῖα, h. Ap. 341; ἄρουρα, h. 30, 9.

Φέρεκλος, ὁ, son of Harmonides, the builder of the ship in which Paris bore off Helen, 5, 59.

φέρετρον, τό (φέρω), Ep. contr. φέρτρον, τό, a *bier*, only Ep. ἐν φέρτρῃ, 18, 236.†

φέριστος, η, ον, Ep. = φέρτατος, 9, 110. Od. [1, 405.]

Φέρης, ητος, δ, son of Crêtheus and Tyro, father of Admetus, founder of Phœræ in Thessaly, Od. 11, 259.

Φέρονσα, η, daughter of Nereus and Doris, 18, 43.

φέρτατος, η, ον, superl. to φέρτερος. φέρτερος, η, ον, compar. Ep. (φέρω), superl. φέρτατος and φέριστος, η, ον, better; espily spoken of external qualities: more powerful, stronger, 2, 201; with dat. βίη φέρτερος, 3, 431. Od. 18, 234. ἔγχει φέρτατος, 11, 7, 289; also with infin., Od. 5, 170. πολλὰ φέρτερόν ἐστι, it is far better, 11, 4, 307. κακῶν δέ κε φέρτατον εἶν, of evils that would be the best [i. e. the least], 17, 105; φέριστε, most noble, as an address, 6, 123. Od. 9, 269.

φέρετε, Ep. for φέρετε, see φέρω.

φέρτρον, τό, see φέρετρον.

φέρω, from this Ep. pres. indic. 3 sing. φέρῃσι (as if from φέρημι), Od. 19, 111 (for which others read φέρῃσι for φέρῃ); imperat. Ep. φέρετε for φέρετε, 11, 9, 171; imperf. iterat. φέρεσκον, es, e, fut. οἶσω (th. 'ΟΙΩ), aor. 1 Ep. and Ion. ἤνευκα, and ἔνευκα, infin. ἐνεύκαι and forms of the aor. 2 optat. 3 sing. ἐνεύκει, 18, 147; infin. ἐνεύκειμεν, 19, 194; also Ep. aor. 2 only imperat. οἶσε, 11, 3, 103. Od. 22, 106; infin. οἶσμεν and οἶσμεναι, 11, 3, 120. Od. 3, 429; mid. fut. οἶσομαι, aor. 1 ἤνευκαμην; primar. signif. to bear (ferre), 1) to bear, to take or to have any thing upon oneself, σάκος, λᾶν, 7, 219. 12, 445; τὸ ἐν ἀγκυλίδεσσι, to have any thing in one's arms, 18, 555; δράκοντα ἐνύχουσι, 12, 202; metaph. to bear, to endure, to suffer, λυγρὰ, Od. 18, 135. 2) to bear, with the implied notion of motion, poet. spoken of the feet and knees, 11, 6, 511. 15, 405; again: to convey, to draw, to carry, to drive, spoken of horses and other draught animals, τινά, 2, 838. 11, 283; ἄρμα, to draw a chariot, 5, 232; of ships, 9, 306. 15, 705; of winds, κνίσσῃσιν οὐρανὸν εἶσω, 8, 519. Pass. φέρεσθαι θυέλλη, to be driven by a storm, Od. 10, 54. 14, 314. Espily according to the relations indicated by the prep. and the context: a) to bear away, to convey away, to bring, to present, to offer, often δῶρα τινι, τεύχεα τινι, 11, 18, 147; τὶ προτὶ Ἴλιον, 7, 82; τινὰ ἐπὶ νῆας, 13, 423; τινὰ ἐς Τροίην, 15, 705; μῦθον or ἀγγελίην τινί, to bring word or a message to any one, 10, 288. Od. 1, 408; metaph. χάριν τινί, to confer a favour upon any one, to gratify one, 11, 5, 211. Od. 5, 307; ἥρα and ἐπιήρα φέρειν, see these words; φόως τινί, 11, 11, 2; μένος χειρῶν ἰδὺς [= ἐναντίον, Sch.], φέρειν, to bring forward strength of hands, i. e. to lift up their powerful hands, 5, 506; φόνον καὶ Κῆρα τινι, to bring death and destruction upon any one, 2, 352. Od. 4, 273; κακὸν or κακά τινι, 11, 2, 304; κακότητά, 12, 332; δηϊο-

τήτά τινι, Od. 6, 203. b) to bear off, to bear away, to take away, τὶ παρὰ τινος, 11, 18, 137. 191; τινὰ ἐκ πολέμοιο, πόνον, 13, 515. 14, 429; ἀπάνευθε μάχης, 11, 282; proverbial: ἔπος φέροιεν ἀναρπάξασαι ἄελλαι, may the storms snatch up the word and bear it away, Od. 8, 409; espily in war: to bear away as spoil, to plunder, often, 11, 2, 302. Od. 12, 99; to bear away and lead away, 11, 5, 484; see ἄγω; generally, to bear off, to acquire, to obtain by effort, κράτος, 18, 308. c) to bear around, 7, 183. 3) to bear, to produce, spoken of the earth and of plants, Od. 4, 229. 9, 110; τρύγην, h. Ap. 55; of a mother: τινὰ γαστέρι φέρ., to bear any one in the womb, 11, 6, 58. 4) The partic. stands often with verbs: ἔδωκε φέρων, he brought and gave, 7, 302; ἔστησε φέρων, Od. 1, 127. Mid. 1) to bear oneself forth, to move forth; for the most part spoken of a violent movement occasioned by external force; to fall, to plunge, to run, to fly, to shoot away, 11, 1, 592. ἤκε ποταμόνδε φέρεσθαι, he hurled him, so that he flew into the river, 21, 121. ἤκα πόδας καὶ χεῖρε φέρεσθαι, I let feet and hands fall [I dash'd into the forest, Cp.], Od. 12, 442. ἰδὺς φέρεσθαι, to rush on, 11, 20, 172; ἐπὶ νηυσίν, 15, 743. 2) to bear away for oneself, αὐτὰ παρὰ τινος, 4, 97. Od. 2, 410; δόρυ, to bring for oneself, 11, 13, 168; often, to acquire for oneself, to obtain by effort, ἔναρα, 22, 245; ἄεθλα, 9, 127; τὰ πρῶτα, to bear off the first prize, 23, 275. 538; οἰχόνδε, 23, 856; κράτος. κύδος, 13, 486. 22, 17.

φεύγω, pres. infin. Ep. φευγόμεν, iterat. imperf. φεύγεσκον, fut. φεύξομαι, aor. 2 ἔφυγον, Ep. φύγον, Ep. iterat. φύγεσκε, Od. 17, 316; infin. φυγέειν, Ep. for φυγεῖν, perf. πέφυγα, in the optat., 11, 21, 609; partic. πεφυγότες, Od. 1, 12; also the Ep. form πεφυζότες, 11, 21, 6; and Ep. perf. mid. πεφυγμένος, η, ον, escaped. 1) Intrans. to fly, to escape, to run away, often absol. ὑπὸ τινος, to fly before any one, 18, 150; ἐκ πολέμοιο, 7, 118; or ὑπὲρ κακοῦ, 13, 89; ἐς πατρίδα, 2, 140; and often πρὸς ἄστυ, 14, 146. 2) Trans. with accus. to flee from, to shun, to avoid, to escape from any one, τινά, 11, 327; often θάνατον, πόλεμον, κακόν, 1, 60. 12, 322. 14, 80; Κῆρα, 18, 117. δ) Metaph. Νέστορα ἐκ χειρῶν φύγον ἦναι, the reins fell (or escaped) from the hands of Nestor. 8, 137. 23, 465; with double accus. ποῖον σε ἔπος φύγεν ἕρκος ὀδόντων, 4, 330; and often. The partic. perf. πεφυγμένος, having escaped, has only the accus. μοῖραν, δλεθρον, 6, 488. Od. 9, 455; only Od. 1, 18; with gen. ἀέθλων, in the signif. released from labours, where the gen. indicates the notion of deliverance, see Nitzsch ad Od. 1, 18.

φή, Ion. and Ep. for ἔφη, see φημί.

φή or φῆ, according to the Schol. an old Ep. particle, said to signify as, as if. Thus

wrote Zenodot. *φῆ κύματα* for *ὡς κύμα*, 2, 144; and *δὲ δὲ φῆ κώδειαν*, κ.τ.λ. 14, 499; and Herm. has adopted it h. Merc. 241. Butt. (in Lexil.), Thiersch, § 158. 14, and Voss defend it. The passage *φῆ κώδειαν ἀνασχών, πέφραδ' ἔτε Τρώεσσι*, 14, 499, Voss [and so Cr.] translates: then he lifted it (the head) up, like a poppy's head, and showed it to the Trojans. Butt. would derive it from *ῆ*, *πρ*, as; Voss, in the Rem. on Il. p. 39, compares it with the German syllabic ending *sam* or the Lat. *ceum*, and considers it an original subst. from *φάω*, 'the appearance' (cf. *insular*). Aristarch. takes it in Il. 14, 499, as a verb *φῆ*, *ἡδ' ἔσπεκε*, and strikes out the following verse. The reading of Zenod. is shown to be inadmissible by Spitzn. Exc. 25.

Φηγεύς, ἦος, ὁ, son of Iphæus, priest of Hephæstus in Troy, slain by Diomedæus, 5, 11.

φῆγινος, ἦ, ον (φηγός), of beech-wood, *beechen* or *oaken*, ἄξων, 5, 838.†

φηγός, ἦ (φαγεῖν), a tree which bore an edible fruit similar to the acorn, prob. *Quercus esculus*, Linn., an oak (red beech is wrong). Esply the poet makes mention of a lofty, beautiful oak at the Scæan gate, *5, 623. 6, 237. 9, 354. [See Mitford l. p. 8, 9, for proof that the *φηγός*, Lat. *fagus*, was not the beech. *Am. Ed.*]

*φηλητεύς (φηλητής), fut. *σω*, to deceive, to rob, h. Merc. 159.

*φηλητής, οὐ, ὁ, a deceiver, h. Merc. 67, 446. φηλητής, Hesiod.

φήμη, ἦ (φημί), prop. *speech, rumour, discourse*, esply a human voice, a word or sound in which there is casually contained a good omen (*omen*), like *κληδών*, a favorable word, an omen, *Od. 2, 35. 20, 100. 105.

φημί, pres. Ep. 2 sing. *φήσθα*, 21, 186. Od. 14, 149; subj. 2 sing. *φήῃ*, Ep. for *φῆ*, Od. 11, 128; 1 plur. optat. *φαίμεν* for *φαίμεν*, Il. 2, 81; imperf. *ἔφην*, with aor. signif., Ep. *φῆν*, 2 sing. *φῆς*, 5, 473; and *ἔφῃσθα*, *φῆσθα*, 1, 397; 3 plur. *ἔφαν*, *φάν* for *ἔφασαν*, also infin. *φάναι*, fut. *φήσω*, 3, 148. Mid. pres. *φάμαι*, imperat. *φάο*, infin. *φάσθαι*, imperf. *ἔφάμην*, often 3 sing. *φάτο*, plur. *φάντο*, perf. pass. partec. *πεφασμένος*, 14, 127; also the iterat. imperf. Ep. *ἔφασκον*, es, e, plur. Od. 22, 35. The imperf. *ἔφην* has an aor. signif.: in like manner *φάναι*. Here belongs as fut. *ἔφω* (see *εἶρω*); as aor. *ἔπον*. On the pres. as enclitic, except the 2 sing. *φῆς*, see the grammars. Prim. signif. from the theme *ΦΑΩ* (from which also *φαίνω*), to disclose any thing by language; hence 1) to tell, to say, to speak, to relate, both absol. and with accus., often *ἔπος*; again *μῦθον*, *ἀγγελίην*, 18, 17; *ψευδός*, 2, 81; *τινά κακόν*, to call any one cowardly, 8, 153; also in a more decided sense, to affirm, to allege, to maintain. 2) Prop. to speak in the mind, i. e. to mean, to think, to believe,

to imagine, 1, 521. 2, 37. 3, 220. 8, 238; and often. In both significations follows a) The simple infin. when it has the same subject with the main clause, 4, 351. 8, 229. b) With accus. and infin. when the subject of the infin. is different from that of the main clause, οὐδέ κε *φαίης ἀνδρὶ μαχησάμενον τόνγ' ἔλθειν*, ἀλλὰ *χορόνδε ἔρχεσθαι*, thou wouldst not suppose he was just come from the battle, but that he was going to a dance, 3, 392. cf. 2, 129. 350. 5, 103. Of the pass. only the perf. partec. occurs.—The mid. has the same signif. with the act. *ἴσων ἐμοὶ φάσθαι*, to think himself equal to me, 1, 287. 15, 167.

Φημιος, ὁ (φήμη), son of Terpis, a famous singer of Ithaca, who, by compulsion, was obliged to entertain the suitors by his songs, in the house of Odysseus (Ulysses), Od. 1, 154. 22, 330.

φήμις, ιος, ἦ, poet. = *φήμη*, *sprech*, *rumour*, *discourse*, 10, 207. 2) *talk, conference, report, fame*, Od. 6, 273. *δήμιον* *φήμις*, the talk, i. e. the judgement of the people, Od. 14, 239. cf. 16, 75. οἱ μὲν ἐς *θάκον πρόμολον*, *δήμιος τε φήμιν*, these went to the assembly and the conference of the people, Od. 15, 468. (According to the Schol. *φήμις* is = *ἐκκλησία*, *συνέδριον*, hence Voss: for deliberation in the assembly of the people.)

φήν, Ion. and Ep. for *ἔφην*, see *φημί*.

φήναι, *φήνε*, see *φαίνω*.

φήνη, ἦ, a kind of eagle, according to Billerbeck Dissertat. de Avibus ab Aristot. Plinioque Commemor., a sea-eagle, an osprey (*ossifraga*), Od. 3, 372; plur. *Od. 16, 217.

φήρ, gen. *φηρός*, ὁ, Æol. for *θήρ* (hence the Lat. *fera*), a beast, a wild animal, then generally, a monster, a prodigy; esply were the Centaurs so called, *1, 268. 2, 733. [Mitford, l. p. 58, 59, denies that these passages refer to the Centaurs. Hesiod and Homer, he affirms, never speak of them as a savage race, and know nothing of their equine form. In Od. 21, 295, the Centaur Eurytion receives as an epith. *ἀγακλυτός*. *Am. Ed.*]

Φηραί, αι, Ion. for *Φαραί*, Ep. also ἦ *Φηρή*, 5, 543; a town in Messenia, on the river Nedon, in the vicinity of the present Kalanata. In the time of Hom. it belonged to the Laconian dominions, 9, 151. 293. Od. 3, 488. cf. *Φεραί*.

Φηρητιάδης, ου, ὁ, Ep. for *Φερητιάδης*, son of Pheres or grandson = *Eumelus*, 2, 763. 23, 376.

φῆς, φῆς, *φήσθα*, see *φημί*.

φθάν, see *φθάνω*.

φθάνω, fut. *φθήσομαι*, 23, 444; aor. 2 *ἔφθην*, Ep. *φῆν*, 3 plur. *φθάν*, Ep. for *ἔφθασαν*, subj. *φθῶ*, Ep. 3 sing. *φθήῃ* and *φθῆσιν* for *φθῆ*, 16, 861. 23, 805; 1 plur. *φθέωμεν* for *φθῶμεν*, 3 plur. *φθῶσι* for *φθῶσι*, Od. 24, 437; optat. *φθῶιην*, infin. *φθῶναι*, partec. *φθῶς*, also the Ep. partec. aor. mid. *φθάμενος*, ἦ, ον. 1) to anticipate, to do before, to come before,

to be before, absol. spoken of Atē, φθάνει πᾶσαν ἐπ' αἶαν, βλάπτουσ' ἀνθρώπους, she goes first over the whole earth, injuring men, Il. 9, 506; thus Wolf and Voss. It is better with Heyne and Bothe to erase the comma, and connect φθάνει βλάπτουσα, i. e. πρὶν βλάπτει, which also Köppen and Spitzner prefer; τινά, to anticipate one, 21, 262. 2) Mly with partcp. of the action in which one is first. In English, the verb φθάνω may be best translated by the adv. *first*, *sooner*, *before*, etc., φθῇ σε τέλος θανάτοιο κικήμενον, the end of death first overtook, Il. 451. ἀλλ' ἄρα μιν φθῇ Τηλέμαχος βαλὼν, but Telemachus hit him first (μῖν depends upon βάλλω), Od. 22, 91, cf. Il. 9, 506. 10, 368. 16, 314. 23, 805. Od. 16, 383; with πρὶν following, Il. 16, 322. On account of the implied comparat. ἡ sometimes follows, 23, 444. Od. 11, 58; and also the gen. φθάν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες, they were arranged at the trench far before the horsemen, Il. 11, 51. Thus Voss, cf. κοσμέω; more rarely with the partcp. pass. ἡ κε πολὺ φθαίη πόλις ἀλούσα, surely, the city would have been captured before, 13, 815. εἰ κε—φθῇ ἑμῷ ὑπὸ δουρὶ τυτῆς ἀπὸ θυμὸν ὀλέσσαι, whether he may not, smitten by my spear, first lose his life, 16, 861 (the infin. is here to be explained as the consequence of τυτῆς, for ὥστε ὀλέσσαι θυμὸν); cf. Od. 24, 437. 3) The partcp. mid. φθάμενος is on the other hand used as a supplement of the main verb, ὅς μ' ἔβαλε φθάμενος, he hit me first, Il. 5, 119. 13, 387. 21, 576. Od. 19, 449 (Herm. ad Viger. p. 764, takes as a ground signif. *cesso*, *desino*, and explains these passages accordingly).

φθέγγομαι, depon. mid. (φέγγος), fut. φέγγομαι, aor. ἐφθεγγάμην, Ep. 3 sing. φέγγετο, subj. φέγγομαι, with a shortened vowel, 21, 341; to utter a sound or a tone; hence, 1) *to speak*, *to call*, *to cry*, in Hom. spoken only of men, 10, 67. 139. Od. 10, 228; also ὀλέγῃ ὀπί, Od. 14, 492. 2) *to sing*, h. Ap. 164; spoken of the lyre, *to sound*, h. Merc. 486; φωνήν, Batr. 272.

Φθειρὼν ὄρος, τό (the pine mountain, from φθεῖρ, the fruit of a species of pine), a mountain of Caria, according to Strab. the mountain *Laimus* or *Griion*, 2, 868.

φθειρώ (φθέω, φθίω), only pres. *to corrupt*, *to spoil*, *to destroy*, with accus. μῆλα, Od. 17, 246. Mid. *to perish*, *to be unfortunate*, Il. 21, 128.

φθέωμεν, φθέωσιν, see φθάνω. φθῇ, φθῇ, φθῇσιν, see φθάνω.

Φθίη, ἡ. Ion. for Φθία, Ep. dat. Φθίηφι. 1) Prop. a very ancient town in Thessaly on the river Sperchius, chief city of the Myrmidons, residence of Peleus, 2, 683. 2) the district about the town Phthia, hence often in connexion with Hellas for the kingdom of Achilles, 1, 155. 9, 395. Od. 11, 496; Φθίηνδε, Il. 1, 169.

Φθίος, ὁ, a Phthian, an inhabitant of the town and district of Phthia, 13, 686.

φθίνω, see φθίω.

φθινύθω, poet. form of φθίω, only pres. and imperf.; iterat. imperf. φθινύθεσκε, 1, 491; both intrans. and transit. 1) Intrans. *to pine away*, *to waste away*, *to vanish away*, 6, 327. 17, 364. 21, 466. Od. 8, 530; φθινύθει δ' ἀμφοτέρωφιν χρώς, Od. 16, 145; τοῖσδε δ' εἰα φθινύθειν, let these perish, Il. 2, 346. 2) *to cause to vanish*, *to destroy*, with accus. οἶκον, οἶνον, Od. 1, 250. 14, 95; κῆρ (with grief), Il. 1, 491. 10, 485; αἶψα, to consume the life, Od. 18, 204.

φθίω, Ep. form φθίω, only 18, 446. Od. 2, 368; fut. φθίσω, aor. ἐφθίσα, Ep. φθίσα, infin. φθίσαι, mid. intrans. fut. φθίσομαι, perf. ἐφθίμαι, Od. 20, 340; pluperf. ἐφθίμην, 3 plur. ἐφθιάθ, Ep. for ἐφθιντο, Il. 1, 251; of the same form is the aor. 2 syncop. ἐφθίμην. subj. φθίωμαι, Ep. shortened φθίσομαι. φθίεται, for φθίωμαι, φθίηται, 20, 173; φθίωμεθα for φθίσωμεθα, 14, 87; optat. φθίμην, Od. 10, 51; 3 sing. φθίτ' for φθίτο, Od. 11, 330 (elsewhere φθεῖτο); imperat. φθίσθω, infin. φθίσθαι, partcp. φθίμενος. (The *ι* is long Ep. both in φθίω and φθίω, but in the perf. and aor. 2 always short.) The trans. and intrans. signif. is divided amongst these forms as follows: 1) Intrans.: in Hom. the pres. φθίω always, φθίω sometimes, Od. 2, 368; and the middle forms, *to vanish away*, *to waste away*, *to dwindle*, *to consume oneself*. a) Spoken of men, εὐχεται, θυμὸν ἀπὸ μέλων φθίσθαι, that the spirit departs from the limbs, Od. 15, 354; generally, *to perish*, *to die*, Il. 1, 251. 9, 246. 11, 821. 19, 329; hence, φθίμενος, one dead, 16, 581. Od. 11, 558; δόλω φθίειν, Od. 2, 368; ὑπὸ νόσφ' φθίσθαι, Il. 13, 667; φθίσσθαι κακὸν οἶτον, to perish a wretched death, Od. 13, 384. b) Spoken of time: espily the pres. φθίω: νύκτες καὶ ἡμέραι φθίνουσι, Od. 11, 185. 13, 338; also νύξ φθίτο, Od. 11, 330; μηνὸν φθινόντων, the months wasting, Od. 10, 470; τοῦ φθίνοντος μηνός, this month expiring, see μέis, Od. 14, 162. 19, 307. 2) Transit.: in the pres. φθίω, Il. 18, 446; † fut. and aor. act. *to cause to vanish*, *to destroy*, *to annihilate*, *to kill*, τινά, 6, 407. 16, 471. 22, 61. Od. 4, 741. 16, 369. 428. h. Cer. 352; metaph. φθίειν φρένας, to consume one's heart, Il. 18, 446.

φθισήνωρ, opus. ὁ, ἡ (ἀνὴρ), *man-destroying* or *slaying*, πόλεμος, *2, 833. 9, 604; and elsewhere.

φθισίμβροτος, on (φθίω, βροτός), *man-destroying*, *man-slaying*, μάχη, 13, 339. Od. 22, 297.

φθογγή, ἡ (φθέγγομαι) = φθόγγος, 2, 791. 13, 216. 16, 508; of beasts, Od. 9, 167.

φθόγγος, ὁ (φθέγγομαι), a voice, a sound, a call, espily of men, 5, 234; of the Cyclopes, Od. 9, 257; of the Sirens, Od. 12, 41. 159; noise, Od. 18, 199.

φθονέω, only pres. (φθόνος), 1) *to be*

envious, to envy, to deny, absol. 4, 55, 56. 2) With dat. of the pers. and gen. of the thing, *to envy* one any thing, *to grudge, to refuse, to deny*, τινὶ ἡμιόνων, Od. 6, 68, 17, 100. 3) With infin. *to envy, to deny, to be unwilling*, Od. 11, 381; with accus. and infin., Od. 1, 346, 18, 16, 19, 348.

φι and φιν, a syllabic ending common in the Ep. language, in forming the gen. and dat. both in the sing. and plur.: e. g. εὐνήφι for εὐνῆς; ἀγέληφι for ἀγέλη; δακρύσοφι for δακρύων; θεόφιν for θεοῖς. We find an example of the accus. in ἐπὶ δεξιόφιν . . . ἢ ἐπ' ἀριστερόφιν, 13, 308. cf. Thiersch, § 177. 16. Butt., § 56. not. 9. Rost, Dial. 23. p. 396. Kühner, § 236.

φιάλη, ἡ, a vessel with a flat bottom, a bowl [=patera], esp. for drinking, 23, 270, 616; for preserving the ashes of the dead, an urn, *23, 243. 2. 3.

φίλαι, φίλατο, see φίλέω.

φίλέω (φίλος), fut. ἴσω, infin. Ep. φιλήσμεν, aor. ἐφίλησα. Ep. φίλησα, fut. mid. φιλήσομαι, Od. 1, 123; aor. pass. ἐφίληθην, 3 plur. Ep. ἐφίληθεν; pecul. Ep. infin. pres. φιλήμεναι, Il. 22, 265 (cf. Thiersch., Gram. § 217); Ep. aor. mid. ἐφίλαμην (as if from φίλω), 3 sing. ἐφίλατο, φίλατο, 5, 61, 20, 304; imperat. φίλαι (Wolf φίλαι), 5, 117; subj. φίλωνται, h. Cer. 117; iterat. imperf. φίλεσκε. 1) *to love, to hold dear*, to exhibit love and good will towards, τινά, often with περὶ κήρι. ἐκ θυμοῦ, 9, 486, 13, 430; also spoken of things: σχέτλια ἔργα, Od. 14, 83; with double accus.: τινά παντοῖην φιλότῃτα, to show every regard to any one, Od. 15, 245; hence pass. ἐκ τινος, *to be beloved by any one*, Il. 2, 668. 2) *Especially a) to treat any one in a kind and friendly manner, to receive kindly, to entertain hospitably and courteously*, spoken of hosts, 3, 207. 6, 15. Od. 4, 29, 171. 5, 135, and often; hence pass. φιλεῖσθαι παρὰ τινι, *to be hospitably entertained by any one*, Il. 13, 627; and παρ' αὐμὶ φιλήσας (fut. mid. intrans.), thou wilt be welcomed by us, Od. 1, 123. 15, 281. b) spoken of sensual love, 9, 450. Od. 18, 325. Mid. only in the Ep. aor. *to love any one, like the act.* τινά, Il. 5, 61. 117. 10, 280 (spoken only of the gods); περὶ πάντων, 20, 304. h. Cer. 117. φιλήρετμος, on (ἐρετμός), oar-loving, epith. of the Taphians and Phæaces, *Od. 1, 181. 8, 96.

Φιλητορίδης, on, ὁ, son of Philētor = *Dēniuchus*, 20, 457.

Φιλοῖτιος, ὁ (lengthened from φίλος), a faithful herdsman of Odysseus (Ulysses), Od. 20, 185. 21, 189, seq.

φιλοκέρτομος, on (κέρτος), *delighting in jeers or mockery*, Od. 22, 287. †

*φιλόκροτος, on (κροτώ), *noise-loving*, epith. of Pan, h. 18, 2.

φιλοκτέανος, on, poet. (κτέανον), superl. φιλοκτεανώτατος, *loving possessions or gain, hence, covetous,avaricious*, 1, 122. †

Φιλοκτήτης, on, ὁ, son of Poas, of Me-

libœa in Thessaly, an excellent archer, who possessed the bow and the arrows of Heracles, without which Troy could not be taken. On the island of Lemnos he was dangerously wounded by a poisonous snake, so that the Greeks left him there, 2, 718, seq. Od. 3, 190. 8, 219. According to a later tradition he was brought to Troy by Odysseus (Ulysses), after having been cured by Machaon, Pind.

*φιλοκῦδης, ἐς (κῦδος), *loving fame, loving joy, joyful*, ἦβη, κῶμος, h. Merc. 375. 481.

*φιλολήϊος, on (ληΐη, λεία), *loving booty, desirous of plunder*, h. Merc. 335.

Φιλομέδουσα, ἡ, ed. Wolf; Φυλομέδουσα, ed. Spizn., wife of the mace-bearer Areithous, of Arnē in Boeotia, 7, 10.

φιλομειδής, ἐς (μειδάω), mly poet. φιλομειδής, *laughter-loving, sweetly smiling*, epith. of Aphrodītē, 3, 424. 5, 375. Od. 8, 362, and often.

Φιλομηλεΐδης, on, ὁ, according to Eustath. a king of Lesbos, who challenged passers by to wrestling combats, and so also the Greeks landing there, Od. 4, 343. 17, 134. Another explanation takes the word improb. to mean the son of Philomela = *Patroclus*. [According to Ameis, the last explanation is prob., since no other proper names in -ιδης and -άδης occur in Hom.]

φιλόξεμος, on, Ion. and poet. for φιλόξενος (ξένος) *loving guests or strangers, hospitable*, *Od. 6, 121. 8, 576.

φιλοπαίγμων, on, gen. onος (παίζω) *loving play or sport, sportive, ὀρχηθμός*, Od. 23, 134. †

φιλοπόλεμος, on, poet. for φιλοπόλεμος (πόλεμος), *loving war, warlike*, *16, 65. 90. 17, 224.

φίλος, ἡ, on, c. compar. φίλτερος, ἡ, on, Ep. φίλων, on, Od. 19, 351; superl. φίλτατος, ἡ, on. 1) *dear, valued; beloved, grateful, agreeable*, spoken of persons and things, τινί, Il. 1, 381. 3, 402; esp. in a case of address, φίλε ἑκνρό, Il. 3, 172; also τέκνον, Od. 2, 363. 2) As subst. a friend, a female friend, often in the address, φίλε and φίλος, as vocat., Il. 4, 189. Od. 1, 301; esp. a) In the neut. sing., φίλον ἐστὶ τινι, it is dear to any one, it is agreeable, it is pleasing. μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, Od. 7, 316; cf. Il. 7, 387, and φ. ἔπλετο θυμῷ, Od. 13, 145. 335; sometimes with the infin. Od. 1, 82; and in the neut. plur. εἴθα φίλ' ὀπταλέα κρέα ἐδμεναι, there it is pleasant to you to eat roasted meat, Il. 4, 345. b) Often poet. as a periphrasis of the possessive pronoun, because that is dear to any one which belongs to him; prim. spoken of the nearest relatives, 1, 345. 9, 555. 22, 408. Od. 2, 17; then of parts of the human body, Il. 7, 271. Od. 8, 233; also φίλα εἶματα, Il. 2, 261. c) The neut. plur. φίλα, as adv. φίλα φρονεῖν τινι, to cherish friendly feelings towards one, to be kind to him, 4, 219. 5

116; in like manner φίλα εἰδέναι, Od. 3, 477. 2) Act. *loving, kind*, Od. 1, 313, φίλοι ξένοι, has been so explained, but without necessity, it means simply: dear guests; in like manner, φίλα μῆδεα εἰδέναι, to cherish friendly sentiments, Il. 17, 325. (εἰ is short, but in φίλε, at the commencement of a verse, also long, 4, 155. 5, 359.)

*φιλοστέφανος, or (στέφανος), *garland-loving*, epith. of Aphroditē, h. Cer. 102.

φιλότης, ητος, ἡ (φίλος), 1) *love, friendship*, also between nations, φιλότῃ ταμνεύω, 3, 73; βάλλειν, 4, 16; espily 2) *hospitality, hospitable reception*, 3, 354. Od. 15, 55. 197. β) (*sexual*) *love, sexual intercourse*, connected with εὐνή, Il. 3, 445. 14, 209. Od. 8, 267.

φιλοτήσιος, ἱη, ἰων (φιλότης), *belonging to love, philotisia erga*, works of love, Od. 11, 246.†

φιλοφρονέω, an old reading, Od. 16, 17; now φίλα φρονέω, Wolf.

φιλοφροσύνη, ἡ (φιλόφρων), a friendly, kind disposition, *kindness, affection*, 9, 256.†

φιλοψευδής, ἐς, gen. ἐως (ψεύδος), *loving lies, false*, a friend of deception, 12, 164.†

φίλτατος, φίλτερος, see φίλος.

*Φιλτραῖος, ὁ (φίλτρον), *that tastes or licks up love-poisons*, a name of a mouse, Batr. 229.

φίλως, adv. *with love, gladly*, ὁρᾶν, 4, 347.†

φίτρος, ὁ, a *log, a billet of wood*, 12, 29. 21, 314. Od. 12, 11 (according to Damm, synecop. from φίτρος, fm φύω, φέτω).

φλεγέω. poet. form of φλέγω, only in the pres. 1) Transit. *to burn, to consume*, with accus. πόλιν, 17, 738. 2) Intrans. *to burn, to be in flames*, 18, 211; in like manner mid. *23, 197.

φλέγμα, ατος, τό (φλέγω), a *conflagration, a flame, a fire*, 21, 237.†

Φλεγῦναι and Φλέγυναι, οἱ (from which Φλεγῦνών, h. Ap. 278), the *Phleggyans*, a warlike and predatory people, who dwelt, according to Strab., Steph., and the Schol. Ven., near Gyrtion in Thessaly; from hence they subsequently emigrated to Boeotia, 13, 302.

*Φλεγῦας, ου, ὁ. son of Arēs, king of the Lapithæ, father of Corónis, 15, 8.

φλέγω, poet. φλεγέω. 1) Trans. *to burn, to singe, to scorch*, πῦρ φλέγει, sc. ἀκριδᾶς, 21, 13. 2) Pass. πυρὶ φλέγεσθαι, to burn in the fire, *21, 365: aor. pass. optat. φλεχθεῖν, Ep. 14, 13.

φλέψ, βός, ἡ (φλέω), a *vein, a blood-vessel*, 13, 546.†

φλιά, ἡ, Ep a *door-pillar, a door-post*, elsewhere σταθμός, Od. 17, 221.†

φλόγεος, η, ου (φλόξ), *flaming, sparkling, shining*, according to Eustath. = δέξα, rapid, ὄρεα, *5, 745. 8, 389.

φλοῖος, ὁ (φλέω), *bark*, the bark of a tree, 1, 237.† h. Ven. 272.

φλοῖστος, ὁ (φλέω, φλοῖω), *roaring, noise*, espily the tumult of battle (the

storm of battle, V., the *boisterous war*, Cp.), *5, 322. 469. 10, 416. 20, 377.

φλόξ, φλογός, ἡ (φλέγω), a *flame, a fire*, Ἡφαίστοιο, the flame of Hēphæstus, i. e. a great fire, in oppos. to the flame of Hestia (Vesta), 17, 88. 23, 33; and often as an image of swiftness, 13, 39. 20, 423; in Od. 24, 71; often in the Il., only once in the Od.

φλύω, to *overflow*, in tmesis, see ἀναφλύω.

φοβέω (φόβος), aor. ἐφόβησα, poet. φόβησα, fut. mid. φοβήσομαι, aor. pass. ἐφοβήθην, 3 plur. ἐφοβήθεν, perf. pass. πεφοβήμαι, 3 plur. pluperf. Ep. and Ion. πεφοβήατο. 1) Act. *to scare away, to put to flight (fugare)*, (so always in Hom. according to Aristarch.), τιμᾶ, 11, 173. 406. 13, 300. 16, 689; δουρί, 20, 187; and often. β) *to terrify, to frighten*, 15, 91; αἰγίδι, v. 230. cf. 17, 547. 2) Mid. with aor. pass. *to be scared, to flee in terror*, 5, 140: ὑπὸ τινος, 8, 149 [to fly before a man: lit. *by his agency*]; and ὑπὸ τινι, 15, 637; also τιμᾶ, to flee any one, 22, 250. In the Od. it occurs only once, 16, 163. (The signif. *to fear*, is unknown to Hom., hence μή never follows it, cf. Lehrs. Aristarch. p. 90.)

φόβονδε, adv. for εἰς φόβον, see φόβος. φόβος, ὁ (φέβομαι), *terror, fright*, 9, 2 [see the close], espily *flight from terror*, oft. Il., in Od. only 24, 57. μήσωρ φόβοιο, 11, 5, 272. 8, 108. φόβον Ἀρης φορέειν, to excite the flight of Arēs, 2, 767. φόβον ποιεῖν Ἀχαιῶν, 12, 438. φόβονδε ἔχειν ἵππους, to direct to flight, 8, 139; τραπᾶσθαι, 15, 666. φόβονδε ἀγορεύειν, to advise to flight, to speak of flight, 5, 252. [According to Ameis, φόβος always means *flight*. So in Il. 9, 2, where φύζα means *terror*. Am. Ed.]

Φόβος, ὁ, personified: son and companion of Arēs, brother of Terror [Δεῖμος], 4, 440. 13, 299; mentioned as his charioteer, 15, 119.

Φοῖβος, ὁ, epith. of Apollo, mly Φοῖβος Ἀπόλλων, sometimes Ἀπόλλων Φοῖβος, 20, 68. According to the Schol. *pure, beaming* (καθαρός), akin to φάος, on account of his bright youthful beauty; according to others, *the enlightened*, in regard to prophetic gifts. The more correct deriv. is prob. from φέβω, *Febrius*, i. e. *removens noxia*, Hermann de Myth. Græc. Op. II. p. 376. cf. Κοῖος.

φοινίχης, εσσα, εν (φοῖνός), *blood-red, blood-coloured* = *δαφνοῖος*, epith. of a serpent, *12, 202. 220.

Φοινίκης, ὁ, sing. Φοινίξ, ἴκος, ὁ, the *Phœnicia*, inhabitants of the country of Phœnicia in Asia, 23, 744. Hom. even knows them as a trafficking people, distinguished by navigation, art, and piracy, Od. 4, 84. 13, 272, seq. 14, 288.

Φοινίκη, ἡ (φοῖνιξ, prop. Date-land), *Phœnicia*, a maritime country in Asia, between the river Eleutherus and Mount Carmel, with Sidon for its capital, Od. 4, 83. 14, 291.

φοινικέες, εσσα, εν=φοινίκεος (φοίνιξ), purple, shining with purple, χλαίνα, 10, 133. Od. 14, 500; σμῶδιγγες αἵματι φοινικέεσσαι, Il. 23, 717.

φοινικοπάργος, ον (παρειά), having purple cheeks, with red sides, νῆψ, *Od. 11, 124. 23, 271; cf. μιλοπάργος (V. red-beaked; crimson-pron'd, Cp.).

Φοίνιξ, ἴκος, ὁ, a Phœnician, see Φοίνικες. 2) son of Agēndr, brother of Cadmus and Eurōpa; according to Hom. 14, 321, the father of Europa, if it is not rather to be taken as the name of a people. 3) son of Amyntor, the foster-father and faithful companion of Achilles before Troy. Being cursed by his father on account of a forbidden passion, he fled to Peleus in Phthia, who named him as ruler of the Dolopians, 9, 448, seq. 16, 196. 17, 555, seq. 19, 311.

φοίνιξ, ἴκος, ὁ, as appell. 1) purple, the colour of purple, because the discovery of this was ascribed to the Phœnicians, 4, 141. 6, 219. 7, 305. Od. 23, 201. 2) the palm, the date-palm, Od. 6, 163 h. Ap. 117. 3) As adj. purple-red, generally, dark-red, brownish-red, spoken of a horse, Il. 23, 454.

φοίνιος, η, ον, poet. (φοινός), blood-red, dark-red, αἷμα, Od. 18, 97.†

Φοίνισσα, ἡ, a Phœnician woman, Od. 15, 416. 425.

φοινός, ἡ, ὄν (φόνος), bloody, dark-red, αἷμα, 16, 159.† b) murderer, h. Ap. 362.

φοιτᾶω (φοῖτος), aor. 1 ἐφοίτησα, Ep. 3 dual imperf. φοιτῆτην for ἐφοιτῆτην, 12, 266; to go here and there, to stride, to stalk, always with the implied notion of a frequent, restless, or rapid movement, 2, 779. 12, 266. 13, 760. Od. 10, 119; διὰ νηός, to walk through the ship, Od. 12, 420; also spoken of birds: to move about, ὕπ' ἀγῶας Ἑλίουτο, Od. 2, 181.

*φοιτίζω, poet. = φοιτᾶω, h. 25, 8.

φολκός, ὁ, 2, 217.† epith. of Thersites, according to the old Gramm. squinting, in deriv. from φάεα and ἔλκειν; hence φάολκος, φολκός. More correct, if we may judge from the connexion, is the signif. given by Butt., Lex. p. 541; bandy-legged (valgus), since the poet. commences the description with the feet. He derives it from ἔλκω, prop. ὀλκός and with the digamma φολκός, as φοῖτος and οἶτος.

φονεύς, ἦος, ὁ (φονεύω), a slayer, a murderer, κασιγνήτοιο φονῆος; Wolf elsewhere φόνιοι, cf. κασιγνήτος, 9, 632. 18, 335. Od. 24, 434.

φονή, ἡ (ΦΕΝΩ), slaughter, homicide, murder, only plur. dat. φονῆσι, *10, 521. 15, 633 (the Gramm., see Ven. Schol., explain it in part: a place of slaughter; this is contradicted by Heyne, it being only a form of φόνος)

φόνος, ὁ (ΦΕΝΩ), 1) slaughter, homicide, in connexion with Κῆρ, 2, 352. Od. 4, 273; hence, bloodshed, massacre, promiscuous slaughter, in connexion with νέκυες, Il. 10, 298; plur. 11, 612. Od. 22,

376. 2) Poet. it stands, a) for the instrument of slaughter, spoken of the spear, 16, 144. 19, 391; and for the cause, Od. 21, 24. δ) For blood shed in slaughter, gore, κείσθαι ἐν φόνῳ, Il. 24, 610; like φόνος αἵματος, bloody slaughter, 16, 162.

φοξός, ἡ, ὄν, 2, 219.† φοξός ἔην κεφαλὴν, having a conical head, according to the Gramm., i. q. ὀξεκέφαλος. The nat. deriv. is from ὀξός with the digamma; according to Butt., Lex. p. 536, with Etym. Mag. from φάγειν, to dry, prop. φωξός, that which is warped by the fire.

Φόρβας, αντος, ὁ, 1) king of the island Lesbos, father of Diomedes, 9, 66f. 2) The father of Ilioneus, a Trojan, 14, 490. 3) Son of Triopas, father of Pellen, h. Ap. 211. Paus. 7, 26.

φορβή, ἡ (φέρβω), pasturage, food, nourishment, *5, 202. 11, 562.

φορεὺς, ἦος, ὁ (φέρω), a carrier in the harvest, 18, 566.†

φορέω, a form of φέρω, aor. 1 ἐφόρησα, Ep. φόρησα, pres. subj. Ep. 3 sing. φορήσῃσι for φορῇ, infin. optat. 3 sing. φοροῖη, Od. 9, 320; pres. infin. φορῆναι, φορῆμεναι for φορεῖν, prop. to bear continually or commonly; then generally, to bear, to bring, with accus., often spoken of clothes, arms, etc., Il. 4, 137. 144. 7, 149. Od. 9, 10. a) Impropr. of horses, of wind, and of ships, Il. 5, 499. 8, 89. Od. 2, 390. b) Metaph. ἀγλαῖας φορεῖν, to cherish ostentation or pride, Od. 17, 245.

φορῆμεναι, φορῆναι, see φορέω.

Φορκύνος λιμὴν, ὁ, Phorcys-port in Ithaca, according to most critics, it lay on the eastern coast of the island, in the middle of it, Od. 13, 96. 17, 35; see Ἰθάκη.

Φόρκυς, ὕνος and vos, 1) son of Pontus and Gæa (Terra); by his sister Cétō he begat the Grææ and Gorgons, father of Thoosa, Od. 1, 72. 2) Son of Phænuops, a Phrygian, Il. 2, 862. 17, 312, seq.

φόρμιγξ, γγος, ἡ, a lute, a lyre, a harp, a stringed instrument, differing from the cithara perhaps only in size, see κίθαρις. Hom. mentions, 9, 187, the cross-bar (ζυγόν), by which the two arms were connected, and Od. 21, 406, 407, the pegs by which it was tuned (κόλλοι-πες). He calls it γλαφυρή, Od. 23, 144. It is pre-eminently the instrument of Apollo, Il. 1. 603. 24, 63. h. Ap. 185 505; Achilles uses it, 9, 186; and the minstrel, Od. 8, 67, seq. (According to Hesych. from φορέω: κίθαρα τοῖς ὤμοις φερομένη, the portable lute.)

φορμιζω (φόρμιγξ), to play upon the lyre or cithara, 18, 605; spoken of the κίθαρις, Od. 1, 155. 4, 18.

φορτίς, ἴδος, ἡ (φόρτος), sc. νηὺς, a transport ship, a freight ship, *Od. 5, 250. 9, 323.

φόρτος, ὁ (φέρω), a load, a burden, espily a freight, cargo, *Od. 8, 163. 14, 296.

φορῶνω (φύρω), prop. to stir or knead together, miy to stain, to defile, pass. Od. 22, 21.†

φορύσσω = a form of φορύνω, aor. 1 φορύξας αἵματι, having stained him with blood, Od. 18: 336.†

φῶς, τό, Ep. expanded from φῶς = φάος, q. v.

φῶσδε, adv. to the light, see φάος.

φραδής, ἐς, gen. ἐός, poet. (φράζω), intelligent, wise, discreet, νόος, 24, 354.†

*φραδοσύνη, ἡ (φράδμων), understanding, prudence, intelligence, h. Ap. 99.

φράδμων, ov, gen. ονος, poet. (φράζω), intelligent, sagacious, wise, skilful. Thus Voss, according to the Schol. Ven. ὁ ἔμπειρος; according to Eustath. ἐπιστήμων, γνωστός, an acquaintance, 16, 638.†

φράζω, mly poet. aor. 1 ἐφράσα, Od. 11, 22.† h. Ven. 122. h. Merc. 442; Ep. aor. 2 πέφραδον and ἐπέφραδον (the last according to Thiersch, Gram. § 232. p. 406, from ἐπιφράζω), often 3 sing. πέφραδε and ἐπέφραδε, opt. πεφράδοι infin. πεφράδειν and πεφράδμεν, Od. 7, 49. (Of the act. Hom. never uses the pres.),

mid. fut. φράσσομαι, aor. 1 ἐφρασάμην (σσ), and φρασάμην (σσ), aor. pass. ἐφράσθην, Od. 19, 485. 23, 260; Ep. iterat. imperf. φραζέσκειτο, h. Ap. 346. I) Act. according to Aristarch. in Apoll.

Lex. always, to indicate, to show, to cause to observe, to point out (never prop. to say, although it sometimes inclines to that sense, as Od. 1, 273. cf. Lehrs de Aristarch. p. 93. Thiersch, Gram. § 232. p. 406), τί τινα, Il. 14, 335; to show any thing to any one, 14, 500; ὁδόν, Od. 1, 444. 11, 22; μῦθον πᾶσι, to lay the word before all, Od. 1, 273; αἰδῆν, h. Merc. 442. δ) to indicate, δόμον, Od. 7, 49; σήματα, Od. 19, 250. 23, 206; to signify, to bid, with infin., Il. 10, 127. Od. 8, 68. 11) Mid. prop. to show any thing to oneself, hence: 1) to consider, to contemplate, to deliberate upon, often with the adjuncts, θυμῷ, ἐνὶ φρεσίν, κατὰ φρένα, κατὰ θυμόν; with accus. and with a following ei, whether, Il. 1, 84; ἤ, ἡ, 9, 619; for the most part with ὅπως, 4, 14, 9, 680; with ὥς, Od. 1, 205; φράζεσθαι, with μή following, like the Lat. *videre ne*, Il. 5, 411. 15, 163. 16, 446; ἀμφὶς φράζεσθαι, to be of different opinions, to be at variance, 2, 14. 2) to devise, to project, to plan, to resolve, to machinate, with accus. ἐσθλά, 12, 212; βουλὴν, μῆτιν, 18, 313. 17, 634; or, κακὰ τινα, Od. 2, 367; ὀλεθρον, Od. 13, 373. 16, 371; θάνατον, Od. 3, 242; τινὲ ἥριον, to think to prepare a monument for any one, Il. 23, 75. 3) Generally, to observe, to perceive, to regard, to understand, with accus. 10, 339. 15, 671. 23, 450. Od. 4, 71. 17, 161; also ὀφθαλμοῖσιν, Od. 24, 217; in connexion with ἰδεῖν, ἰδέσθαι and εἰσεσθαι, Od. 19, 501. 21, 222. h. Ap. 415; λαυρήν, to keep the street in the eye, Od. 22, 129. With infin. οὐ γὰρ εἴ ἄλλον φράζετο τοῦδ' εἰ μοι χαλεπώτερον εἶναι ἀέθλον, for he perceived, there is no contest more difficult than this, Od. 11, 624.

φράσσω, aor. 1 Ep. φράξα, partic.

φράξας, aor. mid. ἐφραξάμην, Ep. φραξάμην, aor. pass. ἐφράχθην (Hom. has only the aor.), to encompass, to enclose, to shut in, esp. for protection, to shelter, σχεδὴν ῥίπεσσι, a raft with osier-work, Od. 3, 256; ἐπάλξεις ῥινοῖσι βοῶν, to encompass the battlements with shields, so that they formed, as it were, shelter (Ernesti strangely imagines that they were, according to a later custom, real ox-hides stretched out), Il. 12, 263; hence pass. φραχθέντες σάκεσιν, encompassed with shields, 17, 268; φράσσειν δόρυ δουρί, to crowd spear upon spear, 13, 130. Mid. with reference to the subject, νῆας ἔρκει, to enclose the ships with a wall, 15, 566.

φρείαρ, atos, τό, Ep. φρεῖαρ, a well, φρεῖατα, 21, 197;† the prose form, h. Cer. 99.

φρεῖαρ, see φρεῖαρ.

φρήν, gen. φρένος, plur. φρένες, 1) in Hom. and the earliest writers, the diaphragm, the midriff (præcordia), which separated the heart and lungs from the remaining entrails, mly plur. 10, 10, 16, 481. 504. Od. 9, 301; because the most ancient Greeks regarded this as the seat of the collected spiritual life; it signifies, 2) soul, spirit, often like our heart, still closely bordering on the first signif.: θυμός, ἦτορ, κραδίη ἐνὶ φρεσίν, Il. 8, 202. 413. 16, 242. 435. a) Spoken of the faculty of thought, often: φρεσὶ νοεῖν, φράζεσθαι, κατὰ φρένα ἰδέσθαι, μετὰ φρεσὶ βάλλεσθαι, μερμηρίζειν, ἐνὶ φρεσὶ γνῶναι, θεῖναι τι ἐν φρεσὶ and ἐπὶ φρεσὶ, to put any thing into any one's mind, 8, 2, 18. 16, 53. Od. 1, 89. φρένες ἐσθλαί, wise thoughts, an intelligent mind, Il. 17, 470; wise invention, spoken of female works, Od. 2, 117. 7, 111. φρένας βλάπτειν τινί, to injure a man's understanding, to insultate him, Il. 15, 724; also εἶναι, 16, 805; ἐξελέσθαι, 6, 234. δ) Spoken of the will: mind, resolution, will, φρένας τρέπειν and πείθειν. Διὸς ἐπάπετο φρήν, the mind of Zeus changed, 10, 45. κεχρησθαι φρεσίν αγαθῶσιν, Od. 3, 266; c) Spoken of the feelings: the heart, feelings, φρεσὶ χαίρειν, κατὰ φρένα δεοῦκέσθαι, ἄχος μιν φρένας ἀμφιβέβηκε, Od. 8, 541. 3) Generally, the principle of life, the vital power, vis vitalis (Voss, recollection), which the shades lacked, Il. 23, 104. Od. 10, 493; also the brutes have φρένες, Il. 4, 245. 16, 157.

φρήτηρ, ἡ, Ion. for φράτρα, Ep. dat. φρήτηρην, a division of a people by the relationship of families, a family, a clan, a race, a subdivision of the φύλον, *2, 362. 363. (According to the ancient critics, κατὰ φρήτρας, according to their localities.) Later, it was a mere political subdivision of the φύλην.

Φρύκων, υνος, ὁ, the founder of Cyme in Æolia (Asia), Ep. 4.

φρίξ, φρίκος, ἡ, prop. the roughening of a smooth surface: always in Hom.,

of the sea, or of water, the curling, or ruffling of the waves, Βορέω, 23, 692. μέλαινα φρίξ, 21, 128. Od. 4, 402. οἷη Ζεφύροιο χεῖματο πόντον ἐπὶ φρίξ, as unier the breath of Zephyrus the ruffling-wave spreads itself over the sea, Il. 7, 63. [Cf. Catull. *placidum mare* . . *Horrificans Zephyrus*, 52, 286.]

φρίσσω (akin to φρίγος, aor. 1 ἐφρίξα, perf. πέφρικα, 1) to be rough and uneven, to be stiff, to bristle (horre), τινί, with any thing, or τί, in any thing; generally, spoken of the motion of the surface of an agitated body, thus of a corn-field, φρίσσουσιν ἄρουραι, the corn-fields bristle up [the spiky grain erect Bristles the field, Cp.], 23, 599; spoken of warlike troops: μάχῃ ἐφρίξεν ἐγχέησιν, 13, 339; ἐγχεσσι καὶ σάκεσι, 4, 282. 7, 62. b) With accus. as if trans. in the pres. and aor. 1; spoken of a raging boar: νῶτον, on the back [to arch his bristly spine, Cp.], 13, 473; λοφίην, Od. 19, 446. 2) Metaph. to shiver from cold; to shudder, to tremble at, to fear, τινά, Il. 11, 383. 24, 775.

φρονέω (φρήν), only in the pres. and imperf.; it indicates the various operations of the mind, esp. of the faculties of thought and desire; hence 1) to think, i. e. to have understanding, intelligence, to be wise, intelligent, discreet, in Hom. rarely; opposed to μάχεσθαι, 6, 79; absol. φρονέων, intelligent, 23, 343, and v. 305 (according to Wolf, eis ἀγαθὰ φρονέων, considerate in regard to good things); poet. = ζήν. ἐμὲ ἐτι φρονέοντ' ἐλέησον, while I yet have sense, 22, 59. b) With accus. to comprehend, to understand, Od. 16, 136. 17, 193. 281. 2) to think, i. e. to have an opinion or sentiment, to mean, to have an opinion, to think, to will, often with ἀνὰ θυμόν, ἐνὶ θυμῷ, ἀνὰ φρεσὶ. a) With infin. Il. 9, 608. 17, 286; to be of opinion, to hope, with accus. and infin. 3, 98. b) τί τινι, to have any thing in mind in regard to any one; ἀγαθὰ τινι, to be well disposed toward any one, also to have a noble soul, 6, 162; φίλα, to cherish friendly sentiments, 4, 219. 15, 116. Od. 6, 313; κακὰ τινι, to cherish evil thoughts against any one, Il. 10, 486. 22, 264; δλοά, 16, 701; ἀτάλα, to have a child-like, joyous disposition, 18, 567; πύκα, to be intelligent, wise, 14, 217. Od. 9, 445; ἰσόν τινι, to be like minded, to have the same mind with any one, Il. 15, 50. τὰ φρ., to think that, often, 4, 361. τὰ δ φρονέων, sua cogitans, following his own opinion, 8, 430; μέγα, to be proud, 8, 553. c) With adv. εὖ φρονεῖν τινι, to be well disposed to any one, in opposition to κακῶς, Od. 18, 168; ἀμφοί, to think differently, Il. 13, 345; ἄλλῃ, h. Ap. 469; ἰθύς, to think straight on, 12, 124. 13, 135. (According to Voss, ἰθύς is to be construed with ἔχε, cf. ἰθύς.) d) Poet. spoken of animals: μέγα φρονεῖν, to be spirited, proud, 11, 325. 16, 758. 22, 264.

Φρόνιος, ὁ (the observer), father of Νοέμων, Od. 2, 386. 4, 630.

φρόνις, ιος, ἡ=φρόνησις, 1) prudence, intelligence, Od. 3, 244. 2) knowledge, information, κατὰ δὲ φρόνιν ἤγαγε πολλήν, he brought back much information (viz. from Troy, into which he had gone by stealth), *Od. 4, 258.

Φρόντις, ιδος, ἡ, wife of Panthous, 17, 40. Φρόντις, ιος, ὁ (appell. φροντίς), son of Onétôr, pilot of Menelaus, Od. 3, 279, seq. Φρύγες, ων, οἱ, slug. Φρύξ, υγός, ὁ, a Phrygian; they resided, in the time of Homer, on the river Sangarius in Asia Minor, 2, 862. 3, 183. According to Hdt. 7, 73, they had emigrated from Thrace.

Φρυγίη, ἡ, Phrygia, a country in Asia Minor; it embraced in part a district on the Hellespont (Φρυγίη καθύπερθε, 24, 545), and in part a portion of the later Bithynia, on the river Sangarius, and of the greater Phrygia, 3, 184. 16, 719. 18, 291. It was subsequently divided into Great Phrygia, a country in the interior of Asia Minor, and Lesser Phrygia, a district on the Hellespont.

*φρύγω, fut. ξω, aor. 1 pass. ἐφρύχθην, to dry, to bake, spoken of potters' vessels: to burn, Ep. 14, 4.

φῦ, Ep. for ἐφν, see φύω.

φύγαδε, adv. (φυγή), into flight, in flight, as if from ΦΥΞ, like οἰκαδε, 8, 157. 11, 446. 16, 697.

φυγή, ἡ (φεύγω), flight, *Od. 10, 117. 22, 306; in the Il. φύξα, except φύγαδε.

φυγοπόλεμος, ον, Ep. for φυγοπόλεμος (πόλεμος), flying war, cowardly, Od. 14, 213.†

φύξα, ἡ, poet. for φυγή (Wolf, less correctly, φύξα), flight, 9, 2 [see close], φύξαν ἐγορνῖναι, 15, 62; ἐμβάλλειν, Od. 14, 269. (According to Aristarch. in Apoll. Lex., φύξα and φόβος are distinguished by the circumstance that the former has the implied notion of cowardice.) [According to Ameis, aft. Aristarch., φύξα in Il. 9, 2, means terror, panic [ἐκπλήξις]; see φόβος.]

φύσανικος, ἡ, ὄν, poet. (φύξα), fugitive, timorous. ἔλαφος, 13, 102.†

ΦΥΖΑΩ or ΦΥΖΩ, from which πεφυζότες, q. v.

φυή, ἡ (φύω), the growth, the shape, the form of the body, the appearance, connected with δέμας, 1, 115. Od. 5, 212; μέγεθος, Il. 2, 58; εἶδος, 22, 370. Od. 6, 16. φύκιδες, εσσα, εν (φύκιον), abounding in sea-grass or sea-weed, θίς, 23, 693.†

φύκος, εος, τό, sea-weed, sea-grass (fucus), 9, 7.†

φυκτός, ἡ, ὄν, verb adj. (φεύγω), prop. fled; then, that may be fled. οὐκέτι φυκτὰ πέλονται, it is no longer to be escaped, 16, 128. Od. 8, 299. 14, 489.

[φυλαδόν, see καταφυλαδόν, by some separated.]

φυλακή, ἡ (φυλάσσω), a watch, a guard. 1) As an action, φυλακὰς ἔχειν, 9, 1; esp. the night watch, 7, 371. 18, 299,

2) Spoken of persons, 10, 416. δ) Spoken of place, 10, 408.

Φυλάκη, ἡ, pr. n. of a town in Thessaly Phthiitis on mount Othrys, belonging to the dominion of Proteus, 2, 695. Od. 11, 289.

Φυλακίδης, οὐ δ, son of Phylacus = *Iphiclus*, 2, 705.

φυλάκος, ὁ, a form of φύλαξ, accus. plur. 24, 566.† (according to Aristarch. φυλακός.)

Φύλακος, ὁ, son of Deion and Diomedê, father of Iphiclus, founder of the town Phylacê in Thessaly, 2, 705. Od. 15, 231. 2) a noble Trojan, 11, 6, 35.

φυλακτήρ, ἦρος, ὁ = φύλαξ, *9, 66. 80. 24, 444. 445; always plur. φυλακτῆρες.

φύλαξ, ακος, ὁ (φυλάσσω), dat. plur. poet. φυλάκεσσι, a watch, a guard, in the plur. οἱ φύλακες, the watchers or sentinels in war, also φυλακες ἄνδρες, *9, 477.

Φύλας, αντος, ὁ, father of Polymêlê and Astyoche, king of Ephyra in Thesprotia, 16, 180, seq.

φυλάσσω, Ep. infin. pres. φυλασσόμεναι, fut. ξω, aor. 1 poet. φύλαξα, subj. 1 plur. φυλάξομεν, with shortened vowel, perf. pass. πεφυλαγμαι, 23, 343; aor. 1 mid. imperat. φύλαξαι, h. Ap. 544. 1)

Intrans. to watch, to keep watch, to be sleepless, 10, 192. Od. 20, 53; περί μηλα, 11, 12, 304. νύκτα φυλάσσειν, to watch through the night, Od. 5, 466; espily in war, *excubias agere*, 11, 10, 312. 399. 2)

Trans. to watch, to guard, to keep, to preserve, with accus. στρατόν, 10, 417; pass. 10, 309; τινά, 5, 809. Od. 13, 301; οἶνον, to preserve the wine, Od. 2, 350. cf. 346. δ) to observe, to watch for, τινά, Od. 4, 670; νόστον, to watch for the return, 11, 2, 251; metaph. to keep, to preserve, γόλον, 16, 30; ὄρκια, 3, 280; ἔπος, 16, 686. Mid. to watch for oneself, i. q. φυλάσσω, 10, 188: φρεσί, h. Ap. 544. 2) to be on one's guard, to take care. πεφυλαγμένος εἶναι, to be careful, 23, 343.

Φυλαίδης, οὐ δ, son of Phyleus = *Meges*, 2, 628. 15, 528.

Φυλεύς, ἦος, and Φυλέος, ὁ, 10, 110, son of Augeas and father of Meges of Elis. When his father would not give to Hercules the reward for cleaning the stables, he, as the selected arbiter, decided in favour of Hercules. For this reason, he was banished by his father from Elis and fled to Dulichium, 2, 628. 23, 637.

φυλή, ἡ, the wild olive-tree, Apoll. ἀγριέλαιος, according to others *lentiscus* or *rhannus alaternus*, Linn., Od. 5, 477.†

φύλλον, τό (φύω), a leaf, spoken in the plur. φύλλον γενεή, 6, 146. 21, 464. Od. 5, 483; and often.

Φυλομέδουσα, see Φιλομέδουσα.

φύλον, τό (φύω), 1) a stock, a race, a species, in the broader sense, φύλον θεῶν, 5, 441; mly in the plur. spoken of a multitude belonging to the same race, φύλα θεῶν, ἀνθρώπων, γυναικῶν, 9, 130.

14, 361. 15, 54. Od. 3, 282; spoken of insects: φύλα, μυίας, 11, 19, 30. 2) In a stricter sense, a nation, a people, Πελασγῶν, 2, 480; Γηγάντων, Od. 7, 206. 3) In the strictest sense, a tribe, a clan, a family, κατὰ φύλα, 11, 2, 362; φύλον Ἑλένης, Od. 14, 68.

φύλοπις, ἰδος, ἡ, Ep. accus. φυλοπίδα, Od. 11, 364,† and φύλοπιν, 1) the battle-cry, the tumult of battle, a battle, also φύλοπις πολέμοιο, 13, 635. Od. 11, 314; elsewhere πόλεμος τε καὶ φύλοπις, 11, 4, 379. 2) an army equipped for battle, 4, 65. (According to the Gramm. from φύλον and ὄψ, cry.)

Φυλώ, οὗς, ἡ, a handmaid of Helen, Od. 4, 125. 133.

φύξις, ἰος, ὁ, ἡ, poet. (φύξις), fugitive, fearful, cowardly, 17, 143.†

φύξιμος, οὐ, poet. (φύξις), to which one may fly, τὸ φύξιμον, an asylum, a place of refuge, Od. 5, 359.†

φύξις, ἰος, ἡ, poet. form for φνγή, flight, *10, 311. 398. 447.

φύρω, fut. φύρσω, perf. pass. πέφυρμαι, to mingle together, to stir; espily to mingle with a fluid, hence to moisten, to defile, τί τι, any thing with any thing, δάκρυον εἵματα, 24, 162; also τί τινας; στήθος αἵματος, Od. 18, 21; and pass. πεφυρμένος αἵματι, Od. 9, 397; δάκρυσι, Od. 17, 103. 18, 173.

φύσω, ἡ (φύω), prop. wind, breath; hence a bellows, *18, 372. 409. 412. 468. 470.

φύσῳ (φύσα), only in the pres. and imperf. to blow, spoken of the bellows, 18, 470; of the wind, *23, 218.

φυσιάω (φυσάω), to blow vehemently, to rant, to puff, spoken of steeds, only partcp. φυσιώντες, Ep. for φυσιῶντες, *4, 227. 16, 506.

*Φυσίγναθος, οὐ (γνάθος), Cheek-blower, Puff-cheek, a frog's name, Batr. 17.

φυσίζοος, οὐ, poet. (ζωή), life-producing, life-giving or supporting, γαῖα, 3, 243. Od. 11, 301.

φύσις, ἰος, ἡ, prop. production, mly nature, i. e. the natural quality of a thing, φάρμακον, Od. 10, 303.† Batr. 32.

φύταλις, ἡ (φντόν), a plantation, a place where trees and grapes are planted, in distinction from arable land, *6, 195. 12, 314. 20, 185.

φντεύω (φντόν), aor. 1 ἐφύτευσα, to plant, prop. spoken of plants, πτελέας, δένδρεα, 6, 419. Od. 9, 108. 18, 359. 2)

Metaph. to produce, to procure, to prepare, κακόν, πῆμά τι, 11, 15, 134. Od. 4, 668; φόνον καὶ Κῆρά τι, Od. 2, 165. κακά τι, Od. 5, 340.

φντόν, τό (φύω), a plant, a tree, 14, 123. Od. 9, 106; and elsewhere.

φύω, fut. φύσω, aor. 1 ἐφύσα, aor. 2 ἐφυν, 3 sing. φύ for ἐφω, and 3 plur. ἐφυν; perf. πέφυκα, 3 plur. πεφύασι, Od. 7, 128; partcp. fem. πεφυῖα, 11, 14, 288; πεφωῖτας for πεφονότας, Od. 5, 477; plu-perf. πεφύκειν. 1) Trans.; pres. (once)

intrans., 11, 6, 149), fut. and aor. 1, ἐο

beget to produce, to let grow, to put forth, with accus. φύλλα, ποιήν, 1, 235. 6, 148. 14, 347. Od. 7, 119; τρίχας, to make the hair (or bristles) grow, Od. 10, 393; hence also, ὁ φύσας, the begetter, Batr. 23; φύσαι τινα δόλον, h. Cer. 8. 2) Intrans.: mid. together with aor. 2 and perf. to be produced, to grow, to spring, primar. spoken of plants, Od. 9, 109; once pres. act. intrans. ἀνδρῶν γενεή ἣ μὲν φύει (nascitur), Il. 6, 149; esply perf. and pluperf. 4, 483. 484. 14, 288. cf. Od. 5, 63. 7, 114. 128; also κέρα πεφύκει. Il. 4, 109; the aor. 2 only Od. 5, 481. 23, 190; metaph. often in the phrases, ἐν δ' ἄρα οἱ φύ χειρί, and ἐν χεῖρεσσι φύοντο; δῶδ' ἐν χεῖλεσσι φύντες, see ἐμφύω.

*Φώκαια, ἡ, a town in Ionia (Asia), on the river Hermus, famed for traffic and navigation, now in ruins, Fokia, h. Ap. 35.

Φωκεῖς, οἱ, sing. Φωκεύς, ἦος, ὁ, the Phocians, inhabitants of the country Phocis in Hellas, 2, 517. 15, 516.

φῶκη, ἡ, a seal, a sea-calf, *Od. 4, 436. 448. h. Ap. 77.

φωνέω (φωνή), aor. 1 ἐφώνησα, Ep. φωνήσα, to utter or sound a tone, spoken esply of men: to speak, to discourse, mly [according to Ameis, always] intrans. 1, 333; and often connected with other similar words, ἔπος φάτο φωνήσεν τε, Od. 4, 370; or ἀμείβετο, Od. 7, 298; καὶ μιν φωνήσας ἔπεα προσηύδα, Il. 1, 201; and προσέφη, 14, 41. (The accus. belong to the other verb.) 2) to cause to sound, to raise, ὅπα, 2, 182. 10, 512. Od. 24, 535.

φωνή, ἡ (φῶν), a sound, a tone, mly spoken of men, a voice, speech, discourse, esply a loud voice, a cry, 14, 400. 15, 686. ὁ) Of animals, Od. 10, 239. 12, 86, 396; the song of the nightingale, Od. 19, 521.

*φωρή, ἡ (φῶρ), theft, h. Merc. 136.

*φῶρης, ου, ὁ, poet. for φῶρ, a thief, h. Merc. 385.

φωριαμός, ὁ (φέρω), a chest, a coffer, a box, for keeping clothes, 24, 228. Od. 15, 104.

φῶς, gen. φωτός, ὁ, poet. for ἀνὴρ, plur. φῶτες, a man, 2, 164; παλαιός, 14, 136; δέκτης, Od. 4, 247; κακός, Od. 6, 186; also in opposit. to the gods, Il. 17, 98. ὁ) Often, a brave man, a hero, 4, 194. 5, 572. Od. 21, 26. (Prob. from ΦΑΩ, φημί, one who speaks.)

X.

X, the twenty-second letter of the Greek alphabet, hence the sign of the twenty-second rhapsody.

Χάα, see Φεάα.

χάε, χαδέειν, see χανδάνω.

χάσσομαι, depon. mid. fut. χάσσομαι, Ep. σο, aor. ἐχασάμην, Ep. χασσάμην. Ep. aor. 2 with reduplic. κεκάδοντο for κεχά-

δοντο, also from the act. form χάζω, Ep. aor. 2 κέκαδον, and fut. κεκαδήσω, 1) to retreat, to retire, to yield, to go back, to withdraw (never in the Od.), with ἀψ, ὀπίσω, 3, 32. 5, 702; with gen. οἰ the thing, κελεύθου, πυλάων, 11, 504. 12, 172; νεκροῦ, 17, 357; also with prep. ἐκ βελέων, without, beyond, the cast of weapon-, 16, 122; ὑπ' ἔγχους, to retire from the spear, 13, 153; often ἐτάρων εἰς ἔθνος, 3, 32; οὐδὲ δὴν χάζετο φωτός, and not long did the stone remain removed from the man, i. e. it smote him quickly, 16, 736. (V., nor slowly flew it to the man.) In this passage, according to Köppen, Voss, and Spitzner, the stone is the subject; according to Heyne, but by a forced construction, Patroclus. 2) Generally, to cease. to remove, to rest, with gen. μάχης, 15, 426. μίνυνθα χάζετο δούρος, he rested little from the spear, i. e. he fought continually, 11, 539; only Il. 3) The Ep. aor. 2 κέκαδον and the fut. κεκαδήσω have a trans. signif., prop. to cause one to retreat from a thing, to deprive one of a thing, τινα θυμοῦ καὶ ψυχῆς, 11, 334. Od. 21, 153. 170 (Passow refers it to κήδω); cf. Buttm., p. 307.

χάζω, see χάζομαι.

χάινω or χάσσω (ΧΑΩ), in Hom. only aor. 2 ἔχανον, h. Cer. 16; optat. χάνοι and particp. χανών, of the perf. only the particp. accus. κεκηνώτα, 1) to gape, to gape, to open h. Cer. 16. τότε μοι χάνο-χθών, then may the earth yawn for me, i. e. engulf me, 4, 182. 6, 281. 8, 150. 2) Esply to open the mouth wide, to gape, spoken of men and animals, 16, 350. 409. 20, 168; hence πρὸς κύμα, to gape at the wave, i. e. to drink it, Od. 12, 350.

χαίρω, fut. χαίρήσω, 20, 363; aor. ἐχάρην, Ep. χάρην, optat. χαρείη, 6, 481; particp. χαρέντες, 10, 451; perf. κεχάρηκα, only in the Ep. particp. κεχαρηώς, 7, 312; perf. mid. κεχάρημαι, h. 7, 10; also the Ep. forms fut. κεχαρήσω, infin. κεχαρησέμεν and κεχαρήσομαι, aor. 1 mid. χήρατο, 14, 270; aor. 2 with reduplicat. κεχάροντο, optat. κεχάροιτο and κεχαροίετο, and iterat. imperf. χαίρεσκε, 1) to rejoice, to be cheerful, gay, often with θυμῷ, ἐν θυμῷ, φρεσὶν and φρένα, also χαίρει μοι ἦτορ, 23, 347; but νόω χαίρειν, to rejoice at heart, Od. 8, 78. 2) With dat. to rejoice at any thing, to delight oneself in, to be pleased at, νικᾷ, ὀρνιθι, φήμῃ, Il. 7, 312. 10, 277. Od. 2, 35; with accus. χαίρει δέ μιν (ἀλῶν) ὅστις ἐθείρη, he rejoices in it who cultivates it, according to Wolf and Passow (V. joyfully the cultivator beholds it), Il. 21, 347. (Heyne refers μιν to ἐθείρη, but, cf. 9, 77, and γηθῶν.) 3) With particp. instead of infin. χαίρω ἀκούσας, I rejoice to hear, 19, 185.—18, 259. Od. 14, 377. Dat. and particp. for accus. and infin., Il. 7, 54. Od. 19, 463. The particp. with its prop. signif., Il. 11, 73. Od. 3, 76. 12, 380. A peculiar use is a) the fut. with the negat. οὐ χαίρήσεις, thou

wilt not rejoice, i. e. thou wilt rue it, Il. 20, 363. Od. 2, 249. δ) The imperat. *χαίρε* is a common formula of greeting: *hail to thee, health to thee, joy to thee*, at meeting, Il. 9, 107. Od. 1, 123; at departure, *farewell*, Od. 5, 205. 13, 59; to the gods, *χαίρε ἀοιδῇ*, praise be to thee in the song, h. 8, 7.

χαίτη, ἡ (χάω), *the dishevelled hair, the streaming hair, the hair*, spoken of gods and men, 10, 15, 14, 175. Od. 4, 150; spoken of horses, *the mane*, Il. 6, 509.

χαλαζα, ἡ (χαλάω), *hail, hail-stones*, *10, 6, 15, 170.

**χαλάω* (χάω), aor. *ἐχάλασε*, Ep. σσ, *to unbend, to relax*, βιών, τόξα, h. Ap. 6. h. 27, 12.

χαλεπαίνω (χαλεπός), aor. *ἐχάλεπνα*, infin. *χαλεπῆναι*, in Hom. only intrans., prop. to be severe, *ingravescere, to roar* [to rave, Cp.], spoken of storms, 14, 344. Od. 5, 485; for the most part of gods and men, *to be angry, to be displeased, to rage, to chide, espy to treat in a severe or hostile manner*; absol., Il. 14, 256. Od. 16, 72; *ὅτε ἀνδρεςσι κοτεσσάμενος χαλεπῆνῃ*, when he rages, angry with men, Il. 16, 386. Od. 5, 147, 19, 83. *οὔτε τί μοι πᾶς δήμος ἀπεχθόμενος χαλεπαίνει* (μοι belongs to ἀπεχθόμενος), the whole people is not angry, being odious to me, i. e. because I hate them, Od. 16, 114. cf. 10, 75. According to the critics ἀπεχθέσθαι is here transitive (V. prefers ἀπεχθόμενῳ, and translates: nor has the whole people risen against me hated); ἐπὶ τινί, any thing, Od. 18, 415. 20, 323. [Päsi says: ἀπεχθόμενος, *having become an enemy*, then itself *hating*, ἐχθαίρων, cf. v. 96.]

χαλεπός, ὁ, ὄν, comp. *χαλεπώτερος*, *hard, difficult*, i. e. 1) connected with pains and danger in the execution, *troublesome, dangerous*, τινί, to any one, 1, 546. Often in the neut. with infin. *χαλεπόν τοι, παυσὶν ἐριζέμεναι*, 21, 184. Od. 4, 651; with accus. and infin., Il. 16, 620. Od. 20, 313; *χαλεπόν γάρ, ἐπιστάμενόν περ δόντα*, supply from the preceding, *ὑββάλλειν τινά*, it is always vexatious, although one very experienced does it, Il. 19, 80. 2) making trouble and danger, *burdensome, oppressive, hard, cruel, grievous, κερανός, θύελλα, ἡγρας, δεσμός, ἄλγος, ἔπος*, hard, threatening speech or discourse, 2, 245. *χαλεπὴ φῆμις*, an injurious report, Od. 14, 239. δ) Spoken of persons: *severe, violent, angry, displeased*, Od. 1, 198; τινί, with any one, Od. 17, 388. *χαλεποὶ θεοὶ ἐναργεῖς φαίνεσθαι*, it is dangerous, when the gods appear visibly, Il. 20, 131. h. Cer. 111.

χαλέπτω, poet. = *χαλεπαίνω*, *to oppress, to press, to persecute*, τινά, Od. 4, 433.†

χαλεπός, adv. *in a severe, harsh, or difficult manner*, *7, 424. 20, 186.

χαλινός, ὁ (χαλάω), *a bridle, a check, a rein*, mly plur. 19, 393.†

χαλιφρονέω (χαλιφρών), *to be frivolous,*

simple, foolish, in opposition to *σαφῶρων*, Od. 23, 13.†

χαλιφροσύνη, ἡ, *frivolity, simplicity, folly*, plur. Od. 16, 310.†

χαλιφρών, ὄν (χαλάω, φρήν), prop. to be of a slack, negligent mind, hence *light-minded, frivolous, simple, foolish*, connected with *νήπιος*, *Od. 4, 371. 19, 530.

χάλκεος, ὁ, ὄν, poet. for *χάλκεος*, 3, 380. 4, 461, and often.

χαλκεοθώρηξ, ἡκος, ὁ, ἡ, poet. (θώρηξ), *having a brazen cuirass*, *4, 448. 8, 62.

χάλκεος, ὁ, ὄν, poet. (χαλκός), *χάλκεος*, ὁ, ὄν, and the Ion. form *χαλκίτιος*, only Od. 3, 433. 18, 328 (ὅψι *χάλκεος*, of two endings, 11, 18, 222.†), 1) of copper or rather of bronze: usually rendered *brass* [see *χαλκός*], often spoken of arms: *θώρηξ, χιτῶν, ἔγχος, ἔντεα*; also οὐδός, ἄξων, κύκλοι, ὅπλα, Od. 3, 433; also, covered with brass, *σάκος*, or coming from brass, *χαλκείη αὐγή*, the splendour of brass, 11, 13, 341. 2) Metaph. *as if of brass*, i. e. *hard, firm, immovable, strong*, ἦτορ, 2, 490. *χάλκεος Ἀρης*, imperishable Arēs, 5, 704; or having a brazen cuirass: *δύς*, a strong voice, 18, 222: *ὕπνος*, the sleep of death, 11, 241. Also some explain, οὐρανὸς *χάλκεος*, metaph.; others, however, with Voss, take it literally, 17, 425. cf. Völcker, Hom. Geogr., p. 5.

χαλκεόφωνος, ὄν (φωνή), *having a brazen voice, brass-throated*, epith. of Stentor, 5, 785.†

χαλκεύς, ἦτος, ὁ (χαλκός), prop. *an artist in brass, a copper-smith*, connected with *ἀνήρ*, 4, 187. 216. 15, 309; generally, *a worker in metal*, i. q. *χρυσόχοος*, Od. 3, 432; an iron-smith, Od. 9, 391.

χαλκεύω (χαλκεύς), *to work in brass or metal*, τί, 18, 400.†

χαλκεῖον, ὄνος, ὁ, Ep. for *χαλκεῖον*, *a smith's forge, a smith's shop*, Od. 8, 273.†

χαλκίτιος, ὁ, ὄν, Ion. for *χάλκεος*, *δόμος* = *χαλκῆων*, *a smith's dwelling*, Od. 18, 328; ὅπλα, Od. 3, 433; see *χάλκεος*. *Od.

χαλκίρης, es. gen. eos (ἄρω), *joined or furnished with brass, brass-covered, brazen*, epith. of various weapons, 3, 316. 13, 714. Od. 1, 262.

χαλκίς, ἴδος, ἡ, an unknown bird of prey. According to 14, 291,† it is called *χαλκίς*, in the language of the gods, and amongst men *κύμινδις*, q. v.

Χαλκίς, ἴδος, ἡ, 1) the chief town of the island Eubrea, subsequently connected with the mainland by a bridge; an important commercial town, now *Egripo*, 2, 537. 2) a town in Ætolia, at the mouth of the Evénus, at the foot of Mount Chalcis, now *Galata*, 2, 640; in Strab. also *Υποχαλκίς*. 3) a place in Elis, not far from the fountain Krunol, h. Ap. 425; cf. Strab. VIII. p. 350. 4) a small river in southern Elis, near the village of the same name, Od. 15, 295.

χαλκοβαρής, es. gen. eos, poet. (*βαρής*),

teany with brass, brazen, iós, 15, 465. Od. 21, 423.

χαλκοβάρυς, εια, υ = χαλκοβαρύς, of this Hom. uses the fem. χαλκοβάρεια, στεφάνη, 11, 96; μελίη, 22, 328. Od. 22, 259, 276.

χαλκοβαρύς, ές, gen. έος, poet. (βαίνω), going upon brass; hence, founded or standing upon brass, brazen, mly an epith. of the dwelling of Zeus, 1, 426. Od. 8, 321; and of Alcinous, Od. 13, 4. It has also been explained, having a brazen floor, cf. Od. 7, 83.

χαλκογλώχιν, ινος, ό, ή (γλωχίν), brass-pointed, Cp. (brazen-armed, V.), μελίη, 22, 255.†

χαλκοκνήμις, ιδος, ό, ή (κνήμις), having brazen greaves; brass-greaved (brass-booted, V.), epith. of the Greeks, 7, 41.†

*χαλκοκορυστής, ου, ό (κορύσσω), voc. χαλκοκορυστά, having brazen armour, armed with brass (brazen-mailed, V.; brazen-armed, Cp.), epith. of heroes, *5, 699; and of Arés, h. 7, 4.*

χαλκοπάρεος, on, Ep. for χαλκοπάρειος (παρειά), having brazen cheeks (brazen-cheeked, V.), epith. of the helmet, 12, 183. Od. 24, 523.

*χαλκόπους, ό, ή, neut. πουν, gen. ποδος (πους), brazen-footed, having brazen hoofs (brazen-hoofed, V.), epith. of horses, *8, 11, 13, 23.*

χαλκός, ό, Ep. gen. χαλκόφιν. 1) brass, metal, espy copper. Copper, compounded with zinc, tin, and lead, is called brass [not our brass, but rather bronze], which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for iron. But Hom. carefully distinguishes iron and brass, cf. 4, 510, 5, 723, 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf. Köpke, Kriegsw. der Gr. p. 55. seq. It is called χαλκός έρυθρός, 9, 365; it is mentioned with iron, 6, 48; as a purchase-price, 7, 473. 2) all furniture, weapons, equipments, made of brass [or bronze], 1, 236, 5, 75.

χαλκότυπος, on (τύπτω), smitten with a brazen weapon, ώτειλαί, 19, 25.†

χαλκοχίτων, υνος, ό (χιτών), having a brazen cuirass, epith. of heroes, 1, 371, 2, 47. Od. 1, 286.

Χαλκωδοντιάδης, on, son of Chalcôdôn = Elephênôr, 2, 541.

Χαλκῶδων, onτος, ό (having brazen teeth, όδούς), king of the Abantes, in Eubœa, father of Elephênôr, who was slain in a battle with Amphitryon, 2, 541, 4, 464.

Χάλκων, υνος, ό, a Myrmidon, father of Bathycles, 16, 595, seq.

χαμάς, adv. (χαμαί), poet. for χαμάζε, upon the earth, to the ground, 3, 300, 6, 147. Od. 4, 114.

χαμάζε, adv. (χαμαί), upon the earth,

to the earth, ἄλλεσθαι, 3, 29, 4, 419. Od. 16, 191.

χαμαί, adv. 1) upon the earth, on the ground, ἐρχεσθαι, 5, 442. Od. 7, 160. 2) to the earth, πίπτειν, 11, 4, 482. Od. 17, 490; and often (from an obsol. word χαμός, χαμή).

**χαμαιγενής, ές (γένος), produced upon or from the earth, earth-born, h. Ven. 108. Cer. 353.*

*χαμαιεννάς, ἄδος, ή, fem. of χαμαιεύνης; χαμ. σύες, *Od. 10, 243, 14, 15. (In both places αι is used as short.)*

χαμαιεύνης, on, ό (ευνή), lying upon the ground, sleeping upon the earth, epith. of the Selli, 16, 235.†

*χανδάνω, poet. (χάω), fut. χείσομαι, aor. ἔχадον, Ep. infin. aor. χадείν for χадείν, perf. κέχадνα, with pres. signif., particp. κέχадνός, 3 pluperf. κέχадνει, to embrace, to encompass, to hold, to contain, with accus. spoken of vessels, ἐξ μέτρα, 23, 742; λέβης τέσσαρα μέτρα κέχадνός, 23, 268; ως οι χείρες ἔχадναον. Od. 17, 344; of the coast, νῆας, 11, 14, 34; of the threshold, Od. 18, 17; impropr. ἦψεν, ὅσον κεφαλή χадε φωτός, he cried as much as the head of the man held, i. e. as loud as he could, 11, 11, 462. *Ἡρη οὐκ ἔχадε στήθος χόλον, the breast of Hêrê did not contain her anger, i. e. she could not restrain it, 4, 24 (old reading: *Ἡρη); also οὐκέτι μοι στόμα χείσεται, my mouth will not be able, h. Ven. 253.*

χανδόν, adv. (χαίνω), yawning, opening the mouth, metaph. greedy, ἐλεῖν οἶνον, Od. 21, 294.†

χάνοι, see χαίνω.

*χαράδρη, ή (χαράσσω), a cleft, a chasm or gorge in the earth, espy formed by rushing water, κοιλή, 4, 459; hence also the stream itself, a torrent, a rapid stream, *16, 390.*

χαρείη, χάρη, see χαίρω.

**χαριδότης, on, ό, poet. (δίδωμι), the giver of joy, epith. of Hermês, h. 17, 2.*

χαρίεις, εσσα, εν (χάρις), superl. χαριστάτος, η, on, charming, sweet, beautiful, pleasing, spoken of parts of the human body, 16, 798, 18, 24, 22, 403; of clothes, 5, 905. Od. 5, 211; generally, agreeable, lovely, joyous, dear; of things, δῶρα, ἔργα, αἰδέη, ἀμοιβή, grateful requital [see ἀμοιβή], Od. 3, 58; χαριστάτη ἦβη, most lovely youth, Od. 10, 279. The neut. plur. as adv. χαριέντα, gratefully, 1, 39; and as subst., Od. 8, 167.

χαρίζομαι, depon. mid. (χάρις), aor. 1 ἔχαρισάμην, perf. pass. κέχαρισμαι, often particp. 1) to show something agreeable to any one, to show a favour, to be agreeable, to gratify, τινί, often in the particp. 5, 71, 11, 23. Od. 8, 538; espy to gratify a deity by sacrifice, Od. 1, 61; with double dat. τινι ψεύδειν, to please one with lies, Od. 14, 387. 2) With accus. of the thing, to give freely, to distribute, to bestow, δῶρα, Od. 24, 283; ἀπονεί τινι. 11, 6, 49, 11, 139; and with gen. of the

thing, to impart freely, to give a share of, ἁλλοτριῶν, Od. 17, 452; esply, often, παρ-εόντων, Od. 1, 140, 4, 56; absol., Od. 13, 15; cf. προικός. 3) In the perf. and pluperf. pass. to be agreeable, lovely, pleasing, grateful, with dat θυμῷ, Od. 6, 23; often particip., Il. 5, 243; κεχαρισμένος ἦλθεν, he came desired, or welcome, Od. 2, 54; κεχαρισμένα θεῖναι τι, to show kindness to any one; to gratify him much (Cp.), 24, 661; or εἰδέναι, Od. 8, 584.

χάρις, ιρος, ἡ (χαίρω), acc. χάριν, 1) grace, fascination, loveliness, agreeableness, beauty, esply spoken of persons, χάριν καταχθῆναι τι, Od. 2, 12, 6, 235, 8, 19; also χαρίτες, charms, Od. 6, 237. 2) Spoken sometimes of things, of an ear-ring, Il. 14, 183 Od. 18, 298; of words, Od. 18, 175; ἐργοῖσιν χάριν καὶ κύδος ὀπάσειν, Od. 15, 320. 2) favour, kindness. a) In sentiment: benevolence, good-will, affection, esply thanks, gratitude, obligation for favour received, χάριν ἀρῆσθαι τι, to receive thanks from any one, Il. 4, 95; χάρις τινός, thanks for any thing, Od. 4, 695, 22, 319; also with infin. οὐ τις χάρις ἦεν μάρνασθαι, one had (or I had) no thanks for fighting, Il. 9, 316, 17, 147; δοῦναι χάριν ἀντί τινος, to give thanks for any thing, to make requital for any thing, 23, 650; χάριν εἰδέναι τι, to feel gratitude, 14, 235. b) Of actions: kindness, beneficence, favour; often χάριν φέρειν τι, to show favour to any one, 9, 613, 5, 211, 874. Od. 5, 307; esply also, the pleasures of love, Il. 11, 243; cf. Εἶα Α. 3) Phrases: accus. χάριν, with gen. for one's sake, for one's pleasure, 15, 744. Barr. 184.

Χάρις, ιρος, ἡ, prop n., more frequently plur., αἱ Χάριτες, dat. Ep. Χαρίτεσσιν. 1) Hom. mentions a Charis, 18, 382; as wife of Hēphæstus; in Hes. Theog. Aglaia is named as such. In the Od. 8, 267, Aphrodītē is his wife; in both fictions the same notion lies at the bottom, that a goddess of grace is wedded to a god skilled in art. 2) More frequently in the plur. the Graces, the goddesses of grace, and esply of grateful companionship, Il. 17, 51. Od. 6, 18. Homer mentions no definite number of them, and names but one, Pasithea, Il. 14, 269. In v. 267, younger graces are mentioned; he recognizes, consequently, several classes; or this epith. may, according to Heyne, be a mere indication of perpetual youth. Hesiod (Th. 997), mentions three as daughters of Zeus, Aglaia, Euphrosyne, and Thalia (Theog. 909). They are prim. companions and hand-maids of Aphrodītē, Od. 8, 364, 18, 194. h. Ven. 98; still Hērē has them in her train, Il. 5, 338. [The last citation not in point.]

χάρμα, ατος, τό (χαίρω), joy, rapture, enjoyment. a) The cause of joy, χάρμα τι, 14, 325, 17, 636. h. 15, 4; plur., Od. 6, 185; esply a scandalous joy, a scoff, χάρ-

μα γίνεσθαι τι, Il. 3, 51, 6, 82, 10, 193. 2) Generally, joy, pleasure, Od. 19, 471. h. Cer. 372.

χάρμῃ, ἡ, Ep. (χαίρω), prop. joy, esply the love of battle, battle, often μνηστᾶσθαι χάρμης [to be mindful of the fight, Cp.], 4, 222, 8, 252. Od. 22, 73; λήθεσθαι χάρμης, Il. 12, 203; χάρμην ἐμβάλλειν τι, 13, 82, 2) Generally, contest, battle, 14, 101, 17, 161.

*χαρμόδρων, ωνος, ὁ, ἡ (φρῆν), glad at heart, joyful, h. Merc. 227.

χαροπός, ὁ, ὄν, prob. (χαρά, ὦψ), prop. glad-looking, spoken of the bright look of a joyful mind; hence, bright-looking, clear-eyed, spoken of the brightness of the eyes, λέοντες, Od. 11, 611. h. Merc. 569; κύνες, h. Merc. 194; afterwards it was borrowed to indicate the common colour of the eyes, light-brown. (Schol. φοβερός; according to Eustath. spoken of the colour of the eyes.)

Χάρωπος, ὁ, with accent changed, prop. name, king of the island Symē, father of Nireus, 2, 672.

Χάρωψ, οτος, ὁ, son of Hippasus, a Trojan, slain by Odysseus (Ulysses), 11, 426.

Χάρυβδης, ιος, ἡ, a dangerous whirlpool in the Sicilian straits, and on the coast of Sicily, opposite Scylla, which swallowed up every thing that approached it, Od. 12, 104, seq. 441, 23, 327. Later also a whirlpool was so called near the present Capo di Furo. Now it is called Charilla, Remo, or Carofalo. According to a later tradition, Charybdis was the daughter of Poseidōn and the Earth, Serv. ad Virg. A. 111, 420. Modern travellers find no whirlpool in the above vicinity, but merely a great agitation of the waves setting from the north towards the west, which is not dangerous.

χατέω, poet. (ΧΑΩ), only pres., prop. to snap at any thing; hence: 1) to desire, to covet, to wish, absol. 9, 518. Od. 2, 249; with infin. Od. 13, 280, 15, 376. 2) to want, to have need, with gen. πάντες θεῶν χατέουσ' ἄνθρωποι, all men stand in need of the gods (according to Melancthon, the most beautiful verse in Hom.). Od. 3, 48.

χατέω, Ep. = χατέω, 1) to desire, to long for, with gen. 2, 225. Od. 8, 156, 11, 350. 2) to need, τινός, Il. 17, 221, 18, 392.

ΧΑΩ, obsol. theme of χαίνω, χανδάνω. χεῖν, ἡ (χάω), a hole, a cavity, a cleft, esply of snakes, *22, 93, 95.

χεῖλος, εος, τό (prob. from ΧΑΩ), a lip, χεῖλεσι γελᾶν, 15, 102; see γελᾶν; pro-verb. spoken of a miser, χεῖλα μὲν τ' ἐδίν', ὑπερώην δ' οὐκ ἐδίνεν, he moistens his lips, but not his palate, 22, 485. 2) Metaph. the rim, the margin of a thing, Od. 4, 132, 616. Il. 12, 52.

χεῖμα, ατος, τό (χέω), prop. what is poured out, a tempest, a rain-storm, and because in the southern countries winter

consists in this, *winter, winter-cold*, Od. 11, 190. 14, 487; as a season of the year in oppos. to θέρος, Od. 7, 118.

χειμάρροος, *ov* (πέω), contr. χειμάρρος, 11, 493; and Ep. shortened, χειμάρρος, 4, 452. 5, 88; *flowing or swollen with wintry waters*, i. e. with rain and melted snow, a *torrent*, epith. of rapid rivers, ποταμός, *13, 138.

χειμάρρος, Ep. shortened for χειμάρροος.

χειμέριος, *η, ov* (χεῖμα), pertaining to winter, *wintry*, ἀέλλα, a winter storm, 11, 2, 294; νιφάδες, winter snow-flakes, 3, 222; ἡμια, a winter day, 12, 279; ὕωρ, 23, 420; ὥρη, Od. 5, 485.

χειμών, ὄνος, ὁ (χεῖμα), stormy, rainy weather, a *storm, rain, winter-weather*, Od. 4, 566; *mly, winter*, 11, 3, 4, 21, 283.

χείρ, *η, gen. χειρός*. Besides the regular forms, there occur the Ion. forms: dat. χειρί, *thrice*; χέρα, *h. 18, 40*, and dat. plur. χείρεσι and χείρεσσι (see Thiersch, § 187. 11). 1) *the hand, the fist*, often χείρες καὶ πόδες, 5, 422. 15, 364; the forefoot, poet. spoken of animals, Batr. 88; also as in English for *side*, ἐπ' ἀριστερὰ χειρός, to the left hand, Od. 5, 277; often pleonastic, χειρὶ λαβεῖν, χερσὶν ἐλθεῖν. On the phrases: χείρας ἀνασχέιν θεοῖς, χείρας αἰεῖν, ὀρέσθαι and περάσαι τι, see these verbs. 2) *Especially in the plur. activity, strength, power, force*, often connected with μένος, βιή, 11, 6, 502. 12, 135. α) In a good sense, ἔπεσιν καὶ χερσὶν ἀσπῆγειν, to help with word and deed, 1, 77; χεῖρα ὑπερέχειν τι, to hold one's hand over anybody for protection, 4, 249; χείρες ἀμύνειν εἰς καὶ ἡμῶν, we also have hands for protection, 13, 814. β) In a hostile signif. χεῖρα ἐπιφέρειν τι, to lay one's hand (hands) on any one, 1, 89; χείρας ἐφίναί τι, Od. 1, 254; εἰς χείρας ἐλθεῖν or ἐκείσθαι τι, to fall into any one's hands, 11, 10, 448; poet. also χείρας ἐκείσθαι, Od. 12, 331.

χείρις, ἴδος, ἡ (χείρ), a covering for the hand, a *glove*, Od. 24, 230.†

*χειροτέρων, *οντος, ὁ, ἡ* (ρεῖνω), stretching out the hand, *long-armed*, Batr. 299.

χειρότερος, *η, ov*, poet. for χείρων, *15, 513. 20, 436.

χείρων, *ov*, gen. *ονος*, prop. compar. of χέρης, *only irreg. comp. of κακός* (Ep. form χειρότερος, and χερειότερος, χερείων), *meaner, smaller, worse, inferior*, in worth, 15, 641. 14, 377; opposed to μείζων, in rank and race, Od. 21, 325.

Χείρων, *ωνος, ὁ*, Chiron (Cheirōn), son of Kronos (Saturn) and Philyra; a centaur, famed for his skill in medicine and prophecy, celebrated as the teacher of Asklepios (Æsculapius), Heracles, and Achilles, 11, 4, 219. 11, 831.

χεῖσμαι, see χαρδάνω.

χελιδών, ὄνος, ἡ, a swallow, *Od. 21, 411. 22, 240. Ep. 15, 11.

*χέλυς, *vos, ἡ*, a turtle, a tortoise, from the shell of which Hermēs constructed

the first lyre, by drawing strings over it, h. Merc. 33. 2) *the lyre itself*, v. 25, 153.

*χελώνη, ἡ=χέλυσ, a tortoise, h. Merc. 42. 48.

χέραδος, *eos, τό*, poet. for the comm. χεράς, *ados, ἡ*, dirty sand, gravel, pebbles, that swollen rivers bring down, χέραδος μυρίον [*sands Infinite*, Cp.], 21, 319.† (Some Gramm. accented it as gen. and connected it with ἄλυσ, cf. Apoll. Lex.)

χεριώτερος, *η, ov*, Ep. compar. for χείρων, *2, 248. 12, 270.

χερίων, *ov*, gen. *ονος*, Ep. for χείρων, inferior, worse, opposed to ἀρείων, 10, 237; with accus. δέμας, φήνη, 1, 114. Od. 5, 411. Neut. plur. τὰ χερεῖονα, 11, 1, 576. In the neut. with infin., in which case the notion of comparison does not appear, οὐ τι χέρειον ἐν ὥρῃ δειπνῶν ἐλθεῖν, it is not at all bad to take food at the proper time, Od. 17, 176.

ΧΕΡΗΣ, an Ep. defect. adj. only used in the sing. gen. χέρης, adv. χέρηϊ, accus. χέρηα, nom. plur. χέρηες, accus. neut. χέρηα, in the Od. χέρεια, 18, 229. 20, 310. This word, which is positive only in form, is the theme of the Ep. compar. χερείων, χερειώτερος, in prose χείρων, but always has the signif. of the compar. inferior, worse, weaker, espily εἰς χέρηα μάχη, worse in the battle than he, 11, 4, 400; χέρηϊ opposed to κρείσσω, 1, 80. Od. 15, 324; in like manner, χέρηα χείρωνι, 11, 14, 382. (According to Passow, it is to be derived from χεῖρ, and in signif. = χείριος, under any one's power. The form χέρεια, in the Od. seems incorrect, see Thiersch, § 202. 23, and Buttini, Gram. § 68.)

χερμάδιον (χείρ), a stone, prop. as large as can be grasped in the hand, 4, 518. 5, 302. Od. 10, 121.

χερνήτις, ἴδος, ἡ, fem. of χερνήτης (χείρ), prop. living by the labour of the hands, γυνή, a female who spins for wages, 12, 433.†

χέρνιβον, τό (νίπτω), a washing-basin, a hand-basin, for washing the hands before sacrifice, 24, 304.†

χερνίπτομαι, depon. mid. (νίπτω), aor. Ep. to wash one's hands, espily before a sacrifice, 1, 449.†

χέρνιβς, ἴδος, ἡ (νίπτω), washing-water, sacred or holy water, with which the hands were washed before eating, and before religious ceremonies, always accus. χέρνιβς, *Od. 1, 136. 3, 445, and often.

Χερσιδάμας, *αντος, ὁ*, son of Priam, slain by Odysseus (Ulysses), 11, 423.

χέρσονδε, adv. (χέρσος), on or to the mainland, 21, 238.† h. A. p. 29.

χέρσος, ἡ (akin to σχερός, ξηρός), the shore, the firm land, in oppos. to water, 4, 425. Od. 10, 459; ποτὶ χέρσον, to the shore, Od. 9, 147. 11, 14, 394. (Od. 6, 95, Nitzsch reads as adj. ποτὶ χέρσος θάλασσα.)

χεῦαι, χεῦαν, χεῦε, see χέω.

χεῦμα, *ατος, τό* (χέω), that which is

poured out, a casting, κασιτέροιο, a casting of tin, 23, 561.†

χέω, fut. χέσω, χέω, Od. 2, 222; aor. 1 Att. ἔχεα, only ἔχεαν, Il. 24, 799;† elsewhere Ep. ἔχενα and χέυα, infin. χέυαι, subj. χέυομεν, for χέωμεν, 7, 336; aor. 1 mid. ἐχύνμην, always 3 sing. χέυατο, perf. pass. κέχυμαι, aor. pass. ἐχύνθην, only opt. χυθείη. Also the Ep. syncop. aor. 2 mid. ἐχύνην, from which χύτο, ἔχυντο, Od. 10, 415; χύμενος, Od. 8, 527. The pres. and imperf. always uncontr. except infin. χείσθαι, Od. 10, 518. Prim. signif. *to pour*; 1) Prop. spoken of fluids: *to pour, to pour out, to shed*, with accus. ὕδωρ, δάκρυ; spoken of Zeus, χέει ὕδωρ, pours out water, i. e. causes it to rain, Il. 16, 385; absol. χέει, sc. χιόνα, 12, 281. 2) Spoken of things dry: *to pour out, to shed, to scatter*, κρέας εἰν ἐλεοίσιν, 9, 215; spoken of wind, φύλλα, φύκος, καρπός, 6, 147. 9, 7. Od. 11, 588; espily σῆμα, to heap up a mound, Il. 7, 86. Od. 1, 291; and τύμβον, Il. 7, 336. Od. 4, 584; poet. καλὰ μνη χθονί, to stretch the stalks upon the ground, 19, 222; ἡνία ἐράς, to let the reins fall to the earth, 17, 619; δέσματα ἀπὸ κρατός, 22, 468. 3) *to pour out, to emit*, metaph. φωνή, to let the voice resound, Od. 19, 521; αὐτμήνα κατὰ τινος [pouring his breath upon his neck behind, Cp.], 23, 765; poet. often = *to spread*, ἀχλὺν κατ' ὀφθαλμῶν, to pour darkness over the eyes, 20, 321; ὕπνον ἐπὶ βλεφάροισιν, 14, 165. Od. 2, 395; κάλλος κακὸν κεφαλῆς, Od. 23, 156. Mid. 1) with aor. 1, *to pour out for oneself*, with accus. χόην χείσθαι νεκύσσειν, to pour out a grief-offering to the dead, Od. 10, 518. 11, 26; κόινυ κακὸν κεφαλῆς, to scatter dust upon the head, 11, 18, 24. Od. 24, 317; βέλεα, to pour out his missiles, i. e. to shoot in a multitude, Il. 8, 159; ἀμφὶ υἱὸν ἐχέυατο πῆγε, she threw her arms about her son, 5, 314. 2) Mid. with perf. pass. and the syncop. aor. a) *to pour itself out, to stream*, prop. spoken of tears, Od. 4, 523. Il. 23, 385; of things dry, *to be poured out in abundance*, χιών, Il. 12, 285; κόπρος, Od. 17, 298; *to lie extended*, Od. 19, 539; ἀγχιστίναι κέχυνται, Il. 5, 141 (cf. ἀγχιστίναι); metaph. spoken of living beings, *to pour out, to stream forth, to issue*, ἐκ νεῶν, 16, 267. 19, 356. Od. 10, 415; in the sense, *to spread, to extend, to spread itself*, κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς, Il. 5, 696; spoken of death, 16, 344; of sleep, Od. 19, 590; and ἀμφ' αὐτῷ χυμένη, poured about him, i. e. embracing him, Il. 19, 284. Od. 8, 527.

χῆλός, ἡ (ΧΑΩ), a chest, a box, for the preservation of clothes, 16, 221. Od. 2, 339. 8, 424.

χῆν, χήνός, ὁ, ἡ (ΧΑΩ), a goose, 2, 460; masc. Od. 19, 552; fem. Od. 15, 161. 174.

χηραμός, ὁ, poet. (ΧΑΩ), a cleft, a cavity, 21, 495.†

χίρατο. see χάρω.

χηρεύν (χῆρος), intrans. *to be emptied, bereft, deprived of*, with gen. ἀνδρῶν, Od. 9, 124.†

χήρη, ἡ, a widow, prop. fem. of χῆρος, as adj. *widowed*, μήτηρ, 20, 499; γυναῖκες, 2, 289; as subst. χήρη σεν ἐσομαι, *6, 408. 432. 22, 484.

χῆρος, ἡ, ὄν (ΧΑΩ), bereft, see χήρη. χηρῶς (χῆρος), aor. 1 Ep. χηρῶσα, trans. *to make empty, desolate, bare*, ἀγνιάς, 5, 642; espily *to deprive of a husband*, to reduce to widowhood, γυναῖκα, 17, 36.

χηρωστής, οὗ, ὁ, collateral relatives, who succeed to the property of one who dies childless, only plur. 5, 158.†

χῆτος, εὖς, τό (χατέω), want, need, only in the dat. χῆτει; or χῆτει, from want, from desire, with gen. 6, 463. 19, 324. Od. 16, 35. h. Ap. 78.

χθαμαλός, ἡ, ὄν, compar. χθαμαλώτερος, superl. χθαμαλώτατος, 13, 683; lying on the earth; generally, low, flat, τεῖχος, 13, 683; νῆσος, Od. 9, 25. 10, 196 (from χαμαί with epenthetic θ); εὐνή, Od. 11, 194.

*χθές, adv. yesterday, h. Merc. 273.

χθίζά, neut. plur. from χθιζός.

χθιζός, ἡ, ὄν (χθές), appertaining to yesterday, yesterday, χθιζόν χρέος, 13, 745; often instead of the adv. χθιζός ἔβη, he went yesterday, 1, 424. The neut. sing. and plur. as adv. χθιζόν, yesterday, 19, 195. Od. 4, 656; χθιζά τε καὶ πρῶτα, yesterday and the day before, i. e. formerly, Il. 2, 303; an indefinite expression of the old language for any past time, like *nuper* in Lat., cf. Cic. de Divin. 1, 39. 86. Thus Herod. uses χθές καὶ πρῶτην (II. 53), for a time long past; and so often in the Bible, cf. Exod. 2, 10. If we construct these words, according to Wolf, with ὄτ' ἐς—ἡγερέθοντο, the sense is: Formerly, when the ships of the Greeks assembled, and the apodosis v. 307, ἐνθ' ἐφάνη. Others deny this *usus loqui*, to Hom., and connect these words with Κῆρες—φέρουσαι, v. 304, i. e. ye are all witnesses, who have not recently perished. Nägelsb. explains the passage by supplying ἦν: it was since yesterday or the day before, i. e. it was at the time of the sacrifice now some days, that the ships were gradually gathering; but τε καὶ can never be translated by or. [Lehrs: *vix cum Aulida advecti eramus, tum* (v. 308) *portentum accidit*.]

χθών, χθονός, ἡ, poet. earth, ground, ἐπὶ χθονί δέρεσθαι = ζῆν, 1, 88; σῖτον ἔδοντες, Od. 8, 222. χθόνα δύναι, to go under the earth, i. e. to die, Il. 6, 411.

χίλιοι, αἱ, α, a thousand, χίλι' ὑπέστη αἶγας, *11, 244; neut. with fem.

Χίμαιρα, ἡ, Chimæra, a frightful monster, of divine origin, in Lycia (according to Hes. Th. 321, daughter of Typhon and Echidna), which above had the form of a lion, in the middle of a goat, and below of a dragon. From its mouth

issued fire; it was slain by Belerophon-tes, 6, 179, seq. 16, 328. h. Ap. 368. According to Scylax, a volcano in Lycia, not far from Phaselis, or, according to Strabo, a volcanic rocky valley in the Cragus, gave rise to the fable of the Chimæra.

Χίος, ἡ, an island of the Ægean sea, on the coast of Ionia, famed for its excellent wine, now *Scio* or *Saki Andassi* (mastic-land), Od. 3, 170.

χιτών, ὄνος, ὁ, a tunic, the under garment of the ancients; it was a woollen garment, without sleeves, similar to our shirts, which was worn next to the body, both by men and women, and confined by a girdle, 10, 21. Od. 15, 60. 14, 72; above the cloak was worn, Il. 2, 42. 2) Generally, a garment, espily the coat of mail, the cuirass, 2, 416. 5, 736; χάλκεος, 13, 439; στρεπτός, 5, 113 (cf. that word); proverbial: λαΐνον χιτῶνα ἐννύσθαι, see λαΐνος.

χιών, ὄνος, ἡ (χέω), snow, 10, 7. Od. 6, 44. νιφάδες χιόνος, snow-flakes, Il. 12, 278.

χλαῖνα, ἡ, the upper garment, the mantle of the men; according to Hase, Gr. Alterthumskunde, p. 66, a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle, 2, 183. 10, 133. This garment was worn chiefly as a protection against cold and stormy weather, hence ἀνεμοσκεπής and ἀλεξάνεμος, 16, 224. Od. 14, 529. It was of wool, and thick, οὐλή, πυκνή, Od. 4, 50. 14, 520; often purple. Od. 14, 500; double or single, διπλή, ἀπλοῖς. 2) Generally, a robe, a covering, a carpet, to wrap around oneself in sleep, Od. 3, 349. 351. 4, 299. Il. 24, 646.

*χλεύη, ἡ, jesting, jeer, mockery, in the plur. h. Cer. 202.

*χλωρός, ἡ, ὄν, poet. for χλωρός, green, Batr. 161.

χλούνης, οὐ, ὁ, Ep. epith. of the boar, σὺς ἄγριος, 9, 539; † a word whose deriv. and signif. was not known even by the ancients. Most prob. according to Eustath., Apoll., and Hesych., from χλόη and εὐνή, prop. χλοεύνης, ὁ ἐν χλόῃ εὐναζόμενος, lying in the grass, hence = εὐτραφής, well-fed; according to Aristarch. = μονιός, solitary; according to the Ven. Schol. = ἀφριστής, the foaming; according to Aristot. = τομίας, castrated, whence ἡ χλοῦνις, castration.

χλωρής, τῆος, ἡ, pecul. poet. fem. of χλωρός, pale-green, yellowish, as an epith. of the nightingale, Od. 19, 518; † according to the Schol. Vulg. prob. from its pale colour; or 'which lives in the green fields.'

Χλωρίς, ἰδος, ἡ, daughter of Amphion, the son of Iasius, king of Orchomenus, wife of Neleus, who bore him Nestor, Chromius, Periclymenus, and Pero, Od.

11, 281. (According to Apd. 3. 5. 6, Χλωρίς, daughter of the Theban Amphion.)

χλωρός, ἡ, ὄν, poet. χλοερός (χλόη), 1) greenish, a yellowish green, yellowish, of the colour of young shrubbery, ῥώπες, Od. 16, 47; of honey, Il. 11, 631. Od. 10, 234; generally, pale, white, χλωρός ὑπαὶ δέϊστος, Il. 10, 376. 15, 4; espily δέος, Il. 10, 479. 8, 77. Od. 11, 43. 450. h. Cer. 190. 2) Metaph. green, i. e. fresh, in opposition to dry, μοχλός, ῥόπαλον, Od. 9, 320. 379.

χνός, ὁ, contr. χνοῦς (κνάω), that is upon the surface and may be scraped off, e. g. the down upon fruits; poet. ἄλδς χνός, the foam of the sea, Od. 6, 226 †

χνόανος, ὁ (χέω), the cavity (before the bellows' pipe) in which the metal to be melted was put (the smelting-oven, V.), 18, 470. † Hesych. κοίλωμα; Kōpke, Kriegswes. d. Gr. p. 51, understands by it a kind of crucible, of fire-proof clay, in which was put the metallic ore.

χοή, ἡ (χέω), that which is poured out, espily a libation, a drink-offering, in sacrifices for the dead, *Od. 10, 528. 11, 26.

χοῖνιξ, ἰκος, ἡ, a corn-measure, containing four κοτύλαι, or as much as a man uses in a day; hence food, bread. ἀπρεσθαι χοϊνικός τινος, to touch any one's corn-measure, i. e. to eat of any one's bread, Od. 19, 28. †

χοῖρεος, ἐή, εὐν, poet. for χοῖρειος (χοῖρος), belonging to young swine. χοῖρεα, sc. κρέατα, swine's flesh, pork, Od. 14, 81. †

χοῖρος, ὁ, prop. a porker, a pig, Od. 14, 73. †

χολάς, ἰδος, ἡ, mly plur. αἱ χολάδες, the entrails, the bowels, *4, 526. 21, 181. h. Merc. 123.

χόλος, ὁ, poet. for χολή (χέω, prop. that pours itself out), the gall, 16, 203. 2) Metaph. anger, hatred, wrath, connected with μῆνις, 15, 122. χόλος τινός, enmity which any one cherishes, *Hesych., 18, 119. Od. 1, 433. 4, 583; but τινί, against any one, h. Cer. 351. 410; also spoken of animals: rage, Il. 22, 94.

χολώω (χόλος), fut. χολώσω, infin. Ep. χολωσέμεν, aor. ἐχόλωσα, fut. mid. χολώσομαι, more frequently κεχολώσομαι, aor. 1 ἐχολωσάμην, perf. pass. κεχόλωμαι, aor. pass. ἐχόλωθην, to provoke one's gall, i. e. to make angry, to enrage, to irritate, to incense, τινά, 1, 78. 18, 111. Od. 8, 205. Mid. and pass. νο become angry, to be enraged, to be irritated, to be incensed, often with the adjuncts θυμῷ, ἐνὶ φρεσίν, κηρόθι, also with accus. θυμόν, ἥτορ. a) With dat. of the pers. τινί, at any one, Il. 1, 9. 2, 629. Od. 8, 276. b) With gen. τινός, on account of a person or thing, Il. 4, 494. 501. 11, 703. 21, 146. Od. 1, 69; and with prep. εἵνεκα νίκης, Od. 11, 554; ἀμφὶ τινι, Il. 23, 88; ἐξ ἀρῶν μητρός, Il. 9, 562; ἐπὶ τινι, Batr. 109.

χολωτός, ἡ, ὄν, adj. from χολώω, *enraged, angry, passionate*, ἔπεα, 4, 241. Od. 22, 26. 225.

χορδή, ἡ, a gut, Batr. 225; a string of a musical instrument, Od. 21, 407.† Merc. 51.

*χοροῦντες, es, gen. εὖς (ἦθος), *accused to the choir or the dance*, h. 18, 3.

χοροῖντιν, ἡ (τύπτω), the stamping of the ground in dancing, a choral dance, a dance, plur. 24, 261.†

*χοροῖντος, struck or played for a dance, λύρα, h. Merc. 31.

χορόνδε, adv. (χορός), to a dance, 3, 393.†

χορός, ὁ, 1) a choral dance, a circular dance, a dance, esp. a festal dance connected with singing, χορόνδε ἔρχεσθαι or εἰς χορόν, 3, 393. 15, 508. Od. 6, 65. χορῶ καλῇ, beautiful in the dance, Il. 16, 180; ἐν χορῶ μέλπεσθαι, 16, 182. On χορόν ποικίλλειν and ἀσκεῖν, to represent a dance, see these words. b) a choir, a troop of dancers, h. Ven. 118. h. 5, 13. 2) a dancing-place, Od. 8, 260. 264. 12, 4. 318.

χόρτος, ὁ (akin to χορός), prop. an inclosed place, an inclosure, an interior space (Schol. περιφράγμα, τείχος), ἀλλῆς ἐν χόρτῳ, 11, 774. Plur. Il. 24, 640. *Il. (Köppen: grass, is a later signif.)

ΧΡΑΙΣΜΕΩ, Ep., an obsol. pres.; from which aor. 2 ἔχραιμεν and χραίσμε, subj. χραίσμῃ, χραίσμωσι, infin. χραίσμειν, fut. χραίσμῃσω (χραίσμῃσει, and infin. χραίσμῃσμεν), aor. 1 only χραίσμησε, and infin. χραίσμῃσαι, 1) Prop. to repel or ward off any thing from any one; esp. ὀλεθρόν τι, 7, 144. 11, 120. 20, 296. 2) to help, to assist, to aid, to be of use, with the notion of protection, with dat. of the person, 1, 28. 3, 54; and often. In the passage 1, 566, μή νύ τοι οὐ χραίσμωσιν—ἄσπον ἰόνθ', the Schol. and Eustath. with Zenodot. explain ἰόντε, and as dual for plur., all the gods, coming (pressing) towards me, could not aid thee, cf. Il. 5, 487. So Buttm., Lex. p. 543, and Nägelsbach. Eustath. explains the dual by supposing that gods and goddesses may be meant. If we compare 15, 104. 18. 62, we shall find this explanation as nom. confirmed. Others make it accus. ἰόντα and supply ἐμέ, although it is the only passage where a person is the object to be repelled. Thus Voss: should I approach; Köppen, Spitzner, Wolf [and Dübner]: ne a te non depellant me agredientem.

χράσμαι, depon. mid. Ion. χρέομαι, partep. χρεώμενος, perf. κέχρημαι, only partep. κεχρημένος, 3 sing. pluperf. κέχρητο, Od. 3, 266. (Homer has only the partep. pres., the partep. perf., and the 3 sing. pluperf.) 1) to use, to employ, only Il. 23, 834, absol. 2) to have in use, esp. in the perf. with pres. signif. to use continually, to have, only φεοῖ κέχρητ' ἀγαθήσιν, she had good feelings, Od. 3, 266. 14, 422. 16, 398. b) In

Hom. the perf. partep. has the signif. to want, to long for, to desire, with gen. εὐνῆς, Il. 19, 262; νόστον καὶ γυναῖκας, Od. 1, 13. 14, 124. Absol. as adj. needy, destitute, Od. 14, 155. 17, 347.

χράω, prop. χράω, Æol. for χράω, prop. to touch lightly, to scratch, to graze, to wound slightly, τινά, only subj. aor. χραύσῃ, 5, 138.†

χράω, a theme with the prim. signif. to approach, to draw near, in a good and bad sense, to which, besides χράομαι, belong the following forms of flexion:

1. χράω, Ep. defect. only imperf. 3 sing. ἔχραε, 2 plur. ἐχράετε, Od. 21, 69; prop. to touch, to seize, esp. in a hostile signif.: to attack any one, to rush upon any one, to set upon any one, with dat. στυγερὸς οἱ ἔχραε δαίμων, Od. 5, 396. 10, 64. b) absol. with infin. to strive, to endeavour, to exert oneself, Il. 21, 369; where the infin. κρῆδεν must be construed with ῥόον (see Thiersch, Gr. § 232. 162); in like manner Od. 21, 69, δῶμα with ἐσθίμεν, and not with χράω.

2. χράω, Ion. χρέω, Ep. χρεῖω, from which only partep. pres. χρεῖων, Od. 8, 79. h. Ap. 396; χρέων, h. Ap. 253; fut. χρήσω, h. Ap. 132; fut. mid. χρήσομαι, only partep.; prop. to present that which is desired, esp. spoken of an oracle: to give an answer, to communicate an oracle or divine response, Od. 8, 79. h. Ap. 396; βουλήν τι, h. Ap. 132. Mid. to cause an oracle to be given to oneself; hence, to consult an oracle or a deity, to ask counsel, absol., Od. 8, 81. h. Ap. 252. 292; with dat. τινί, to inquire of a god, or ask a god: ψυχῇ τι, *Od. 10, 492, 565. 11, 165.

3. As a theme of κίχημι, q. v. χρεῖος, eos, τό, Ep. for χρέος, q. v. χρεῖω, Ep. for χρέω, see χράω. χρεῖω, οὖς, ἡ, Ep. for χρέω. χρεμερίζω (XPEMΩ), to neigh, spoken of a horse, 13, 51.†

χρέος, τό, Ep. χρεῖος, only in the nom. and accus. sing., and χρέος only in Od. 1) want, need, necessity; generally, affair, business, ἐμὸν αὐτοῦ χρέος, my own affair, Od. 2, 45. κατὰ χρέος τινὸς ἔλθειν, to come for any one's sake, prop. after any one's need, Od. 11, 479. 2) what one must fulfil, a debt, what one has borrowed or lent, χρεῖος ὀφείλειν τινί, to owe a debt to any one, Il. 11, 688. Od. 21, 17. Pass. χρεῖος ὀφείλεται μοι, a debt is due to me, Il. 11, 686. Od. 3, 367. χρεῖος ἀποστήσασθαι, see ἀφίστημι, Il. 13, 746. 3) Metaph. obligation, propriety, κατὰ χρέος, h. Merc. 138.

χρέω, ἡ, Ep. χρεῖω (χρή), gen. χρεοῦς, dat. χρεῖοι, 8, 57; need, want, necessity, distress, 10, 172. 9, 197. Od. 4, 312. 11, 164; χρεῖοι ἀναγκαῖα, Il. 8, 57. 1) With gen. χρεῖω ἐμῷ γίγνεται, there is need of me, 1, 341. χρεῖω πείσματός ἐστιν, Od. 9, 136; with infin., Il. 23, 308. 2) χρεῖω ἰκάνεται, ἔκει, ἰκάνει, necessity comes, there is need, 10, 118. 142. 11, 610. Od.

6, 136; and with accus. of the pers. ἐμὲ χρῶναι τόσσον ἵκει, necessity presses me so exceedingly, Od. 5, 189; cf. 2, 28. This accus. stands even with γίνεσθαι and εἶναι: ἐμὲ δὲ χρῶν νῆός, I need a ship, Od. 4, 634; οὐδὲ τί μιν χρῶν ἔσται τυμβοχοῆς, Il. 21, 322; from this is explained, 3) The elliptic use of χρῶν with accus. of the pers., which is employed entirely like χρῆ: τίπτε δέ σε χρῶν, sc. γίγνεται or ἰκάνει (according to Herm. ad Viger. ἔχει), wherefore needest thou this? Od. 1, 225. Il. 10, 85. a) With gen. of the thing: οὐτι με ταύτης χρῶν τιμῆς, I need not this honour, 9, 608; βουλῆς, 9, 75. 10, 43. 11, 606. b) With infin. τὸν μάλα χρῶν ἑστάμεναι κρατερῶς, there is great need that he should stand firmly, 11, 409. 18, 406. Od. 4, 707. (Hom. uses χρῶν only in the elliptical phrase, and every where as a monosyllable.)

χρῶμενος, Ion. for χρώμενος, see χράομαι.

χρῆ, only 3 sing. pres. indic. (χράω), impers. it is necessary, there is need, must, should. 1) With infin. 1, 216. Od. 3, 209. 2) With accus. of the pers. and infin. χρῆ σε πόλεμον παύσαι, thou must cause the battle to cease, Il. 7, 331. 9, 100. Od. 1, 296. Sometimes the infin. is wanting, and must be supplied from the foregoing: οὐδὲ τί σε χρῆ, for thou must not, underst. ἀποπαύεσθαι, Il. 16, 721. 19, 420. Od. 19, 500. 2) With accus. of the pers. and gen. of the thing: χρῆ μέ τινος, I need a thing, I want any thing. ὅτιός σε χρῆ, Od. 1, 124. οὐδὲ τί σε χρῆ ἀφροσύνης, thou needest not folly, i. e. folly becomes thee not, Il. 7, 109. cf. Od. 3, 14. 21, 110.

χρηῖζω, Ep. for χρῆζω (χράω), to need, to want, to stand in need of, with gen. 11, 835. Od. 17, 121; absol. partep. needy, Od. 11, 340.

χρημα, atos, τό (χράομαι), 1) prop. a thing which is used or wanted, hence in the plur. χρήματα, property, possessions, goods, Od. 2, 78. 203. 13, 203, and often, *Od. 2) Generally, a thing, any affair, an occurrence, h. Merc. 332.

*χρησάμεν, see κίχημι, Batr. 187.

*χρηστήριον, τό (χράω), an oracle, prim. the place where an oracle is communicated, h. Ap. 81. 214.

*χρηστός, ἡ, ὄν (χράομαι), useful, profitable, agreeable, good, μελίτρωμα, Batr. 39.

χρίπτω, poet. strengthened from χρίω, aor. 1 mid. ἐχρίψαμην, h. Ap. and partep. aor. pass. χριμψθεῖς; prop. to glance upon the upper surface of a body; mid. with aor. pass. to approach very near a thing, to press upon, absol. χριμψθεῖς πέλας, Od. 10, 516; † with dat. spoken of a ship, ἀμάρθουσιν, h. Ap. 439.

χρίω, aor. ἐχρίσα and χρίσα, imperat. χρίσων, fut. mid. χρίσσομαι, aor. 1 ἐχρίσαμην, prop. to rub upon the surface of a body; hence, mly 1) to anoint, often

with λούω, because it was done after bathing, τινὰ ἐλαίω, Od. 3, 466. 4, 252. 10, 364. h. Ven. 61; also spoken of the dead, Il. 23, 186. 24, 587; ἀμβροσίῃ, 16, 670. Mid. to anoint oneself, ἐλαίω, Od. 6, 96. 220; κάλλει, Od. 18, 194 (cf. κάλλος); b) Generally, to rub over, to besmear, with accus. ἰούς (φαρμάκω), to poison one's arrows, Od. 1, 262; comic, to smear, μέτωπον, Batr. 241.

χροῖή, ἡ, Ion. for χροιά (χρῶς), the surface of a body: esply the skin of the human body; hence, the body, 14, 164. † χρομάδος, ὁ (ΧΡΕΜΩ), a creaking noise, a gnashing or grinding of the teeth, γενύων, 23, 688. †

Χρομῖος, ὁ, 1) son of Priam, slain by Diomedes, 5, 160, seq. 2) son of Neleus and Chloris, Od. 11, 286. 3) a Lycian, Il. 5, 677. 4) a Trojan, 8, 275. 5) a Trojan, 17, 218. 494. [6] an Epean, a companion of Nestor, 4, 295.]

Χρόμις, ιος, ὁ, son of Midon, leader of the Mysians before Troy, 2, 858.

χρόνιος, ἡ, ιον (χρόνος), in time, i. e. after a long time, χρόνιος ἐλθών, having (come) returned after a long absence, Od. 17, 112. †

χρόνος, ὁ, time, duration (whether a longer or a shorter time); peculiar phrases: πολλὸν χρόνον, a long time, 3, 157; δαίχων χρόνον; 23, 418; χρόνον, a while, Od. 4, 599. 6, 296. 9, 138; ἐπὶ χρόνον, for a time, 11, 2, 299. Od. 14, 193; ἕνα χρόνον, at one time, once, 11, 15, 511.

χροός, χροῖ, χροά, Ion. and Ep. cases of χράω, q. v.

χρυσάμπυξ, υκος, ὁ, ἡ, poet. (ἀμπυξ), with a golden head-band or frontlet, ἱπποί, *5, 358. 720; *Ωραι, h. 5, 5. 12.

χρυσάορος, ὁ, ἡ (and χρυσάωρ, opor, ὁ, h. Ap. 123), from ἄωρ, having a golden sword, mly an epith. of Apollo, *5, 509. 15, 256. h. Ap. 123; but of Dēmētēr, h. Cer. 4. Thus Etym. Mag. χρυσοῦν ἄωρ ἔχων, ὃ ἐστὶ φάσγανον. According to some Gramm. we should understand by ἄωρ generally, equipment, armour, so that in the case of Apollo, it refers to his bow and arrows, and even to his cithara (Suid. χρυσοκίθαρις), cf. Schol. B. ad Il. 15, 256; in the case of Dēmētēr, it refers to the sickle. Still this signif. is not usual in Hom.; on the other hand, the gods of the ancients are often armed, Hdt. 8, 77; cf. Mitscherl. in h. Cer. 4; Heyne ad Apd. p. 698; and Kämmerer ad h. in Cer. 4. Herm. on the contrary considers the word χρυσάορος as an interpolation for χρυσοφρόνον.

χρῦσειος, εἰη, ειον, Ep. for χρύσεος.

χρῦσεοπέληξ, ηκος, ὁ, ἡ, poet. (πέληξ), having a golden helmet, h. 7, 1.

χρύσεος, ἐη, εον, Ep. χρῦσειος, 1) golden, of gold, made of gold, or adorned with gold; espec. spoken of every thing which belongs to the gods, cf. 4, 2. 5, 724. 8, 44, seq. χρυσή Ἀφροδίτη, decorated with gold, 3, 64. Od. 8, 337. 2)

of the colour of gold, a golden *yei-ow*, golden, *ἐθεραι*, Il. 8. 42. 13, 24; *νέφεα*, 13, 523. 14, 351. (Hom. uses both forms according to the necessity of the metre; *v* is always long; hence *χρυσέη*, *χρυσέην*, *χρυσέω*, and similar forms must be read with synizesis.)

Χρῦση, ἡ, a town on the coast of Troas, near Thebes, with a temple of Apollo Smintheus, and a port, I, 37, 390.

Χρῦση, ἴδος, ἡ, 1) daughter of Chryses = *Asynoma*, see *Ἀστυνόμη*, I, 111. 2) a Nereid, h. Cer. 421.

χρῦσηλάκατος, *ov*, poet. (ἡλακάτη) having a golden distaff, mly an epith. of Artemis, Il. 16, 183. 20, 70. Od. 4, 122. h. Ven. 16, 116. Most ancient Gram. (Eustath., Ven. Schol., Apoll.), explain it: *χρυσὸν βέλει χρωμένη*, carrying golden arrows. It has been, however, justly suggested that in Hom. ἡλακάτη never signif. arrow, cf. 6, 191; cf. Spitzner ad Köppen, Il. 16, 183.

Χρῦσης, *ov*, δ, voc. Χρῦση, a priest of Apollo in Chryse, father of Astynomé, who came into the camp of the Greeks to redeem his daughter. Agamemnon, to whom she had been allotted, dismissed him with harsh language. Then Apollo avenged the priest by sending a pestilence. Agamemnon restored her, I, 11, seq. 430, seq.

χρῦσηϊος, *ov*, poet. (ἡνία), having golden reins, epith. of Arēs, Od. 8, 285; of Artemis, Il. 6, 205.

*χρῦσόζυγος, *ov*, poet. (ζυγόν), having a golden yoke, h. 31, 15.

Χρῦσόθεμις, ἴδος, ἡ, daughter of Agamemnon and Klytemnestra (Clytemnestra), 9, 145. 287.

χρῦσόθρονος, *ov*, poet. (θρόνος), upon a golden throne, golden-throned, epith. of Hērē, 14, 153; of Artemis, 9, 533; of Eōs (Aurora), Od. 10, 541. 12, 102.

χρῦσοπέδιλος, *ov*, poet. (πέδιλον), having golden soles or sandals, golden-sandalled (Cp.), epith. of Hērē, Od. 11, 604.†

*χρῦσοπλόκαμος, *ov* (πλόκαμος), with golden locks, having golden tresses, h. Ap. 205.

χρῦσόπτερος, *ov* (πτερόν), having golden pinions, golden-winged, epith. of Iris, *8, 398. 11, 185. h. Cer.

χρῦσόραπις, *ιος*, δ (ράπις), having a golden rod or staff, with a golden wand, *Od. 5, 87. 10, 331. h. Merc. 539.

χρῦσός, ὁ, gold, often in Homer, not only wrought, but also unwrought, being weighed in exchange and traffic, *χρυσοῖο τάλαντα*, 9, 122. 264. 19, 247. Od. 4, 129. 2) that which is made of gold, Il. 6, 48. 8, 43; espily are the utensils of gods and heroes made of gold, as goblets, drinking-cups, girdles, neck-chains; also particular arms, as sword-belts, girdles, cuirasses, etc., are adorned with golden nails and studs, I, 246. 2, 268, seq.

*χρῦσοστέφανος, *ov* (στέφανος), having a golden crown, h. 5, 1.

χρῦσοχόος, ὁ (χέω), a gold-smelter, a goldsmith, Od. 3, 425.† The reference is not here to proper casting, but it is an artist who covers the horns of the victim with gold plate.

χρῶς, ὁ, gen. *χρωτός*, 10, 575; accus. *χρώτα*, Od. 18, 172. 179; mly Ep. and Ion. gen. *χροός*, dat. *χροί*, accus. *χρόα*, Il. 4, 137. 5, 354. 7, 207. 1) Prop. the surface of a body, espily of the human body; the skin, 4, 210. Od. 16, 145. 19, 204; hence 2) the colour, *τρέπεται χρῶς*, their colour changes, spoken of those who become pale from fear, Il. 13, 279. 17, 733. Od. 21, 412. 3) Poet. the body, 4, 137. 8, 43. 14, 170. 21, 568.

χρυσμένη, *χύντο*. see *χέω*.
χῦσις, *ιος*, ἡ (χέω), the act of pouring out; that which is poured out, a heap, a multitude; φύλλον, the fall of leaves, *Od. 5, 483. 19, 443.

χυντλώω (χύντω), aor. mid. optat. *χυντλώσαιο*, to purify, to wash, to bathe. Mid. to bathe oneself; also to anoint oneself after bathing, Od. 6, 80.†

χυντός, ἡ, ὄν (χέω), poured out, spoken of things dry: *χυντὴ γαῖα*, cast-up earth, a mound, *6, 464. 14, 114. Od. 3, 258.

*χῦτρη, ἡ, an earthen pot, Batr. 41.

χωλεύω (χωλός), to be lame, to limp, partic. pres. *18, 411. 417. 20, 37.

χωλός, ἡ, ὄν, lame, halting, limping, πόδα, 2, 217. 9, 503. 18, 397. Od. 8, 308. 332.

χώομαι, Ep. depon. mid. aor. *ἐχωσάμην* and *χωσάμην*, subj. 3 sing. *χώσεται* for *χώσεται*, I, 80; the pres always uncontr., to be wroth, to be angry, to be displeased, to be grieved, often with *κρη*, θυμόν, κατὰ θυμόν, etc. a) With dat. of the person with whom one is angry, I, 80. 9, 555. 21, 306. b) With gen. of the person and thing on whose account one is angry, I, 429. 2, 689. 13, 165. 14, 266; rarely *περὶ τινι*, h. Merc. 236. c) With accus. only with pron. *μή μοι τόδε χῶος*, be not angry with me on this account, Od. 5, 215. 23, 213. (An act. *χῶω* is not to be found.)

χωρέω (χώρη), fut. *ήσω*, aor. *ἐχώρησα*, Ep. *χώρησα*, prop. to give place, i. e. to make room, to yield, to retire, *γαῖα ὑπερθεν χώρησεν*, the earth yielded from beneath, h. Cer. 430; espily spoken of persons: to yield, to go away, to retire. a) With gen. of place or thing, *ἐπ' Ἀλφειοῦ*, from the breast-work, 12, 406; *γεῶν*, 15, 655; also with prep. *ἀπὸ νῆων προτὶ Ἴλιον*, 13, 724. b) With dat. of the person from whom one retires, *Ἀχιλλῆϊ*, *13, 324. 17, 101.

χώρη, ἡ (ΧΑΩ), 1) the space which any thing occupies, a place, 6, 516. Od. 16, 352. 2) a region, a country, *χωραὶ ἀνθρώπων*, Od. 8, 573.

χωρίς, adv. (χώρος), separated, apart, separate, aside, 7, 470. Od. 4, 130; *χωρίς μέν*, *χωρίς δέ*, Od. 9, 221, 222.

χώρος, ὁ (ΧΑΩ) = *χώρη*, space, place, 3, 315. 4, 446. 8, 491. Od. 1, 426; see *δια*

φαίω. 2) *a region, a district, ὕληεις*, Od. 14, 2.

Ψ.

Ψ, the twenty-third letter of the Greek alphabet; hence the sign of the twenty-third rhapsody.

*Ψαλιδόστομος, *ον* (στόμα), *having shears on the mouth, shear-jawed*, comic epith. of a crab, Batr. 297.

ψάμαθος, ἡ (ψάω)=ἄμαθος, *sand*, espily *the sand of the sea-shore, the sea-shore itself*, the 'dunes'; also in the plur. 7, 462. Od. 3, 38; as a p-rhaphasis for a great number, 2, 800. 9, 385.

*ψαμαθῶδης, *ες* (εἶδος), *sandy, abounding in sand*, h. Merc. 73, 347.

ψάμμος, ἡ (ψάω), *sand, dust, loose earth*, Od. 12, 243.†

ψάρ, ἄρος, ὁ, Ion. and Ep. ψήρ, *a stalling* (sturnus), ψαρών, 17, 755; ψήρας, *16, 583.

ψάω (ψάω), prop. ψάω, with digamma, imperf. without augm. ψάων, aor. 1 ἔψαυσα, subj. ψάουση, *to touch, to graze, to glance upon*, with gen. ἐπιστώτρου, 23, 619. 806; αἶψα, h. Ven. 125. ψάων ἵπποκόμοι κόρυθες λαμπροῖσι φάλοισι νεύοντων, 13, 132. 16, 216. Construct with Damm: ψάων νεύοντων, prop. a poet. brief expression for ψάων ἵπποκ. κόρ. νεύοντων λαμπρ. φάλοισι φάλων νεύοντων, the horse-hair helmets touched each other, as they nodded, with their glittering cones. [The hairy crests of their resplendent casques Kiss'd close at every nod, Cp.]. Passow joins (less well) ψάων φάλοισι, and translates, —helm struck on helin; although ψάω with dat. occurs in later writers, Quint. Smyrn. 7, 349.

*ψαφαρότριχος, *ον* (θρίξ), *with dirty, rough hair*, μήλα, h. 18, 32.

ψεδνός, ἡν, ὄν (ψέω), prop. scraped off, then *thin, scanty, λάχνη*, 2, 219.†

ψευδάγγελος, *ον* (ἄγγελος), *a faithless messenger, a false messenger*, 15, 159.†

ψευδής, ἔς, gen. εὖς (ψεύδω), *lying, false, deceptive*, οὐ γὰρ ἐπὶ ψευδέσσι πατήρ ἔσσει' ἀρωγός, ed. Wolf after Aristarch., the father will not be an auxiliary to liars, 4, 235.† The earlier reading was ψευδεσσι, as if from ψεύδος, and is followed by Bothe and Voss: the father will not be an abettor of falsehoods.

ψεύδομαι, depon. mid. (ψεύδος) fut. ψεύσομαι, aor. 1 partep. ψευσάμενος, *to lie, to tell an untruth, to deceive*, 4, 404. 10, 534. Od. 4, 140. h. Merc. 369; in the partep., II. 5, 635. 6, 163. δ) With accus. *to cheat, to deceive, ὄρκια*, to falsify a league, 7, 352.

ψεύδος, εὖς, τό, *a lie, untruth, deception, deceit*, 2, 81. 349. Od. 3, 20. οὐτὶ ψεύδος ἄγας ἐμὰς κατέλεξας. not untruly (as a falsehood) hast thou related

my offences, II. 9, 115; often in the plur. 22, 576. Od. 11, 366.

ψευστῶ (ψεύστης), fut. ψευστήσω, *to be a liar, to lie*, 19, 107.†

ψεύστης, *ον* (ψεύδω), *a liar, a deceiver*, 24, 261.†

ψηλαφᾶω (ψάω), Ep. partop. ψηλαφῶν, expanded for ψηλαφών, *to touch, to handle*, χερσὶ, Od. 9, 416.†

ψῆρ, ἥρος, ὁ, Ep. for ψάρ, q. v.

ψηφίς, ἴδος, ἡ, dimin. of ψῆφος, *a little stone, a pebble*, fem. 21, 280.†

ψιάς, ἄδος, ἡ, poet. (ψίω) = ψακάς, *a drop*, in the plur. 16, 459.†

ψίλος, ἡ, ὄν (ψίω), prop. rubbed off, hence *bare, bald, naked, empty*, spoken of hair and other objects: δέρμα, a smooth hide, Od. 13, 437. ψιλή ἀροῖς, a bare, i. e. an unplanted piece of ploughland, II. 9, 580. ψιλή τρόπις, the bare keel (separated from the remaining timbers), Od. 12, 421; πόδας, Ep. 15.

Ψιχάρπαξ, ἄγος, ὁ (ψίξ, ἀρπάξω), that steals crumbs, *Crumd-thief*, a mouse's name, Batr. 24.

ψολοίς, εῖσσα, *εν* (ψόλος), prop. *sooty, then smoking, flaming, fiery*, κεραυνός, *Od. 23, 330. 24, 539. h. Ven. 289.

*ψόφος, ὁ, *a sound, a noise*, h. Merc. 285.

Ψυρή, ἡ (τὰ Ψύρα, Strab.), a little island between Lesbos and Chios, in the Ægean sea, now *Ipsara*, Od. 3, 172.

ψυχή, ἡ (ψύχω), prop. *the breath*, and because this is the index of life, it signifies also, 1) *life, the vital power, the soul, the spirit*, τὸν εἶπε ψυχή, the spirit left him, i. e. he swooned, 5, 696; but also the life, Od. 14, 426 (where it is used of animals); also often connected with μένος, II. 5, 296. 8, 123; αἰών, 16, 453; with θυμός, 11, 334; also in the plur. ψυχὰς παρθέμενοι, staking their life, Od. 3, 74. II. 1, 3, 13, 763. This vital principle was conceived of as a real substance; when the man died, it left the body through the mouth, 9, 409; or through a wound, 14, 518. 16, 503; hence 2) *the soul of the departed* in the underworld, *a spirit, ψυχή* Ἀγαμέμνωνος, Διαιτος, which was indeed destitute of a body, but still retained the form of the body, Od. 11, 207. II. 23, 65; to this were wanting the φρένες, see φρήν, 23, 103; it was consequently only *a shade*, εἰδωλον, Od. 11, 601; hence also both together, ψυχή καὶ εἰδωλον, II. 23, 103. Od. 24, 14; and in this sense ψυχή often stands opposed to the body, which the ancient Greks called *I*, II. 1, 3. Od. 14, 32. (For states of mind it does not occur in Hom.) Worthy of note is the construct. κατὰ σύνεσιν. ψυχή Τειρεσίαο—σκηπτρον ἔχων, for ἔχουσα, Od. 11, 90; cf. Kühner, § 365, 2.

ψύχος, εὖς, τό (ψύχω), *coolness, cold*. Od. 10, 555.†

ψυχρός, ἡ, ὄν (ψύχω), *cold, cool, fresh*, ὕδωρ, Od. 9, 392; χαλκός, II. 5, 75; χαλας, χιών, 15, 171. 22, 152.

ψύχω, aor. 1 ψύξα, to breathe, to blow, ἦκα ψύξασα, 20, 440.†
ψωμός, ὁ (ψῶω), a bit, a morsel, a mouthful, ψωμοὶ ἀνδρόμοι, morsels of human flesh, Od. 9, 374.†

Ω.

Ω, the twenty-fourth letter of the Greek alphabet, and hence the sign of the twenty-fourth book.

Ω and ω, interj. O! 1) Simply to strengthen the address in the voc., in which case it is to be accented ὦ: ὦ Μενέλαε, 4, 189. 17, 716. 2) As an exclamation of astonishment or of lamentation it is accented ὦ: ὦ πόποι, 1, 254; often ὦ μοι, as an exclamation of lamentation with nom. following, ὦ μοι ἐγώ, ah me! 11, 404. 16, 433. Od. 5, 299.

Ὠγγίη, ἡ, an island of mythic geography, the abode of Calypso, Od. 1, 85. 6, 172. 7, 244, seq. If the course of Hermēs is connected with the voyage of Odysseus (Ulysses), and in this way an attempt is made to fix the situation of the island, it must be sought in the south-western sea. The ancients found it in the island *Gaulus* now *Gozzo*, near Malta, Strab. I. p. 26. Voss, *Alte Weltkunde* XV., places it in the great bay between Lybia and the Atlas, and Grotoferend, *Geograph. Ephemer.* 48. Bd. 3. St. p. 277, in the neighbourhood of Atlas; Völcker, *Hom. Geog.* S. 120, seeks, on the other hand, to prove the north-western situation of the island.

ὦδε, adv. (from ὅς). 1) An adv. of manner: thus, so, in this way. a) Prim. referring to something following, 1, 181. 3, 297. 18, 266, and often; but also to something preceding, 7, 34. b) In complete sentences correlate: ὦδε—ὥς, so—as, 3, 300. Od. 19, 312; or ὥς—ὦδε, II. 6, 477. c) Like αὐτως: ὦδε θέεις, thou runnest thus, i. e. in vain, 17, 75; thus, directly, upon the spot, just, 18, 392. Od. 1, 182. 2, 28 [see the close of the article]. 2) Adv. of place: hither, here, h. Ap. 471. In Hom., as the ancient Gramm. with Aristarch. maintain, ὦδε never has the local signif. (cf. Schol. Ven. ad II. 3, 297. Apoll. Lex.) There are however some passages which admit of no other easy explanation, as 18, 392. Od. 1, 182. 17, 545. II. 12, 346. Od. 2, 28; in which it signifies hither; and II. 2, 258. 24, 398, where it means here; cf. Butt. Gr. Gram. § 116. Rem. 24. With the view of Aristarch. agree among the moderns critics Heyne, Hermann ad Orph. p. 692; Nitzsch ad Od. 1, 182; and Lehrs Aristarch. p. 84.

φῶδε, see οἶδέω.

*ὦδή, ἡ, contract. from αἰοδή (αἰεῖω), a song, a hymn, h. Ap. 20. Cer. 494.
ὠδινω, poet. (ὠδίσ), only partic. pres. to have the pangs of parturition, to bear, 11, 269. 2) Generally, to have violent pains, δδύνῃσιν, Od. 9, 415.

ὠδὶς, ἴνος, ἡ, a pain of travail, mly in the plur. the pangs of parturition, 11, 271.† h. Ap. 92.

ὠδύσατο, see ὠδύσσομαι.

ὠθέω, Ep. iterat. imperf. ὠθεσκε, Od. 11, 596; aor. 1 ὠσα (ἔωσα, only 16, 410. h. Merc. 305); iterat. aor. ὠσασκε, Od. 11, 599; aor. 1 mid. ὠσάμην. Act. 1) to thrust, to press, to drive, and according to the relation indicated by the prep. to thrust away, to push forward, to drive along, τινά or τί, prim. spoken of men, mly in a hostile signif. τινά ἀφ' ἵππων, to thrust any one from the chariot, II. 5, 19. 835 11, 143. 320; τινά ἐκ Πύλου, to expel any one from Pylos, 2, 744; ἀπὸ σφέων, 4, 535. 5, 626; ἴθις τάφρου, 8, 336. b) Without a hostile sense: ξίφος ἐς κούλεόν, to thrust the sword into the scabbard, 1, 220; λαβὼν ποτὶ λόφον, to thrust the stone up the hill, Od. 11, 596. Also for any one's benefit: δόρυ ὑπὲρ δέφρου, to thrust away the spear from the chariot, II. 5, 854; ἐκ μηροῦ δόρυ, 5, 194; ἀπ' ὀφθαλμῶν νέφος ἀχλὺς, 15, 668. c) Spoken of the force of wind and waves, 13, 138. Od. 3, 295. Mid. 1) to thrust oneself forth, to press forwards, II. 16, 592. 2) With accus. to thrust any thing, to push along, to drive away (away from oneself or apart), τινά, 5, 691; ἀπὸ ἔθεν, 6, 62; τινά ἀπὸ νεῶν, 11, 803; also with gen. alone τείχεος, 12, 420; τινά ποτὶ Ἴλιον, to drive any one to Ilium, 8, 295. 16, 655.

ὠτῆρο, ὠτῆρην, see οἶομαι.

ὠκα, adv. Ep. (ὠκύς for ὠκέα), quickly, hastily, 1, 402. Od. 2, 8; and often.

*Ὠκαλή, ἡ, a village in Boeotia, between Haliartus and Alalcomenæ, 2, 501.

*Ὠκεανόνδε, adv. to the Ocean, h. Merc. 68.

*Ὠκεανός, ὁ (according to the Schol. from ὠκύς and νῶω, swift-flowing, according to Hermann, from ὠκύς and εἶναι, i. e. ἰέναι (ire), Celeritena: as Οὐρανός ἦν ὀρεν). 1) the mighty stream which encompasses the earth. It is always distinguished from the sea (θάλασσα, πόντος, ἅλς); Hom. calls it a river, ποταμός, 18, 607. 20, 7. πόος Ὠκεανοῖο, 16, 151. That it encompasses the whole earth appears from the epith. ἀπόρροος, and espily from the description of the shield of Achilles, where Hēphæstus so represents it, 18, 609. It is also mentioned in the four quarters of the world: in the east, Εὼς (Aurora), Helios, and the constellations rise from it, 7, 422. 19, 1. Od. 22, 197; in the west they sink into it at their setting, II. 8, 485. On its southern margin dwell the Pygmies, 3, 2—7; and of the northern bear it is said, that he alone is not immersed in the ocean, 18, 489. Od. 5

75. It coincides also with the limits of the earth, Il. 14, 200. Od. 4, 563. Beyond the ocean in the west, is the gloomy Hades, Od. 10, 508; on this side, the blissful Elysium, Od. 4, 568. 2) As a god, he is inferior in power only to Zeus, Il. 20, 7. 14, 245. 21, 195. His wife is Tethys, and his daughters, Thetis, Eurynome, Perse, 14, 302. 18, 398. Od. 10, 139. He is the origin of all rivers and fountains, and indeed the father of all the gods, Il. 21, 196. 14, 201. 244. In Hes. Th. 133, he is the son of Uranus and Gæa [Cælus and Terra], cf. Völcker, Hom. Geog. § 45, seq.

*Ωκμίδης, ον, δ (from ὠκιμον, basil, *ocimum basilicum*), prop. name of a frog, *basil-lover*, Batr. 213.

ὠκιστος, η, ον, Ion. superl. from ὠκός, q. v.

ὠκτεῖρα, see οἰκτεῖρα.

ὠκύαλος, ον, poet. (ἄλς), *fleet in the sea, swift sailing*, epith. of a ship, 15, 705. Od. 12, 182. [According to Ameis, ἄλς does not enter into the composit., but it is a mere paralogic form of ὠκός, as εὐρύαλος for εὐρύς. So Schol. Bekk. ad Il. 15, 705; and Hesych.]

ὠκύαλος, δ, a Phæacian, Od. 8, 111. ὠκύπορος, ον, poet. (μῶρος), superl. ὠκυμωρότατος, η, ον, 1, 505; of a quick fate or death, i. e. 1) Pass. *dying a speedy death, dying early*, 1, 417. 18, 95. Od. 1, 266. 2) Act.: *bringing a speedy death, quick-slaying*, ἰοί, Il. 15, 441. Od. 22, 35.

ὠκυπέτης, ον, δ, poet. (πέτομαι), *quick-flying, fleet-rushing*, epith. of horses, *8, 42. 13, 24.

ὠκύπορος, ον, poet. (πόρος), *fleet-going, swift-sailing*, epith. of ships, 1, 421. 2, 351. Od. 4, 708.

ὠκύπους, δ, ἡ, gen. ποδός (πούς), *swift-footed*, epith. of horses, 2, 383; often in the Il.; once Od. 18, 263. h. Ap. 265.

ὠκύπτερος, ον, poet. (πτερόν), having fleet pinions, *swift-flying*, ἰρηξ, 13, 62.†

*Ὀκυρόη, ἡ, daughter of Oceanus and Tethys, h. Cer. 420.

ὠκύροος, ον, Ep. for ὠκύρροος (ρέω), *swift-flowing*, ποταμός, *5, 598. 7, 133.

ὠκός, ὠκεία, ὠκύν, poet. and Ep. fem. ὠκέα, in the Il. always in connexion with ἴρις, 2, 786; in Od. 12, 274, only with Lampetia. Superl. ὠκιστος, η, ον, also regular ὠκίτατος, Od. 8, 331; *fleet, quick, active, hasty*. 1) Spoken of animated beings: with accus. πόδας ὠκός, Il. 1, 58. 84; without accus. Od. 8, 329; also ἰρηξ, Il. 15, 238; ἴπποι. 3, 263. 2) Of inanimate things: βέλος, οἰστός, 5, 112. 395. 11, 478; νόημα, h. Merc. 43; νέες, 8, 197. Od. 9, 101. The neut. plur. ὠκίστα, as adv., very quickly, Od. 22, 77. 133.

*ὠλένη, ἡ, the elbow, h. Merc. 388.

*Ὀλενίη, ἡ, πέτρος, the Olenian rock, according to Strab. the summit of the mountain Scollis in Achaia, on the borders of Elis, 2, 617. 11, 756.

*Ὀλεος, ἡ (δ, Strab. VIII. p. 386), a town in Ætolia, on the Aracynthus, even in antiquity destroyed, 2, 639. Strab. X. p. 386.

ὠλεσίκαρπος, ον (κάρπος), *losing the fruit*, epith. of pastures whose fruits fall before maturity, Od. 10, 510.†

ᾠλεξ, ἡ, only accus. sing. ᾠλκα, poet. syncop. for ᾠλαξ = αἰλαξ, a furrow, 3, 707. Od. 18, 375.

ὠμωστής, οὔ, ἡ (ὠμός, ἐσθίω), *eating raw flesh, carnivorous (flesh-devouring, V.)*, οἰωνοί, κύνες, ἰχθύς, 11, 454. 22, 67. 24, 78; hence *blood-thirsty, inhuman*, ἀνὴρ, 24, 207 (not ὠμωστής according to Apion, cf. Spitzner ad Il. 11, 504).

ὠμογέρων, οντος, ὁ, ἡ (γέρων), a *fresh, vigorous* old man, whom age has not unstrung; one who enjoys a green old age. So Antilochus calls Odysseus (Ulysses), 23, 791.†

*Ὠμόδαμος, ὁ (δαμάω), that subdues rawness, a deity of the potters, Ep. 14, 10.

ὠμοθετέω, poet. (ὠμός, τίθημι), aor. 1 ὠμοθέτησα; mid. to place raw pieces of flesh), a part of the ceremony of sacrifice; pieces of flesh were cut from all the limbs and laid upon the thigh-bones enveloped in the caul (ἐν αὐτῶν): cf. Od. 14, 427; always ἐν αὐτῶν ὠμοθέτησαν, Il. 1, 461 [Which with crude slices thin they overspread, Cp.]. Od. 3, 458. 12, 361. Mid.=act. ὠμοθετέωτο—ἐς πύονα θεμόν, Od. 14, 427.

ᾠμος, ὁ (οἶω=φέρω), a shoulder, the part of the body from the neck to the upper arm, νεάτος ᾠμος, 15, 341; πρυμνός, Od. 17, 504; often in the dual and plur.

ᾠμός, ἡ, δν, 1) raw, uncooked, espily spoken of flesh, 22, 347. Od. 12, 346; ᾠμὸν βεβρώθειν τινα, proverbial, spoken of the greatest cruelty, Il. 4, 35. Adv. ᾠμὰ δάσασθαι, to swallow raw, 23, 21. Od. 18, 87. 2) *untimely, untimely*, spoken of fruits: metaph. γέρας, a too early age, Od. 15, 357.

ᾠμοφάγος, ον (φαγεῖν), *eating raw*, espily *eating raw flesh*, epith. of wild beasts, *5, 782. 11, 479. h. Ven. 124.

ᾠμῶα, see οἰμῶα.

ᾠνάμην, ᾠνησα, see ὀνίημι.

ᾠνητός, ἡ, δν, verb. adj. (ᾠνόμαι), *purchased, bought*, Od. 14, 202.†

ᾠνος, ὁ, *purchase-money, the price of any thing*, 21, 41. 23, 746; *gain*, Od. 14, 297. 15, 388. 2) the act of purchasing, ᾠνος ὀδαίων, the procuring of a return freight [by exchange for the goods brought out], Nitzsch, Od. 15, 445.

ᾠνοσάμην, see ὀνομαι.

ᾠνοχόει, see οἰνοχόω.

ᾠξε, see οἰγνυμι.

[ᾠπασα, see ὀπάζω.]

ᾠρ, ἡ, contr. for ᾠαρ, of which the dat. plur. ᾠρεσσιν, to the wives, 5, 486; see ᾠαρ.

ᾠρετο, see ὀρνυμι.

Ὠρη, ἡ, Ion. for ὥρα, prop. *any definite time, a portion of time*, hence 1) *a season*, mly in the plur. to indicate the course of the year, ἐπὶλυθὼν ὥραι, Od. 2, 107. 10, 469; esply *spring*, Il. 2, 468. Od. 9, 51. Homer mentions four seasons: ἔαρ, or εἰαρος ὥρη, Il. 6, 148; or ὥρη εἰαρινή, Il. 2, 471. Od. 18, 867; θέρος, ὁπώρα, χειμῶν and ὥρη χειμερινή, Od. 5, 485. 2) *the time of the day, the hour, νυκτὸς ἐν ὥρῃ*, h. Merc. 65, 158 (not in the Il. and Od.) 3) Generally, *the proper time*, the time in which any thing is to be done, ὥρη κοίτοιο, Od. 3, 834; μύθων, ὕπνου, Od. 11, 379; δόρποιο, Od. 14, 407; with infin. ὥρη εὐδεν, Od. 11, 330. 373; and accus. with infin., Od. 21, 428; ἐν ὥρῃ, Od. 17, 176; εἰς ὥρας, Od. 14, 294.

*Ὠραι, αἱ, *Horæ, the Hours*; in Homer, who mentions neither the number nor the names, they are the door-keepers of Olympus, whose cloudy gate they open and shut, i. e. they preside over the weather, giving rain and clear weather, 5, 749, seq., 8, 393. Because a regular change of weather marks the seasons of the year, they are the goddesses also of the seasons and their change, Od. 10, 469. With the change of time they bring many blessings, Il. 21, 430; in connexion with the Graces, h. in Apoll. 194. Also as handmaids of Hērē, they are named, 8, 433. According to Hes. Th. 901, they are the daughters of Zeus and of Themis, three in number, Eunomia, Dike, and Eirene, cf. Jacobi, Mythol. Wörterb. p. 465.

Ὠρεΐθνια, ἡ (θύουσα, ὄρος, *furens in monte*), daughter of Nereus and Doris, 18, 48.

*Ὠρηφόρος, ον (φέρω), *bringing the seasons of the year, bringing maturity*, epith. of Dēmêtēr, h. Cer. 54, 192.

ὠρίζεσκε, see ὠρίζω.

ὠριος, ἰν, ιον, poet. (ὥρη), that the season brings or ripens, hence *timely, ripe*, ὠρια πάντα, the fruits of each season, Od. 9, 131.†

ὠριστος, Ion. for ὁ ἀριστος, q. v.

Ὠρίων, ὠνος, ὁ, son of Hyrieus of Hyria in Boeotia, of uncommon strength and beauty, and an excellent hunter, a lover of Eōs (Aurora), Od. 5, 121, seq., 11, 310. He was slain by Artēmis in Delos; he preserved his love of the chase even in Hades, Od. 11, 572. We also find him as a constellation, Il. 18, 486. 488. 22, 29. Od. 5, 274. According to later writers, a son of Poseidōn and Euryale, daughter of Minos; he received from his father the power to go through the sea. Artēmis slew him, because he challenged her to hurl the discus, or because he dishonoured Opis, her companion, Apd. 1, 403. (Strab. X. p. 416, derives the name from Ὠρεός, a town in Eubœa; according to another tradition, his name is prop. Οὐρίων, Palæph. 5, 4.)

ὠρορε, see ὀρνυμι.

*Ὠρος, ὁ, a Greek, slain by Hector, 11, 303.

ὠρσε, ὠρτο, see ὀρνυμι.

ὠρώρει, see ὀρνυμι.

ὠρωρέχεται, see ὀρέγω.

ὦς, adv. of the demonstrat. pronoun (from the old demonstrat. ὅς), only poet., often in Hom. 1) *in this way, thus*; καὶ ὦς, even thus, i. e. still, nevertheless, 1, 116. 3, 159. οὐδ' ὦς, μηδ' ὦς, even thus not, i. e. still not, 7, 263. 9, 351. Od. 1, 6. ἀλλ' οὐ μὰν οὐδ' ὦς, not even thus indeed, Il. 23, 441. 2) In comparisons; often ὦς—ὦς, so—as, or ὡς—ὡς, as—so, spoken not only of likeness in kind, but also of simultaneousness, ὡς ἦψατο γούνων, ὡς ἔχετ' ἐμπροθία, 1, 512. cf. 14, 291. Often in wishes, 4, 319. 8, 538. Od. 3, 218. 3) *therefore, for that reason*, in assigning a reason, Od. 2, 137. 9, 306. 24, 93. Il. 9, 444; Nitzsch ad Od. 2, 137, prefers this to ὡς. 4) *thus*, i. e. for example, Od. 5, 121. 125. 129. h. Ven. 219. Herm. on the last passage, and Nitzsch ad Od. 5, 121, justly prefer ὡς, *as*. 5) ὡς for ὡς, *as*, when it stands after its substantive, cf. ὡς.

ὦς, adv. from the relative pronoun ὅς. A) adv. of *manner* and *comparison*. It stands, 1) With substantives, adjectives, adverbs, and participles: *as, just as, like*. a) With a subst. it stands in Hom. a) Before the subst.: ὡς κύματα θαλάσσης, 2, 144. cf. 19, 403. 21, 282. 23, 430. Od. 5, 371. 15, 479. β) After the subst., and is then accented; θεὸς ὦς, like a god, Il. 5, 78. 10, 33; Buttm., Lex. p. 534, is mistaken in supposing that ὡς always follows the subst. except in elliptical cases, as Od. 14 441. b) With adj. and adv. Il. 22, 425. 2, 344. c) With partic. ὡς οὐκ ἄτοντι εὐικός, 23, 430. II) In introducing entire clauses: 1) In relative clauses of the *manner*: *as, quomodo*, cf. on the construct. ὅπως. a) With indic. 1, 276. 2, 10. 409; ὡς ἴδυνεν, 23, 871, according to Bothe: as if he were taking aim; Krause takes ὡς for εἰως: until he directed it; we find εἰως also in the Schol. The conjecture of Voss is however to be preferred: ὡς ἴδυναι, that he might aim it. b) With the subjunct. only with ἄν, in the frequently recurring sentence: ἀλλ' ἄγεθ' ὡς ἄν ἐγὼν εἶπω, περὶώμεθα, as I (if ye will listen) shall say, 2, 139. 12, 75. c) With optat. after περᾶν, 9, 181. 2) In clauses of comparison, *as, like*, where ὡς, τῶς, οὕτω often correlate to the ὡς. In comparisons it stands a) With indic. pres. when any thing is compared with that which is real or has taken place, 5, 499. 9, 4. β) Aorist, when it is taken as a single case from the past, for illustration, 2, 326. γ) The future, when it relates to an event which can always happen in the future, 10, 183. cf. δυνωρέω, Od. 5, 368. Still Nitzsch ad Od. l. c., and Thiersch, § 346. 10, require the

subjunct. in the passages quoted. *b*) With subjunct. pres. or aorist without ἄν, when the declaration is represented as something that can happen, *Il.* 5, 161. 10, 485. 22, 93. *c*) With optat. only after ὥσει, *q. v.* Longer comparisons Homer often introduces with ὥς ὅτε; cf. *ὅτε* and *Herm.* ad *Viger.* p. 910, de *Usu Modorum* apud Homer. in *Comparationibus*, Thiersch, § 346. 8, 9. Kühner, § 690. 3) In independent clauses which contain an exclamation of interest or admiration: *how*: *a*) With *αιj.* and *adv.* ὥς ἄνοιον κραδίην ἔχες, *how senseless a heart hast thou!* 21, 441. cf. *Od.* 3, 196. 24, 194. *b*) In introducing whole clauses: *how*, ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ, *how evil upon evil always follows me*, *Il.* 19, 290. Thus 21, 273. 441. 17, 328. *Od.* 3, 196. *B*) Conj. 1) Of time: *as, when (ut)*, always spoken of past things with indicat., *Il.* 1, 600. 2, 321. ὥς οὖν, 3, 21. ὥς τὰ πρῶτα, *h. Cer.* 80. 2) For *ὥς* until, 23, 871, see *A. Il.* *a.* *Il.* Spoken of the cause: *as thus, because*, 1, 276. 10, 116. *Od.* 4, 373 (cf. Thiersch, § 317. 5). *Il.* 6, 109; *wherefore*, *Od.* 2, 137. 4, 93. cf. Nitzsch. *III*) In introducing explanatory clauses, like *ὅτι*, *how, that*, ὥς δὴ, *Il.* 10, 110. 7, 402. 15, 204. *Od.* 1, 217. *IV*) In assigning the design or purpose: *so that, that, in order that*, cf. on the constr. *ὅπως*. 1) With subj. *Il.* 1, 558. 2, 3, 363; with which is joined ἄν or *κέ*, 1, 32. 16, 84. 2) With optat. 2, 281. 23, 361; also with *κέ*, *Od.* 8, 21. 13, 402. cf. Thiersch, § 341. 5. 6. Kühner, § 644, seq. *V*) In sentences which express a wish, and properly belong as elliptical clauses to sentences denoting design: *O that! would that! (utinam)*. ὥς ἀπόλοιτο καὶ ἄλλος, *would that another also might perish*, *Od.* 1, 47. cf. *Il.* 18, 197; also with *κέ*: ὥς *κέ* οἱ αὐθιγαῖα χάνοι! *O that the earth might yawn for him!* 6, 282; also ὥς μὴ θάνοι, *Od.* 15, 359. 2) ὥς ὥφελον, see *ὥφείλω*. *c*) Prepos. with accus. *to (ad)*, indicating only motion to persons, *Od.* 17, 218.†

ὥς *an*, see *ὥς*.

ὥσαύτως, *adv.* (ὥς αὐτως), *just so, in the same way*, always separated by *δέ*: ὥς δ' αὐτως, 3, 339; in the *Od.* ὥς δ' αὐτως stands, *Od.* 6, 166. 9, 31; cf. αὐτως.

ὥσει or ὥς *ei*, *adv.* *as if, as though*, with optat. 2, 780. 22, 410. *b*) With

subjunct. 9, 481. cf. Thiersch, § 346. 8. 2) *as ὥσπερ*, *as, just as*, 16, 59. 23, 598; with partep. *h. Cer.* 238; also ὥσιν *τε* or ὥς *εἶτε*, *Od.* 10, 420; and ὥσει *περ.* *h. Cer.* 215.

ὥς *ke* and ὥς *ken*, see *ὥς*.

ὥσπερ, *adv.* (ὥς, *πέρ*), cf. *ὅσπερ*, *just as, even as*, often separated: ὥς τὸ πάρος *περ*, 5, 806; ὥς νῦν *περ* ὥδε, 2, 258. *h. Cer.* 116. 2) Also in introducing entire clauses, 1, 211. *Od.* 21, 212.

ὥστε, *adv.* ὥς, *τέ*, cf. *ὅστε*. 1) *as, just as, like*, rather *Ep.* 2, 289; and also in the quality of, *as (utpote)*, 3, 381; also separated, 17, 61. 3, 381. *b*) In introducing whole clauses: *a*) With indicat. 2, 459. 17, 434. *β*) With subjunct. 2, 474. 16, 428. cf. Thiersch, § 346. 8. Kühner, § 690. 2) *as conjunct. so that, that*, to indicate an immediate consequence or effect from the preceding: with infin. only twice, 9, 42. *Od.* 17, 21.

**Ἦρος*, *δ*, 1) son of Poseidōn and Iphimedia, one of the Aloïdes, brother of Ephialtes, 5, 385; see **Ἐφιάλτης*. 2) a Cyllenian, a companion of Megeas, 15, 518.

ὤτειλή ἡ (*Dor.* for οὐτειλή), *a wound, esply an open wound: οὐταμένη ὤτειλή*, 14, 518. 17, 86. *Od.* 19, 456.

ὤτῳεις, *εσσα*, *εν* (ὄς), *eared, handled, furnished with handles, τρίπους*, *23, 264. 513.

ὠντός, *Ion.* and *Ep.* for ὁ αὐτός, 5, 396. cf. Buttm., § 27. *N.* 11; *Rost.* *Dial.* 13. p. 388; Kühner, § 15.

ὠφελῶν and ὠφελον, see ὥφείλω.

ὠχράω (*ὠχρός*), *fut.* ἦσω, *to become white or pale, to pale, ὠχρήσαντα*, *Od.* 11, 529.†

**ὠχρός*, ἡ, *όν*, *pale, pallid*, esply a paleish green, spoken of a frog, *Batr.* 81.

ὠχρος, *ὁ*, *paleeness, pallour*, esply of the countenance, 3, 35.† (According to Buttm., *Au-f.* *Spr.* *Il.* p. 325, prob. a neut. τὸ ὠχρος.)

ὠψ, ἡ, *gr.* ὠπός (*ὀπτω*), only accus. always *εἰς ὠπα*, *the eye, countenance, aspect*, *εἰς ὠπα ἰδεσθαι τινί*, to look at any one's face, 9, 373; also *τινός*, 15, 147; *εἰς ὠπα ἔοικεν*, she appears similar in countenance, 3, 158. cf. *Od.* 1, 411.

**Ὠψ*, *ἄπος*, *ὁ*, *pr. n.*, son of Pisenor, father of Euryclea, *Od.* 1, 429. 2, 347. On the accent, see *Eustath.* ad *Od.* 1, 429. *Etym. Mag.*



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